



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

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SCIENCE VERSUS THEOLOGY. IRREPRESSIBLE CONFLICT OF THE AGES

A History of the Warfare of Science With Theology in Christendom.

TO attempt to review, however slightly, a work of such scope and profundity as Dr. Andrew Dickson White's "History of the Warfare of Science with Theology in Christendom," would be, as its title alone bears evidence, a piece of rash absurdity, says the Times Herald. To read the two thick volumes requires days; to make a summary of its principal points demands even more than the limit of this page would allow.

The book is as easy reading for its wisdom as any work of its kind could possibly be. It is written almost colloquially, and so interesting as to enchain the attention. At once and keep it enchain. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory or biography may be had, it will be valuable as a lexicon relating to religious controversy.

Dr. White more than twenty-five years ago helped Ezra Cornell to found the college which bears the name of the latter. Their purpose was to establish an institution for advanced instruction and research, independent of any political party or religious sect. It seems incredible that only a quarter of a century ago such a scheme should have been loudly condemned as irreligious or unchristian, but opposition began at once, and, indeed, persecution. In the legislature of New York both confronted the founder of the new college, and the whole State was soon in full blaze, "from the good Protestant bishop, who proclaimed, as Dr. White satirically puts it, that all professors should be in holy orders, since to the church alone was given the command, 'Go teach all nations,' to the zealous priest who published charges that Goldwin Smith—a profoundly Christian scholar—had come to Cornell in order to inculcate the infidelity of the Westminster Review."

Dr. White refuted his attackers, who swarmed all over the country, and a hard fight followed. He began to realize that the battle was between science and theological dogma (not religion), and, being invited to lecture at the Cooper Institute, took as his subject "The Battlefields of Science," and maintained, as he says, this thesis:

"In all modern history interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science, and invariably, and on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both to religion and science."

This is the preamble of the book in a nutshell, and the peroration reads thus: "Thus, at last, out of the old conception of our Bible as a collection of oracles, a mass of entangling utterances, fruitful in wrangling interpretations, which have given to the world long and weary ages of hatred, malice and all uncharitableness, of fetichism, subtlety and pomp; of tyranny, bloodshed and solemnly constituted imposture; of everything which the Lord Jesus Christ most abhorred, has been gradually developed through the centuries by the labors, sacrifices, even the martyrdom of a long succession of men of God, the conception of it as a sacred literature—growth only possible under that divine light which the various oracles of science have done so much to bring into the mind and heart and soul of man—a revelation, not of the fall of man, but of the ascent of man—an exposition, not of temporary dogmas and observances, but of the eternal law of righteousness—the upward path for individuals and for nations. No longer an oracle, good for the 'lower orders' to accept, but to be quietly sneered at by the 'enlightened'—no longer a fetich, whose defenders must become persecutors, or reconcilers, or 'apologists,' but a most fruitful fact, which religion and science may accept as a source of strength to both."

DOUBLE-HEADED FETICH.
Between the extremes of many pages of history, logic and argument. First comes the course of refutation, astonishingly slow, of the first Christian theory of the creation: that double-headed fetich of the church in which the earth was created in six actual astronomical days of twenty-four hours each, and yet made instantaneously, by a miracle. No more convincing proof can be cited of the surprising naivete of the early fathers.

St. Jerome held that the reason why God did not pronounce the work of the second day "good" is to be found in the fact that there is something essentially evil in the number 2, and this was echoed centuries afterward, far off in Britain, by Bede.

St. Augustine brought this view to bear upon the church in the following statement: "There are three classes of numbers—the more than perfect, the perfect, and the less than perfect, according as the sum of them is greater than, equal to, or less than the original number. Six is the first perfect number, therefore we must not say that six is a perfect number because God finished all his works in six days, but that God finished all his works in six days because six is a perfect number." * * * This view of the creation of the universe as instantaneous and also as six days, each made up of an evening and a morning, became virtually universal. Peter Lombard and Hugo of St. Victor, au-



ANDREW D. WHITE.

thorities of vast weight, gave it their sanction in the twelfth century, and impressed it for ages upon the mind of the church.

PUZZLED CHURCHMEN.
The distribution of animals puzzled churchmen more than their creation or the smallness of the ark. Linnaeus, in his "Systema Naturae," having already enumerated 4,000 species, and the number then increasing prodigiously. "The sloths in South America suggested painful questions. How could animals so sluggish have got away from the neighborhood of Mount Ararat completely and traveled so far?" "How could the kangaroo have been in the ark, and be now found only in Australia?" His satirical powers are indeed great, but how could he by any series of leaps have sprung across the intervening mountains, plains and oceans to that remote continent?"

COPERNICUS AND GALILEO.
As for the Copernican system and the struggles of Galileo, there is nothing new historically, of course, but perspectives are given which may be new to readers of average research. How many know, for example, that it was fully 220 years after Galileo's condemnation, brought about mainly by the Jesuits, before the Roman church sanctioned the promulgation of the simple astronomical fact, by authorized experiment, that the earth revolved around the sun, and on its own axis? It was, indeed, in 1852 that Father Secchi was allowed to make a public experiment in one of the churches at Rome, demonstrating irrefragably truths which had not been questioned by scientists for years and years before. It was in 1820 when Copernicus' statue was unveiled at Warsaw, and then no priest dared appear to conduct a religious office. The people expected such a service, and waited; no priest could be induced to present himself. And in 1833 his book was still standing on the Index of Books prohibited to Christians. In 1822 the Copernican theory was, however, tacitly allowed to be received by churchmen, but the embargo was not raised for years from the books.

BUFFON AND LINNAEUS.
How many are there among the ordinarily informed who knew that Buffon recanted before he died, as well as Galileo?

Buffon had caught the idea of an evolution in nature by the variation of species, and was likely to make an advance with it, but he, too, was made to feel the power of theology. "As long as he gave pleasing descriptions of animals the church fettered him, but when he began to deduce truths of philosophical import the batteries of the Sorbonne were opened upon him; he was made to know that the sacred deposit of truth committed to the church was that, 'In the beginning God made the heavens and the earth; and that all things were made at the beginning of the world.' For his simple statement of truths in natural science, which are to-day truisms, he was, as we have seen, dragged forth by the theological faculty, forced to recant publicly, and to print his recantation. In this he announced: 'I abandon everything in my book respecting the formation of the earth, and generally all which may be contrary to the narrative of Moses.'"

Linnaeus was more cautious throughout, and what was practically recanted

in his case took place after every step, as he proceeded. "Toward the end of his life he timidly advanced the hypothesis that all the species of one genus constituted at the creation one species; and from the last edition of the Systema Naturae he quietly left out the strongly orthodox statement of the fixity of each species," which he had insisted upon in his earlier works.

For many years Linnaeus' writings were prohibited in the papal states; and that by a church that sanctified casuistry of an immoderate order, in some human matters. "Protestantism was quite as oppressive."

One of the great Lutheran prelates of Sweden, Bishop Svedberg, had preached, as had many other ecclesiastics, that water had turned into blood in certain districts of Europe, and that such miracle was an indication of the wrath of God. Linnaeus looked into the matter and found that the water was reddened by myriads of minute insects. Bishop Svedberg denounced this explanation as a "saturnic abyss," denied its truth, and called Linnaeus an ungodly, self-reliant, self-sufficient and worldly tool of Satan. Linnaeus retreated, and weakly affirmed: "It is certainly a miracle that so many millions of creatures can be so suddenly propagated, and shows undoubtedly the all-wise power of the Infinite."

DARWIN VS. DOGMA.
The battle of Darwin against deep-seated dogma may well be recapitulated, if only to show the strides time has made in bringing theology and science nearer. "Darwin's 'Origin of Species' had come into the theological world like a plow into an ant hill. Everywhere those thus rudely awakened from their old comfort and repose had swarmed forth angry and confused. Reviews, sermons, books light and heavy, came flying at the new thinker from all sides."

It is not possible to go over the slowly conical and important strictures made at the time the "new thinker" brought out his thirty years' work. Those only who opposed him seriously, and because their bulwarks were threatened, deserve respect; the light, airy shafts shot into the air fell back on the earth and only flashed in the sun a second. Agassiz, who, oddly enough, has been classed by some rabid and unscientific theologians with Darwin, was in reality one of his severest opponents; Cuvier, his master, was another, and Linnaeus again another. Antedating Darwin made no difference; their efforts were all directed against the theory of evolution.

WILBERFORCE, MANNING, HUXLEY.
Bishop Wilberforce and Cardinal Manning were flippant, and unrecognized of the serious character of the Darwinian system. It was the monkey that made them so. Phil Robinson says of the ape: "Literature has nothing to his credit, and art ignores him." He might have added: "Humor is perverted by him." Darwin's expression of a belief that man descended from a monkey provoked many men from taking his solemn treatise in anything but a humorous spirit at first. Cardinal Manning said in an address that Darwin expounded "a brutal philosophy, to wit, there is no God, and the ape is our Adam." Wilberforce, in a public speech, congratulated himself that he "was not descended from a monkey." Huxley retorted—and his retort echoed over the world: "I would rather be a descendant of a monkey than of a man who employs

his eloquence in misrepresenting those who are wearing out their lives in the search for truth."

In Germany Darwin's book made havoc among the clergy, as well as in France, and violent protests against it came from Australia.

These are a few stray bits, gathered from the enormous mass of fact and philosophy.

If one really wishes to inform one's self of the history of the war and the victories gained by science over dogma, here is an excellent opportunity to do it without any groping. All the pope's anxieties, all the church's fears and emendations are detailed. Egyptian, Buddhist and other old religions are defined in their relation to Christianity and to science; the heliocentric theory, or movement of the earth and planets about a central fire, advanced by Pythagoras; the old sacred theory of the universe—the visible relation of the heavens to the earth; the gigantic efforts to keep the solar system within the limits of theological ideas about lunacy, opposition to vaccination, general theological discouragement of medicine, as St. Bernard declares that monks who took medicine were guilty of conduct unbecoming to the religious, are some of the subjects fully treated, while through all is discerned, moving on steadily, the continuous growth of scientific interpretation, and the merging of mere theology into a purer and better religion.

Some of the more ancient battles in the warfare of science with theology have been briefly adverted to in the preceding review. We will now proceed to make more copious extracts from Dr. White's volumes:

THE FINAL EFFORT OF THEOLOGY.

In 1863 came an event which brought serious confusion to the theological camp: Sir Charles Lyell, the most eminent of living geologists, a man of deeply Christian feeling, and of exalted and cautious temper, who had opposed the evolution theory of Lamarck and declared his adherence to the idea of successive creations, then published his work on the Antiquity of Man, and in this and other utterances showed himself a complete though unwilling convert to the fundamental ideas of Darwin. He was seventy years of age, and especially so in two—first, as withdrawing all foundation in fact from the scriptural chronology, and secondly, as discrediting the creation theory. The blow was not unexpected; in various review articles against the Darwinian theory there had been appeals to Lyell, at times almost pleading, "that to him the truth had been differently proclaimed." But Lyell, like the honest man he was, yielded unreservedly to the mass of new proofs arrayed on the side of evolution against that of creation.

At the same time came Huxley's "Man's Place in Nature," giving new and most cogent arguments in favor of evolution by natural selection.

In 1871 was published Darwin's "Descent of Man." Its doctrine had been anticipated by critics of his previous books, but it made, none the less, a great stir; again the opposing army trooped forth, though evidently with much less heart, than before. A few were very violent. The Dublin University Magazine, after the fashion of the "Athenaeum," charged Mr. Darwin with seeking "to displace God by the unerring action of vagary, and with being 'resolved to hunt God out of the world.' But most notable from the side of the older church was the elaborate answer to Darwin's book by the eminent French Catholic physician, Dr. Constantin Daret, of Lyons. "On Darwinism, or the Man-Ape," published at Paris in 1877, Dr. Daret not only refuted Darwin scientifically but poured contempt on his book, calling it "a fairy tale," and insisted that a work "so fantastic and so burlesque" was, doubtless, only a huge joke, like Erasmus' "Praise of Folly," Montaigne's "Symplocaria," and the "Principes de la morale" of the Jesuits. The Cardinal Archbishop of Paris assured the author that the book had become his "spiritual reading," and begged him to send a copy to the Pope himself. His Holiness, Pope Pius IX., acknowledged the gift in a remarkable letter. He thanked his friend for the book, for the honor in which he refused to "allow the aberrations of Darwinism." "A system," His Holiness adds, "which is repugnant to once to history, to the tradition of all peoples, to exact science, to observed facts, and even to Reason herself, would seem to need no refutation, did not alienation from God, and the leaning to unbelief, due to the materialism, eagerly seek a support in all this tissue of fables. . . . And, in fact, pride, after rejecting the Creator of all things, and proclaiming man independent, wishing him to be his own king, his own priest, and his own God—pride goes so far as to degrade man himself to the level of the unreasoning brute, perhaps even of the lifeless matter; thus unconsciously affirming the Divine Declaration. When pride cometh, then cometh shame; but the corruption of this age, the machinations of the perverse, the danger of the simple demand that such fables, altogether absurd though they are, should be refuted by true science." Wherefore the Pope thanked Dr. Daret for his book, "so opportune and so perfectly appropriate to the exigencies of our time," and bestowed on him the apostolic benediction.

Not was this brief all. With it there came a second, creating the author an officer of the Imperial Order of St. Sylvester. The Cardinal Archbishop assured the delighted physician that such a double honour of brief and brevet was perhaps unprecedented, and suggested only that in a new edition of his book he should "insist a little more on the relation existing between the narratives of Genesis and the discoveries of modern science, in such fashion as to convince the most incredulous of their perfect agreement." The prelate urged also a more dignified title. The proofs of this new edition were accordingly all submitted to His Eminence, and in 1882 it appeared as *Moses and Darwin: the Man of Genesis compared with the Man-Ape, or Religious Education of the Young*. No wonder the Cardinal embraced the author, thanking him in the name of science and religion. "We have at last," he declared, "a handbook

which we can safely put into the hands of youth."

THE HELIOCENTRIC THEORY.

But, on the other hand, there had been planted, long before, the germs of a heliocentric theory. In the sixth century before our era, Pythagoras, and after him Philolaus, had suggested the movement of the earth and planets about a central fire; and, three centuries later, Aristarchus had restated the main truth with striking precision. Here comes in a proof that the antagonism between theological and scientific methods is not confined to Christianity; for this statement, brought in by Aristarchus the charge of blasphemy, and drew after it a cloud of prejudice which hid the truth for six hundred years. Not until the fifth century of our era did it timidly appear in the thoughts of Marcinus Capella; then it was again lost to sight for a thousand years, until in the sixteenth century, discarded and forgotten, it appeared in the writings of Cardinal Nicholas de Cusa.

But in the shade cast by the vast system which had grown from the minds of the great theologians and from the heart of the great poet there had come to this truth neither bloom nor fruitage.

Quietly, however, the soil was reviving and enriching, and the air warming. The processes of mathematics were constantly improved, the heavenly bodies were steadily observed, and at length appeared, far from the centers of thought, on the borders of Poland, a plain, simple-minded scholar, who first fairly uttered the words of the modern world's truth—now so commonplace, then so astounding—that the sun and planets do not revolve about the earth, but that the earth and planets revolve about the sun: this man was Nicholas Copernicus.

Copernicus had been a professor at Rome, and even as early as 1500 had announced his doctrine there, but more in the way of a scientific curiosity or paradox, as it had been previously held by Cardinal de Cusa, than as the statement of a system representing a great fact in Nature. About thirty years later one of his disciples, Widmanstadt, had explained it to Clement VII; but it still remained a mere hypothesis, and soon, like so many other hypotheses, disappeared from the public view. But to Copernicus, steadily studying the subject, it became more and more a reality, and as this truth grew within him he seemed to feel that at Rome he was no longer safe. To announce his discovery there as a theory or a paradox might amuse the papal court, but to announce it as a truth he felt would be a far different matter. He therefore returned to his little town in Poland.

To publish his thought as it had now developed was evidently dangerous even there, and for over thirty years it lay slumbering in the mind of Copernicus and of the friends to whom he had privately entrusted it.

At last he perceived his great work on the Revolutions of the Heavenly Bodies, and dedicated it to the Pope himself. He dared not send it to Rome, for there were the rulers of the older Church ready to seize it; he dared not send it to Wittenberg, for there were the leaders of Protestantism no less hostile; he therefore entrusted it to Osiander, at Nuremberg.

But Osiander's courage failed him; he dared not launch the new thought boldly. He wrote a groveling preface, endeavoring to excuse Copernicus for his novel idea, and in this he inserted the apologetic lie that Copernicus had produced the doctrine of the earth's movement not as a fact, but as a hypothesis. He declared that it was lawful for an astronomer to indulge his imagination, and that this was what Copernicus had done.

Thus was the greatest and most ennobling, perhaps, of the scientific truths of a truth not less ennobling to religion than the doctrine of the earth's movement not as a fact, but as a hypothesis. He declared that it was lawful for an astronomer to indulge his imagination, and that this was what Copernicus had done.

On the 24th of May, 1543, the newly printed book arrived at the house of Copernicus. It was put into his hands; but he was on his deathbed. A few hours later he was beyond the reach of the conscientious men who would have blotted his reputation and perhaps have destroyed his life.

Yet not wholly beyond their reach. Even death could not be trusted to shield him. There seems to have been fear of vengeance upon his corpse, for on his tombstone was placed no record of his lifelong labors, no mention of his great discovery; but there was a grain of truth in the story: "I am not the grace accorded to Paul; not that given to Peter; give me only the favor which Thou didst show to the thief on the cross." Not till thirty years after did a friend dare write on his tombstone a memorial of his discovery.

The preface of Osiander, pretending that the book of Copernicus suggested a hypothesis instead of announcing a truth, served its purpose well. During nearly seventy years the Church authorities evidently thought it best not to stir the matter, and in some cases professors like Calgani were allowed to present the new view purely as a hypothesis. There were, indeed, mutterings from time to time on the theological side, but there was no great demonstration against the system until 1616. Then when the Copernican doctrine was upheld by Galileo as a truth, and proved to be true by his telescope, the book was taken in hand by the Roman curia. The statements of Copernicus were condemned, "until they should be corrected," and the corrections required were simply such as would substitute for his conclusions the old Ptolemaic theory.

That this was their purpose was seen when Galileo was forbidden to teach or discuss the Copernican theory, and when were forbidden "all books which affirm the motion of the earth."

Henceforth to read the work of Copernicus was to risk damnation, and the world accepted the decree. The strongest minds were thus held fast. If they could not believe the old system, they must pretend that they believed it; and this, even after the great circumnavigation of the globe had done so much to open the eyes of the world.

Very striking is the case of the eminent Jesuit missionary Joseph Acosta, whose great work on the Natural and Moral History of the Indies, published in the

last quarter of the sixteenth century, exploded so many astronomical and geographical errors. Though at times curiously credulous, he told the truth as far as he dared; but as to the movement of the heavenly bodies he remained orthodox—declaring, "I have seen the two poles, and the heavens turn as upon their axis; and I have seen the

PROTESTANT OPPOSITION.

Said Martin Luther: "People gave ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is of course the very best. This fool wishes to reverse the entire science of astronomy; but sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth." Melancthon, mild as he was, was not behind Luther in condemning Copernicus. In his treatise on the Elements of Physics, published six years after Copernicus' death, he says: "The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men, either from the love of novelty, or to make a display of ingenuity, have concluded that the earth moves; and they maintain that neither the eighth sphere nor the sun revolves."

Now, it is a want of honesty and decency to assert such notions publicly, and the example is pernicious. It is the part of a good mind to accept the truth as revealed by God and to acquiesce in it." Melancthon then cites the passages in the Psalms and Ecclesiastes, which he declares assert positively and clearly that the earth stands fast and that the sun moves around it, and adds: "I dwell with confidence in my proposition that 'the earth can be nowhere if not in the centre of the universe.' So earnestness this mildest of the reformers become, that he suggests severe measures to restrain such impious teachings as those of Copernicus."

While Lutheranism was thus condemning the theory of the earth's movement, other branches of the Protestant Church did not remain behind. Calvin took the lead, in his Commentary on Genesis, by condemning all who asserted that the earth is not at the centre of the universe. He clinched the matter by the usual reference to the first verse of the thirty-third Psalm, "The earth is settled, it cannot be moved." "Who will venture to take the authority of Copernicus above that of the Holy Spirit?" Turretin, Calvin's famous successor, even after Kepler and Newton had virtually completed the theory of Copernicus and Galileo, put forth his compendium of theology, in which he proved, from a multitude of scriptural texts, that the earth, which stands still in the centre, is the centre of the universe. In England we see similar theological efforts, even after they had become evidently futile. Hutchinson's *Moses' Principia*, Dr. Samuel Pike's *Sacred Philosophy*, the writings of Horne, Bishop Horsley, and President Forbes contain most earnest attacks being based upon Scripture. Dr. John Owen, so famous in the annals of Puritanism, declared the Copernican system a "delusive and arbitrary hypothesis, contrary to Scripture;" and even John Wesley declared the new ideas to "tend toward infidelity."

FROM FETICH TO HYGIENE.

A very striking feature in recorded history has been the recurrence of great pestilences. Various indications in ancient times show their frequency, while the famous description of the plague of Athens given by Thucydides, and a discussion of it by Lucretius, exemplify their severity. In the Middle Ages they raged from time to time throughout Europe; such plagues as the Black Death and the sweating sickness swept off vast multitudes, the best authorities estimating that of the former, at the height of the fourteenth century, more than half the population of England died, and that twenty-five millions of people perished in various parts of Europe. In 1552 sixty-seven thousand patients died of the plague at Paris alone, and in 1580 more than twenty thousand. The great plague in England and other parts of Europe in the seventeenth century was also fatal, and that which swept the south of Europe in the early part of the eighteenth century, as well as the invasions by the cholera at various times during the nineteenth, while less terrible than those of former years, have left a deep impress upon the imaginations of men.

From the earliest records we find such pestilences attributed to the wrath of the gods, and hence it was that the plague of miasma of unseen powers. This had been the prevailing view even in the most cultured ages before the establishment of Christianity; in Greece and Rome especially, plagues of various sorts were attributed to the wrath of the gods; in Judea, the scriptural records of various plagues sent upon the earth by the Divine fiat as a punishment for sin show the continuance of this mode of thought.

Among many examples and intimations of this in our sacred literature, we have the epidemic which carried off fourteen thousand seven hundred of the children of Israel, and which was only stayed by the prayers and offerings of Aaron, the high priest; the destruction of seventy thousand men in the pestilence by which King David was punished for the numbering of Israel, and which was only stopped when the wrath of Jehovah was averted by burnt offerings; the plague threatened by the prophet Zechariah, and that delineated in the Apocalypse. From these sources this current of ideas was poured into the early Christian church, and hence it has been that during nearly twenty centuries since the rise of Christianity, and down to a period within living memory, at the appearance of any pestilence the church authorities, instead of devising sanitary measures, have very generally preached the necessity of immediate atonement for offences against the Almighty.

This view of the early church was enriched greatly by a new development of theological thought regarding the powers of Satan and evil angels, the declaration of St. Paul that the gods of antiquity were devils being cited as its sufficient warrant.

Morbid, gloomy, falling stars and earthquakes were, therefore, upon scriptural authority, to be "signs and wonders"—evidences of the Divine wrath,

heralds of fearful visitations; and this belief, acting powerfully upon the minds of millions, did much to create a panic-terror sure to increase epidemic disease wherever it broke forth.

The main cause of this immense sacrifice of life is now known to have been the want of hygienic precaution, both in the Eastern centers where various plagues were developed, and in the European towns through which they spread. And here certain theological reasons came in to resist the evolution of a proper sanitary theory. Out of the Orient had been poured into the thinking of Western Europe the theological idea that the abatement of man adds to the glory of God; that indignity to the body may secure salvation to the soul; hence, that cleanliness betokens pride and fithness humility. Living in filth was regarded by great numbers of holy men, who set an example to the church and to society, as an evidence of sanctity. St. Jerome and the breviary of the Roman church dwell withunction on the fact that St. Hilarius lived his whole life long in utter physical uncleanness; St. Athanasius glorifies St. Anthony because he had never washed his feet; St. Abraham's most striking evidence of holiness was that for fifty years he washed neither his hands nor his feet; St. Sylvester washed any part of his body save his fingers; St. Euthraxia belonged to a convent in which the nuns religiously abstained from bathing; St. Mary of Egypt was eminent for filthiness; St. Simon Stylites was in this respect unspeakable—the least that can be said is, that he lived in ordure and stench intolerable to his visitors. The "Living and the Saints" dwell with complacency on the statement that, when sundry Eastern monks showed a disposition to wash themselves, the Almighty manifested his displeasure by drying up a neighboring stream until the bath which it had supplied was destroyed.

Truth crushed to earth will rise again; Th' eternal years of God are ours; But Error, wounded, writhes in pain, And dies amid her worshippers.

—BRYANT.
Thus has it been during all the tedious centuries of conflict between churchly assumptions of superior knowledge and divine authority and the ever inquisitive, inquisitive, observant, investigating minds of the men who have led the world in the search for scientific truth. It has been the habit of the clergy in the past—and very much of the same spirit still dominates the orthodox clergy of the present day—to bring all teaching, investigators and teachers of the field of science to the touchstone of the Bible—the Bible as interpreted by the churchly teachers and authorities.

Step by step, point by point, the churchly expounders of supposed and claimed Bible truths have been beaten back, forced to yield their ground and to admit that they were in error. Bible interpretations have been modified, changed, transmogrified, under the force of scientific truth; and the churchly teachers would take up a new position and continue the fight against further advances of science.

The story is told—and told well—in these noble volumes by Dr. White. They are a grand monument to the patient research, the vast reading, the painstaking labor, the ardent and indefatigable care of this truth-loving thinker and scholar.

Years ago Dr. Draper did a grand work in his "Conflict Between Religion and Science." It was and is a masterly contribution to literature, well worthy of study and high appreciation. Dr. White's "History of the Warfare of Science with Theology in Christendom" goes largely over the same fields, but with greater completeness—greater fullness of fact and illustration, and wider range of historic information and historic subjects. It is not only rich in discussion, but is a very valuable repository of facts, well systematized and indexed for convenient reference.

The perversions of dishonest and misled churchly historians—Catholics and others—are corrected by the light of facts, and thus truth and science go hand-in-hand to victory.

It is worthy of notice that Dr. White does not write as an enemy of religion; but rather as one who would deliver the church from a false position of antagonism to science. His work may therefore be accepted as impartial and his historical statements as a fair presentation of veritable and verifiable facts. This renders his work of all the greater force as an indictment of theological Christendom.

J. C. UNDERHILL.

The price of this set of two royal volumes is \$5. By mail, 40 cents extra for postage. They may be ordered of THE PROGRESSIVE THINKER OFFICE.

ORCHARD BLOOM.

Over me the soft winds blow,
And sparrows court the noon:
Thro' the orchard's gleam and glow
Floats a low monotone.
In the notes of a hymn,
Thro' green isles old and dim,
Scent of rose and mignonette,
Mellow air and noonday sun,
Follow me with sweet regret,
As my thoughts backward run:
And the grasses, fresh and deep,
Breathe of quiet, restful sleep.
Orchard boughs of fragrant bloom,
Bearing promises yet to be,
Through hours of sunshine, shade and gloom:
Secreted, where do not see:
And from Nature's heart I draw
Lessons from her mystic law.

Over me the soft winds go,
On a voyage of earnest quest,
In the evening's radiant glow—
Lighting up the golden West;
And a soft and sweet refrain
Chants a deep and solemn strain:
Memory-scenes akin to pain
Rise in vision fresh again.

BISHOP A. BEALS.

The heavens themselves, the planets, and this world, observe, agree, concur, and place, insinuate, converse, proportion, season, frum, office and custom, and all in line of order.—Shakespeare.

STARS THAT HAVE SET.

Reminiscences of Some Old Pioneers

That Have Passed On Before.

"I stood by an open casement
And looked upon the night,
And saw the eastward-going stars
Pass slowly out of sight.
Slowly the bright stars faded
Went down the gleaming arch—
And my soul discerned the music
Of their long, triumphant march."

The "open casement" was my memory
and I called to mind the "vanished
stars;" I saw them pass again slowly
out of sight, and certainly on my soul
I discerned the music of their long,
triumphant march.

ROBERT HARE.

One of the first to set in the long ago
was the eminent Robert Hare, a pro-
fessor of chemistry, a very scientific
man. I never saw him but once, and
then I had a long talk with him. This
was about 1888. He appeared to be a
man about 65—possibly a year or two
older. He was a man about the size of
Prof. A. R. Wallace, but his hair was
not so white, it was dark, with streaks
of grey.

I felt, in talking with him, that he was
an earnest and scholarly man; and he
had an impression on me that I had
not forgotten, though this interview was
over thirty-five years ago. This was
soon after he was snubbed by his sci-
entific associates for advocating the "de-
lusion" of Modern Spiritualism. Spiritu-
alism was then in its tenth year, and
no one could be one, or defend it, with-
out losing one's scientific standing.

He was eminently scientific, and his
opinions were always listened to with in-
terest and approval. He had been a
pronounced materialist, as most sci-
entific men are. He was attracted to spi-
ritual phenomena, they so different and
contradictory to his materialistic ideas
that he thoroughly investigated them,
in a scientific manner, and was finally
convinced of their genuineness and their
claim. He published one of the early
books on spiritualistic matters, and be-
came an able advocate of Spiritualism.

He felt the importance of looking into
it, and wanted his scientific society,
where he had been very prominent and
highly esteemed, to give attention to so
important a matter. It had time to de-
vote hours of its valuable time to find
out why cocks crow at midnight, but had
not time to devote to this "delusion,"
though presented by the ablest associ-
ate, and practically considered him in
his deluge for advocating it.

I never met a brighter man, and to
read his book on the subject and hear
his conversation was a very convincing
satisfaction to me, and I felt the strong-
er for it. I suppose this treatment by
his fellow scientists, where he was once
the foremost man, broke his heart, and
it was not long after my interview with
him that he died. His family felt
that Spiritualism had hurt his reputa-
tion, and utterly ignored it at his fu-
neral, and his last hours were not
cheered by visits from like-minded peo-
ple; but he died in our faith—a bright
star that set too soon.

It is a pleasant circumstance that his
son, who was not then a Spiritualist,
became one years after his father's death.
He used often to refer to his father's
and with regret; was a devoted Spiritu-
alist, became interested in Ellen Berry,
the medium, and spent the last years of
his life in dealing through her with the
departed, and died a devoted Spiritu-
alist. I think his father made an impres-
sion on him, if he did not on the sci-
entific world in his day. He had blossomed
in the highest degree, twenty-five years
later, like Professor Wallace, a man
in some respects like him in mentality,
his advocacy of Spiritualism would not
have hurt him badly; but he was one of
the stars all the same, and he should
not be forgotten by us moderns.

JUDGE EDMUNDS.

Another star of his day, but who sur-
vived him many years, was Judge Ed-
munds, of New York, a good lawyer and
a good man. He retained his judicious-
ness as long as he wanted to, and was popu-
lar and honest, and was respected by
the community. Though an able and
prominent advocate of Spiritualism, and
the book he published, like the one
Professor Hare published, was among
the early books on Spiritualism, both of
which I much appreciated. He had
great experience in the phenomena, and
was an interesting relator of his
experiences. He was a relative of his—
as one of us. He made a strong impres-
sion on the community in those early
days, and speaking of our constellation
in the spiritual galaxy, he was a very
conspicuous star of the first magnitude.

REV. JOHN PIERPONT.

Another very able and distinguished man
in the realm of letters, poetry, re-
forms and temperance was the Rev.
John Pierpont, the bright light in this
city sixty odd years ago—who became
an able advocate of Spiritualism, and
waxed in reputation thereby. I know
him well as a lad and a young man, be-
ing a clerk with a relative of his—as the
able minister of Hollis street Church,
where he had the courage rare in a min-
ister, and preached against the min-
ister business of his parishioners who
were engaged in it; but he gained his
point and his salary also, after a long
legal fight. When he left that pulpit, he
settled in different places—Medford in
this State, and in Troy, N. Y.—after
leaving Boston.

I missed him for many years—I almost
forgot him. Some twenty or thirty
years after this, when I became a Spiritu-
alist, I heard that the Rev. John Pier-
pont was one. I had not heard of him
for years, but I remembered I used to
be very close to him as a boy, and I
occasionally met him in a relative's
house in Franklin street, and I renewed
my early acquaintance with the then
white-headed old man, whom I knew
and respected many years before, when
his hair was dark.

I found him an able advocate of Spiritu-
alism, with wonderful experience.
It was a great pleasure to me to find
him the bright thinker he was when in
his palmy days; and talking with him
and such men, who found Spiritualism
was based on truth, strengthened me in
my own belief. I kept his acquaintance
as long as he lasted. He was the presi-
dent of the National Association of Spiritu-
alists, and presided at a convention
in Providence which attended. I
never shall forget his able address—he
was over eighty years old—it was extem-
poraneous and a masterpiece. I used to
consider it the ablest address I had ever
heard, and as it was printed in full, I
often used to read it with wonder that
such an old man could give such a won-
derful production.

Headed soon after, and the Rev. Ed-
ward C. Towne, the minister at Medford,
who was a Spiritualist, came to me and
said, Mr. Pierpont's funeral services
were to be held in his church, where
Pierpont was once the minister. He
said Garrett and other Unitarian nota-
bles were going, and that Spiritualism
was to be ignored, and said Mr. Towne,
"I am not to take any part except to
pronounce the benediction," intimating
that they were afraid to have him, and
it was too bad, as he was so pronounced

a Spiritualist; "but," he said to me,
"try and get as many Spiritualists as
you can attend; we will make a show-
ing anyway." I did so, and the audience
had quite a Spiritualistic look, if the
platform and pulpit had not. The Rev.
Mr. Garrett was the leading man, and
he called the seven speakers, who
spoke of Pierpont as a man of letters, a
poet, a reformer and temperance ad-
vocate, referring also to his early great-
ness and popularity and heroism as a
credit to Unitarianism—in other words,
they used him to glorify themselves. I
was disgusted, for Spiritualism, to
which he was devoted the last twenty
years of his life, was not referred to.
Some did not forget to notice his me-
chanical skill, as a machinist, but no
one mentioned that he was a prominent
Spiritualist. I expected to see the
corpses shake the roses that covered him
in his coffin, to see them ignore the fact
that he was so devoted to it.

It was a pleasant circumstance, fifteen
or twenty years later, when his century
was commemorated in the new Hollis
street church, near the Spiritual Tem-
ple. I think this was in 1885. Mr. Gar-
rett and all the other notables had
awakened in the other life, and the pul-
pit and platform were now again filled
with Unitarian notables. Of course
they spoke of him as the bright min-
ister, poet and reformer of his early days;
but Mr. Bartol, and Mr. May, and all
the others spoke of his Spiritualism, but
by no means as a blotch, but in a favor-
able manner.

At Bartol came into the aisle
and looked at his bust that stood there
in front of the pulpit. It was a very
pleasant-looking bust; the sun was shin-
ing through the amber-tinted glass of
the window, on the pulpit, and it was
pleasant to see Mr. Bartol, with his long
white hair, looking at Pierpont's marble
face—years thinking that some of the
hospital spiritual words that he had
just uttered—and just then the am-
ber shadow had moved so as to fall on
the face of the bust which seemed much
like a recognition; and I quote this sug-
gestive verse, which is spiritually, if not
literally true:

"Yet at early morn, on a midsummer's
day,
When the sun is far in the north, for
the space,
For a few short moments, there falls a
ray
Through the amber pane on an angel's
face."

I am sure that ray to which I re-
ferred fell on an angel's face. What a
difference twenty years had made. Twenty
years after his death Spiritualism
had grown so near respectability that
even ministers could be honest. A do-
cument has passed since, and though the
position and position are not yet hungry for
the ism, the brightest lights, such as
Rev. M. J. Savage and E. Heber New-
ton, are more than hospitable to it.
(Even science is admitting some of its
claims) I am inclined to listen to "the
footfalls" which possibly may be "on
the boundary of the Spirit-world." This
last quotation suggests another "East-
ward-going star."

ROBERT DALE OWEN.

Robert Dale Owen was one of the first
and ablest writers on this subject, and
full of psychic experience. I went to
many seances with this distinguished
man, who wrote two of the best books
that Spiritualism has produced. He was
a better writer than speaker, but was
listened to with attention, for every
word he uttered was worth hearing, and
his position and experience made him
in the highest degree reliable. I treas-
ure the memory of my intercourse with
him. I do not know as celebrities, or
stars, as I am calling them are any more
valuable in the sight of the "silent ma-
jority" than those of lesser magnitude,
but we all like to refer to them in this
world of ours as like-minded, thinking
men. He had blossomed in the highest
degree of the body politic of the order.

All these, and all that I may mention
are an unit in one thing: They were all
specially interested in the sensuous or
physical phenomena, for in them alone
they knew they had eternal life, and
every one of them knew the phenomena
were the only true and permanent proof
of a surviving physical death; everything else
was faith, and scientists are not inclined
to rest on faith—they want proof, and
the phenomena are the only knowledge
we have. When the knowledge is set-
tled that the Spirit-world lies all about
us, then messages and trance-speaking
become interesting as matters of fact,
but without the presence of phenomena
they may be from departed spirits, but
we are not sure there are any departed
spirits. This was the attitude of the late
Epes Sargent, and I have no doubt it
was so of the others, so all these stars
were interested in the phenomena espe-
cially. I never like to hear any of the
platform speakers, except the phenom-
ena, as being behind or below the phi-
losophy and ethical teaching; for one, I
would rather hear a few intelligent raps
that tell one a departed friend lives,
than any sermon or lecture ever uttered.
I am no wonder-seeker, but if I have a
knowledge as well as faith and hope,
it is due wholly to my experience in the
physical manifestations, and that re-
minds me of

EPES SARGENT
whom I always considered one of our
bright stars, and who was used to say
when he met or called on me:

"My sprightly neighbor, gone before
To that unseen and silent shore,
Shall I have a word with you before
Some summer morning?"

I learned after he was a departed spirit
that these lines were from Charles Lamb.
But as he was before me, he preceded
me over ten years. He was my neigh-
bor, a very scholarly man and a Spiritu-
alist, and wrote some of the best
books in our spiritual literature. For
ten years before he died, and for ten
years since, we have attended seances
together. The "sinec" may need a little
explanation, which will appear as I
proceed. We both liked "Independent
State-Writing," and went to witness
it at every opportunity. Both felt
and said it was the most satisfactory and
convincing of any of the phases. One
interesting experience was so satisfactory
to him that I will relate it.

I had had a sitting for the first time
with Charles L. W. and I carried my
own notes, and got such perfect
communications from departed spirits,
the sates never out of my hands or
sight, that the phenomenon was wonder-
ful. I met Sargent at my rate and
told him, and he said: "John, we must
have a sitting with him," and we did,
my.

By the way, he went first alone, as he hap-
pened to be near Beach street. Wat-
kins said he was not in condition, and
said to Sargent, "Better come some other
time." Mr. Sargent, who was un-
known to him, said he lived out of town
and would like one, and would take his
chances; if nothing came, it would
not be the medium's fault. So the latter
said: "Well, come up in my room."

There were some sates on the side of
the table. Mr. Sargent washed them and
laid one that was clean before him, and
placed his two hands on it.

Soon he heard some writing, and Wat-
kins arose and said: "You are Epes
Sargent." Mr. Sargent, who had never seen him,
was surprised that he was known, and
he and the medium shook hands and
then turned over the slate, and on it was
a message from his father to his son,
Epes Sargent. The message was a good

one, and he says the medium knows
what the message is before he or any
one sees it. He thinks the message
leaves its tracks on the medium's mind;
but he felt sure the message was from
his father, and was very satisfactory,
and the way he was known also, and
after that he had Mr. Watkins many
times at his house, and paid great at-
tention then and afterwards to the method
of these phenomena.

I think we had full fifty sittings to-
gether, and enjoyed them very much.
He was finally sick, and died, and I have
continued my attention to these slate-
writing sittings, and what is very singu-
lar, I have never had one, where Epes
Sargent, as a spirit, has not put in his
autographic appearance, where he re-
turns to our going to them together, re-
minding me of incidents which have
identified him, reminding of incidents in
our slate-writing experience when in the
flesh, and said he was now still in-
terested as a spirit. In one case his
message was:

"My sprightly neighbor, I've come be-
fore
To that unseen and silent shore,
Where we shall meet as heretofore
Some summer morning."

I feel sure that no one but Epes Sar-
gent paraphrased those lines, and to me
many times has he identified himself;
and the fact of his giving me a message
every time I have had a sitting, when
we had been to such sittings so many
times together when in the flesh, is a
confirmation of my late friend, and
identification of my late friend, and
neighbor, Epes Sargent; and I always
and much expect him as I do my near and
dear departed ones of my own family.

I have thought a little sketch of some
of these old, well-known departed faces
would be a pleasant reminder of old
times. True they are stars that have
set, and we cannot see them again, but
we shall all follow; but they exist, and
so shall we, and that is the truth that
our Spiritualism teaches.

JOHN WETHERBEE.

DOGMA AND THE X RAY.

An Editorial with the Ring of the Right Metal In It.

Last Sunday's Chicago Tribune con-
tained the following truthful, caustic edi-
torial, to which it is useless to add, that
the secular press must accept a slight
cauterization from the same physi-
cian:

For the first time in history a great
scientific discovery has been promulgated,
experimented upon, and made a part
of the common stock of knowledge
without incurring the anathema of the
reactionaries. The X ray, which marks
this extraordinary stride in the true
civilization of the human race. Con-
stituting in themselves one of the most
remarkable of the achievements of
patient research into the mysteries of
nature, they are even more to be com-
mended as promising a new era of har-
mony between theology and science.

The recent publication of "The History
of the Conflict Between Theology and
Science," by Andrew D. White, former-
ly President of Cornell University and
ex-Minister of the United States to Rus-
sia, serves to emphasize this welcome
fact.

No more pitiable instances of human
error or of an unwarranted assumption
are allowed to override right reason, are
to be found than those which seem in
the chapters of this monumental work.
For centuries the patient endeavors of
loving students to ameliorate the condi-
tion of mankind by prying into the se-
crets of nature were denied, and the in-
vestigators were persecuted and even
murdered. In all religious and educa-
tional institutions, these changes are
wrought independent of all the capricious
measures brought to bear against
it by mortals; it proves to the obstinate
that it has come as a moderator, as
well as an instructor. It is triumphant
in all grades and degrees, because of its
power of giving thought, compelling
reason, and elevating the perceptions
in their cognizance of external objects
and reveals them to be consequences of
sensations produced by forces. How-
ever, it has its allotment of volition, for
to man the free use of his will is di-
vinely granted. He may consider new
ideas or forbear to do so, to a certain
extent; but the powers and forces in-
herent in the universe are not subject to
nature, and can, therefore, be acted
upon by external, as well as supernal
forces, according to the grade and de-
gree of supplies, and he cannot other-
wise than yield to the treatment, and
the results are evident to every ob-
server.

It has often been asserted that the
world is a stage and mortals are the
actors. The drama is comprehensive
and strangely conditioned, while the
growth of the world enhances the com-
plexity of the parts to be rendered. A
great many parts are badly played, the
claims indicated by the conditions are
not met and reinforcements from super-
natural worlds have been necessary at all
periods, at certain epochs, but such a vi-
sion of the hosts of heaven to earth's
dwellers as is witnessed at the present
day has never been equaled in the
world's history. Spiritualism is moving,
we may say, through the world's condi-
tional drama, on a well-set mortal stage.

The tragic drama have had actors from
the ages, and the world is a stage, but
the elements and the lawless element
caps the climax of tragic acting, yet in
religious and civil pursuits, even among
rulers and law-makers, have been ob-
served the greatest criminals and cruel-
est actors on the world's stage.

Spiritualism steps in as an actor
where skill and strength are lacking to
render the parts which they are unable to
play because of adverse associations
which arise, not from choice, but from
unfortunate circumstances. However,
even though mortals are in every way
aided by higher powers, yet where the
numbers assigned them are not rendered
by themselves, there is much for them
to make up by their own efforts. In
the drama, the actors are not to be re-
sponsible for the world's tragedy, but
they are referred to the world's tragic
drama, and we might make illustrations
from all the nations that have ever lived
upon this planet; but we deem it un-
necessary, and will content ourselves with
one or more from religious and dra-
matic annals.

The Mosaic dispensation had a severe
struggle with the powers of evil, and the
tragic forces, in its contention with
familiar spirits and witches as ante-
cedents which never failed in their con-
sequences, therefore, as an act of war
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shalt not suffer a witch to live."

At this point we wish to explain that the
uncanny expression, "as a witch," does not
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A willing heart adds feather to the
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The morning of life is like the dawn
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harmony.
Every green herb, from the lotus to
the dandelion, is rich with delicate aids to
help incursive man.—Tupper.
When a man has no longer any con-
ception of excellence above his own, his
voyage is done, he is dead.—Beecher.
All men, if they work not as in a great
taskmaster's eye, will work wrong, work
unhappily for themselves and joy.—Car-
lyle.

CONSUMPTION

To THE EDITOR.—Please inform your read-
ers that I have a positive remedy for the
above named disease. By its timely use
the patient can be cured, and the disease
may be cured. I shall be glad to send
two bottles of my remedy free to any of your
readers who have consumption if they will
send their express and post office address.
T. S. Loomis, M.D., 183 Pearl St., New York.

SPIRITUALISM.

Its Growth and Accomplishments.

An Able Consideration of the Subject.

Excerpts from an Address Before the

F. S. C. of Van Wert, O., by
MRS. M. KLEIN.

Spiritualism has many phases. Its
growth has been remarkable because of
its varied phenomena; but as fast as the
better part of its entire mission is taken
hold of by the perceptive faculties, the
phenomena will wane and that which
will remain will be more perfect and be
the genuine demonstration of forces ac-
tive in and through matter according to
the law of their beings and the laws of
nature. Already the outworking of the
conditions within are observable to a
marked degree, and this is the spirit's
aim in accord with the all-pervading
Spirit of God.

From man's earliest nativity upon this
earth, the natural and tragic dramas of
the forces have been their parallel
courses, and have held their own against
each other with remarkable skill, con-
quering and being conquered in turn.
Every new manifestation from the su-
pernatural realms laid its foundation for
a new code of religious instruction, but
the same spirit in its universal opera-
tions has ever been and now is the back-
ground of all. The march succeeding pe-
riod of religious manifestation, the op-
posing element has displayed such tena-
city in the cohesion of its forces to
those active in humanity, that its re-
treat, though it has often been effected,
was never final, but it made hold to re-
appear again and again on the tragic
stage with renewed vigor and a steadily
never satisfied. Now it shall never be
satisfied, for its last acts are being
played in these days of Modern Spiritu-
alism; a complete victory over it will
be gained by reason of the heavy lodg-
ment of forces akin to those inherent in
mortals, by which they are actuated, so
that the inside will be turned out, as it
were, and although the struggle is some-
times severe than at any time in the
past, it is only seeming, for at last it is
under the control of the higher powers,
and victory has been declared already,
so far as the conditional conflicts are
concerned, but physically there is yet a
great amount of work to be done, to
cast out those demons and assign them
to their states of chaos where alone a
place is found for them, and then to
make harmonious adjustments in every
department of mortal activity.

We are not unmindful of the numbers
who have avowed their belief in immor-
tality, as demonstrated by returning
spirits, and their various services to hu-
manity, and the daily experience of mil-
lions of mortals, not only in this
country, but in the remotest corners of
the earth. This wave is directed toward
humanity, and will reach them all
sooner or later. It has already wrought
wonderful changes by its silent influ-
ence, as well as by its teachings and
revelations. In all religious and educa-
tional institutions, these changes are
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the dandelion, is rich with delicate aids to
help incursive man.—Tupper.
When a man has no longer any con-
ception of excellence above his own, his
voyage is done, he is dead.—Beecher.
All men, if they work not as in a great
taskmaster's eye, will work wrong, work
unhappily for themselves and joy.—Car-
lyle.

To THE EDITOR.—Please inform your read-
ers that I have a positive remedy for the
above named disease. By its timely use
the patient can be cured, and the disease
may be cured. I shall be glad to send
two bottles of my remedy free to any of your
readers who have consumption if they will
send their express and post office address.
T. S. Loomis, M.D., 183 Pearl St., New York.

THE ENEMY OF ART IS THE ENEMY OF NATURE.—LAVATER.
A willing heart adds feather to the
heel and makes the clown a winged
Mercury.—Joanna Baillie.
The morning of life is like the dawn
of day—full of purity, of imagery, and
harmony.
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CONSUMPTION

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Jesus himself as devils which must be
cast out before true activity for self-im-
provement is possible. Some of these
devils cannot be cast out otherwise than
by praying and fasting.

On account of the long control of im-
pure forces, a change in the gray mat-
ter of the nervous system must be ef-
fected, as the scientific and legal prin-
ciple for such casting out, and such a
change can only be made in compliance
with dietetic rules and by prayer in con-
junction. The Mosaic dispensation had
great combat, as we said, with evil spi-
rits and devils manipulating the tragic
forces. In Shakespeare's dramas, witches
and ghosts furnish the background, and
notably set forth in Hamlet and Mac-
beth. What characterizes the person-
alities set forth in these plays? Self-
love and worldly ambition of the most
ignoble kind, jealousy and vanity, the
impulse that vows devotion to a cause
and its leader, at the same time, in sub-
tle ways, piles the deadliest weapons to
rob and slay. Modern Spiritualism has
all this to contend with and conquer, for
this is the great epoch of the world.

The teachers of heavenly truths and
the Judases thereto sup from the same
cup, the latter pretending devotion for
the purpose of gratifying vain ambition,
and the former, with the impulse which
caused Judas to betray his Master, Brutus
to kill Caesar and Macbeth to murder
Duncan.

The world's different religions have
had their day; the future belongs to
Spiritualism and it will nobly act its
part for humanity's weal.

In all, and through all the conditions we
have referred to, as an avenging angel
to the oppressed, a benediction to the
bereaved and wounded, a help to the
helpless. It is strength to the weak, and
a healing balm to the afflicted. It comes
as a teacher, inventor and actor, in
every department of life; as a mes-
senger, rich and poor, learned and ig-
norant alike. None are so debased as
to deter the ministering angels from
following them and eagerly watching an
opportunity to help them upward.

Spiritualism speaks to all people the
comforting words that deliverance from
the subtleties of crude, conflicting force
has come to them. It has estab-
lished the truth that there is no death;
that life is sweeter and more precious
when freed from its mortal environ-
ments.

THE PROGRESSIVE THINKER

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J. B. Francis, Editor and Publisher.

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SATURDAY, MAY 9, 1900.

A Creditable Prayer.

Rev. R. B. Marsh, of the Peoria Unsectarian, gives the following specimen of prayer, to which we heartily subscribe. There is nothing offensive about it. No effort to appease an angry God, no adulation, no petition for special favors, but a calm and dispassionate effort to bring one's self in harmony with the unvarying laws of nature. We copy:
"We rejoice in the knowledge of truth; we believe that truth alone can make and keep us free.
"We are persuaded that all laws are beneficent, that all forces are beneficial, and that good will succeed and error die out. Error is a disease of the mind; truth is its only remedy. Our hearts long for a knowledge of the truth, whatever it may cost us, or force us to give up. We thankfully recognize the help that comes from association; and while we freely enjoy the kindly spirit of others, we also seek to put into its realm the best thoughts of our hearts, the kindest hopes and wishes for all, especially for those who most need them.
"We know the strength that comes to us from finding out that others believe and feel as we do. We face the future hopefully; we expect to suffer for the wrong we have done, the mistakes we have made; we are sure, also, that we shall have what we deserve, and are fitted to enjoy.
"We pledge each other to be true to our highest knowledge, our deepest convictions; never to expect any good from error, or fear any evil from truth; never to forego the truth, however it may seem to cost us; never to be comforted by the thought of others, but to belong to the noble army of martyrs, inasmuch as our truth demands some sacrifice, is not popular or acceptable to the majority.
"We are thankful to all who have aided in bringing about this better day, when the lovers of truth are not called upon to give their lives for their faith. We now lift our hands to all good influences and open our minds to all high thoughts and noble aspirations.
"We do not expect any good but as the result of our own effort. We crave no heaven on the merit of another, however great. With the light of all true prophets shining upon our path, more, and not less, is demanded of us. We yield to our own sense of right and truth to no book, man or creed.
"We are bound by no sect or confession of faith. We believe that all sources of truth are open to us; that there are no pets or favorites in the great family of mankind; that no final revelation of truth has been made to any people, age, or sect; that new knowledge awaits all higher development.
"And so the shadows fall apart;
"And so the west winds play;
"And all the windows of my heart
I open to the day."

A Great Backdown.

The clerical goody-goody over at Rockford, this State, taking their cue from Chicago, lately organized a Civic Federation, and set out to compel all men to subscribe to and abide by their conception of God's will. A Puritan Sunday was their first great need; for without it they could not gain the ear of the people and tell them of the decrees of heaven. So, like the unregenerate Saul before he experienced that miraculous stroke which made a Christian of him and changed his name to Paul, while he was yet breathing out threatening, dire vengeance and slaughter, they determined in their councils that base-ball was the Devil's game when played on Sunday, and that it should be suppressed. They prayed long and fervently for God's aid in the premises, and dwelt with special earnestness on the overwhelming sinfulness of having souls to damnation. One would have supposed from their utterances that the light of day was about to be turned off, leaving the world in darkness, if they should fail to realize their wishes. Well, the players continued to bat their balls on Sunday; the people went out in greater numbers than before to look upon the game, and larger raucous were witnessed in the churches. The preachers discovered they had been advertising the Sunday pastime; were satisfied the business men of the city favored the recreation, so they withdrew their opposition. Some of the clergy went so far as to announce from their pulpits that the Devil had ceased. They never mentioned that it was apparent that the fight went on the secular Union would look horns with them, and endeavor to teach that their Sunday is a Pagan holiday, and nothing else, which they were trying to make sacred.

They Need a Better Ideal.

The doings of presbyteries, synods and ecclesiastical councils of the various denominations are terribly divided between the expulsion of the clergy for heresy and immorality. Indeed, they seem to have little time for other duties. Will they allow the suggestion from an outside sinner that possibly if they would amend their creeds and make them consistent with advanced knowledge, the preachers would have a better ideal, improving both their faith and morals?

Where Is Heaven?

A few days ago, in turning over an imposing stone, on which forms of type are made up for the press, to make some improvement, we noticed for the first time a panel sunk in the marble, with a beautiful hand in high relief, the open index finger pointing upward towards what was evidently designed as a representation of an arched ribbon with streaming ends. On the arch, in raised Gothic letters, appeared the legend: "There's rest in heaven." We own it gave us consolation to believe there is rest somewhere from the turmoil of life, its cares and anxieties, its hopes and ambitions. With the accumulation of years, the burdens they have brought, the weary days and anxious, sleepless nights from a multiplicity of business duties, a quiet, peaceful, tranquil rest has suggested more real enjoyment than earth with its griefs, separations and disappointments has ever brought.

But the legend says that rest is in heaven. Then follows that overwhelming question: Where is heaven? Is it above, around, or beneath? Is it some place in the material universe, a location on some distant orb, its capital the New Jerusalem, its streets paved with gold, and its mansions the homes of the blest? Does the Deity dwell there, sitting on an ivory throne in stately pomp? Does he from this lofty eminence send out his mandates after the manner of an earthly potentate to his subordinates, directing the movements of the elements, the direction and velocity of the winds, the ebb and flow of tides, the course of the lightning, the fall of rain, the overflowing of rivers, the precipitation of avalanches, the upheaval of earthquakes, the belching of volcanoes, and all the varied phenomena of nature? These seem the Christians' conception of heaven, but it is not ours. Then again we inquire, Where is heaven?

The grave brings repose to the body. Ambition ends at its portal; hope has fled, cares and toils have ended, smiles at meeting, and griefs at parting are unknown; and yet this is not the rest to which the finger pointed, as we interpret it, nor is it the heaven to which the human soul aspires. On the contrary it covets a conscious individual existence where pain and sorrow can never come, where ignorance gives place to knowledge, where friendships ever abide and partings are unknown.

If we can place trust in communications professedly from the Spirit-world, then heaven is not a location, but is a condition following earth life, and is an inheritance from it. It has no central city. It is not divided into districts. It is immensity itself, its presence everywhere, its center nowhere. Like imagination, it is anywhere and everywhere at will. Time and distance are there unknown. All past, all present, all future may be best indicated by mentioning them as an eternal now.

This is a pleasurable idea. So understanding the legend in marble it is a happy one, regardless by whom devised. If the finger suggested an orthodox heaven, where priests, idiots, babies and regenerated murderers mostly dwell, eternally engaged in psalm-singing and God-praising, a location just outside and a little above hell, where the damned ever in sight, as Milton and Pollock have presented, then we take no stock in the inscription, but consider it the freak of a wrongly-educated brain.

A Peace Conference.

A Peace Conference was lately held in Washington to encourage international arbitration of all disputes between governments. Over three hundred leading men of the nation were in attendance. Hon. Carl Schurz, during a speech, said easily disputes between nations have already been settled by arbitration, and they have stayed settled, while the results of great wars haven't, but have been subject to the shifting of power. The religious crank was in the convention. Andrew Carnegie sent his check for \$1,000 to aid in defraying the expenses of the meeting. A bigot from St. Joseph, Mo., moved to return the gift to Mr. C., because he had made his wealth by manufacturing munitions of war for the government. The poor fellow was set down upon severely. There are persons who are too good to enjoy this earth-life; they ought to be translated.

Literary Larceny.

Plagiarism seems to be one of the sins of the modern clergy. One who was lately proved to be guilty of stealing his sermons libeled the craft by saying, "They all do it." Many years ago the writer published a funeral sermon, of great ability, preached by a leading Presbyterian divine over the remains of the pioneer settler of the town, and for some fifty years a justice of the peace. It was a splendid sermon, and great credit was given Rev. Mr. Bates for his wonderful literary attainments because of it. A few weeks later, while reading a pioneer history of Vermont, we found the identical sermon that we preached by the aged plagiarist. It had appeared more than fifty years before, used at the burial of Gov. Chittenden, as it did again on the occasion referred to. All clergymen are not guilty of this offense, but it is to be regretted the occurrences are too frequent.

Honor to "Our Bob."

Prof. Johnson, the author of that incomparable work, "The Rise of Christendom," wrote us from London a year ago: "I am just in love with 'Our Bob.' Every reader of THE PROGRESSIVE THINKER who has read Col. Ingersoll's magnificent sermon to the Church Militant, on the 12th ult., will echo and re-echo that expression. It has been said that infidels labor to destroy, but they never build. Can any person who has read that grand production, whether saint or sinner, repeat that allegation? The Colonel only labors to destroy that the world may build wiser and better, and he, told in this discourse how it may be done. All honor to 'Our Bob.'"

Ever the Right Comes Uppermost.

The State Superintendent of Public Schools in Wisconsin has sent out an official circular declaring emphatically that sectarian instruction in schools supported by public money is adverse to the constitution. He says: "The Supreme Court deems Bible reading in the public schools as contrary to the constitutional limitation."

This is pointed, and places another State squarely on a secular platform.

Our University.

It was hoped, when the University of Chicago was put upon its present substantial basis, that sectarian and bigot would find better business for their diminutive brain power than Don Quixotical attacks.

The object of its founding was to broaden the scope of investigation into the things hidden from man, or only partially at his command. Its aim was to offer helpful means to unfold and understand the laws of Nature, to which we are subject, and against which we have little or no protection, on account of our ignorance.

The maxim underlying the action of the faculty has thus far been: What-ever exists is worth man's notice and attention. To Dr. Harper, with his broad views, cultured intellect and potent grasp on the real causes of events, more than any other person, is due the present condition of efficiency and the brilliant prospects, as a school, of Chicago's pet institution. Like our city, it is active, boundless, progressive and constantly seeking for something in advance, so far as to matters of science. So far as its vigorous, up-to-date administration has made a success.

Its liberal friends who have furnished the finances, knowing that organization or unity of action is the parent of all success, allowed it, for courtesy's sake, to wear the badge of the Baptist denomination. Now, let us see, the leading bigot of this city, with his push behind him, is on the warpath against Dr. Harper, because he and the faculty do not spend all their time in preaching infant damnation, hell-fire and other legends of the Stone Age, when men, hating their enemies beyond belief, were not satisfied with the killing of the body, but desired to burn them forever and forever. Not only that, but they proposed to have them made indestructible, so their torture would never end.

The Baptists, by their sectarian methods, got away with several hundred thousand dollars in cold cash, contributed by the gullible throughout the country, and lost the buildings and the noble gift made them by the Hon. Stephen A. Douglas by their mismanagement of the first university. They had then full swing to teach and manage as they pleased. Have they any right now to say how matters shall be arranged? We think they would show good taste and common sense to keep still, until their old confidence in them is restored. Confining themselves to teaching your flocks election and predestination.

The Chicago University has come to stay, as a representative of the broadest, most advanced and electrical city of the earth. Dr. Harper will be known and honored when you are forgotten in the narrow graves without bottom that you are digging for yourselves.

The False and the True.

A new translation into English has just been made from the Hebrew job, by Dr. E. J. Dillon. It is from the press of Isbister & Co., London. To show the difference between a rendering in the interest of the church on the one hand, and of truth on the other, we quote from Job 19:25 to 27:
"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

Reviving a Priestly Custom.

A custom of Puritan times has been revived in Machias, Me., in the opening of the town meeting with prayer.—News Item.
The clergy are ever laboring to enlarge their fields of usefulness. They deem it essential that courts, political conventions, and all sorts of secular enterprises shall be commenced with prayer. Even the dead are not supposed to rest quietly in their graves without priestly service over their remains. A few years ago we had a bank in Chicago that opened its morning business with prayer. It was the grandest failure of the century; nearly half a million dollars, the savings of labor and inheritance of windows and ornaments, were squandered by the religious cranks who had charge of it. The best hold of these howling dervishes is when great armies are met in battle array. Then the chaplains of each side pray to God with great fervor, as did the priests of Baal, to give their side the victory. They are paid by their respective governments for such worthy efforts to enlist God in their service, but whoever heard of one of these intercessors falling with his face to the foe?

Inspired of God.

That special text for thieves in I. Cor., x., 24, commented on by Mr. Tuttle two weeks ago, escaped our attention until read in THE PROGRESSIVE THINKER. Whilst in strict harmony with many other passages of the "Divine Word," it seems more pointed than any other. The Catholics, in their Douay version, render it:
"Let no man seek his own, but that which is another's."
The authorized version has it:
"Let no man seek his own, but every man another's wealth."
Dr. Clarke, in his commentary, takes no exception to the common version. Dr. Scott passes the text without comment. The Greek seems to best agree with the Douay rendering.

Put God in the Constitution, and legalize the "Holy Scriptures" as the "Word of God," then the laws must be interpreted by this standard. Instead of a text for anarchists, as Mr. Tuttle suggests, it seems specially adapted to the needs of the thief and burglar.

Against the Women.

The Methodists in General Conference at Cleveland decided by a small vote against the admission of women as lay delegates to their General Conferences.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends. It will only continue during the month of April.

We wish to do a philanthropic work. Many thousands of copies of THE ENCYCLOPEDIA OF DEATH have been sold, and the great mass of Spiritualists have been loud in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers who will send us a new three months' subscriber with his own subscription (extending in not less than six months), can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

PSYCHIC EXPERIENCES.

Brief but Vivid Portrayal of a Medium's Child-Life.

She Is Now a Public Lecturer.

TO THE EDITOR:—It has been good for us, during the past week, to be here, and we are pleased to say that it has been good for us that Mrs. May E. Stevenson has been here. The friends of Spiritualism—the progressive thinkers of Pittsburgh, have enjoyed a feast of good things since that eloquent, logical and forcible speaker, a noble instrument has come into our midst.

For six nights in succession the people have flocked to hear her on "Speeches and their Development," "Science and Psychometry," "The Aims, Objects and Operation of the Psychic, Oriental, Protective Order of Research," "Spirit and its Journey Through Matter," and "The Remarkable Experiences of a Five-days' Trance." In the latter—the only one upon which I may comment lest I trespass too much upon your valuable space—Mrs. Stevenson gave a little of her biography, which will be of interest, especially so to those who follow me through this imperfect and partial reproduction, showing the humanity of the "Remarkable Experiences of a Five-days' Trance." In keeping their unsuspicious followers in ignorance of the true condition of things.

The speaker said she was born a two and three-quarter pound baby, and when but a few minutes old her grandfather made a peculiar prediction as to her career, all of which had so far been fulfilled. She early began to hear voices, and as she had been previously trained in the Lutheran religion, attributed them to God, Jesus Christ and his mother Mary, and the angels, and after getting a spirit communication, would repeat the Lord's Prayer, and tell her mother "God told me" thus and so, whereupon the mother would respond a prayer and whip the child unmercifully, to drive the devil out.

When but a mere child she ran away into the mountain and stayed some days without anything to eat except blueberries; and when thirsty would lie down and drink from a brook; but at the command of the voices she returned home and received her regulation punishment.

A few years later, on account of ill-treatment, she again ran away and by little deception, induced a captain to take her across to an island, where she remained nine months, stopping with different families, playing with the children and giving wonderful manifestations of her psychic powers, often startling the people and moving them to tears. Here she had many friends who petted and gave pennies to her, etc.

Finally she was told by the voices to go home, that her mother was sick and would die if she did not go, but that if she went her mother would recover. Ever obedient to the guides, even in the face of ill-treatment, she returned and brought her mother back to health.

BODIES IN FUTURE LIFE.

Rev. Minot Savage, of Boston, Has No Doubt 'Twill Be So.

HE BELIEVES THAT SOULS OF THE DEPARTED OCCUPY SPACE AS REALLY AS DO THE LIVING—EYES OF THE LATTER NOT SUFFICIENTLY ADAPTED TO PERCEIVE THEM.

The Rev. Minot J. Savage, who next fall will begin his services as assistant to Rev. Dr. Collyer, in New York City, gave utterance to some remarkably broad ideas in his Easter sermon. One of these was that souls after death occupy space as really as do bodies in the present life. He furthermore said that he believed the souls of those we called dead "possess bodies not as real as these, but unspeakably more real."

These statements have during the past week caused persons with Spiritualistic tendencies, and Boston has not a few, to look upon the Unity pastor as a stronger believer than ever in their ideas. Mr. Savage's sermons are printed each week by the Unitarian Publishing House, and are given to the public about a week after they are preached. Last week's came from the press on Saturday, and contains Mr. Savage's remarks just as he delivered them, which, of course, gives to the utterances a more official character.

During the period that Mr. Savage has been pastor of the Church of the Unity he apparently has exemplified a statement which he made during the past winter. The occasion of the utterance referred to was when he preached the sermon at the installation of Mrs. Helen Van Anderson, at the Church of the Higher Life, on St. Botolph street. He was speaking of creeds, and what he said was this:

"I do not promise not to have an additional clause to my creed tomorrow; if, during the day, my knowledge has been added to, I see no reason for not making use of such knowledge."

Mr. Savage has on more than one occasion given utterance to ideas that have placed him among the leaders of advanced thinkers and liberal teachers. Some of these utterances have been of such a nature as to cause Spiritualists to claim him as a believer in their philosophy, if not an advocate of it.

Mr. Savage will have but about six more discourses as the regular pastor of the Boston church. Whether he wished to give utterance to his views on the after life in no uncertain sound in his Easter sermon, he, of course, knows best. He did, at all events, express himself in terms that were unmistakable. The subject was "Belief in Immortality Since Christ." Beginning with the resurrection, he took up the subsequent periods, touching upon the Reformation, and so on to the present period. As a close to his remarks he expressed himself in these words, as reprinted from the Unity Pulpit:

"I will only outline a few simple ideas, for which I alone am responsible, such as appeal to me as being rational and in accord with all the best science we know."

"I do not believe that death came into the world as the result of any invasion of evil from outside. I do not believe that death is the result of human sin. I do not believe that it is any token of God's anger. I do not believe it is an afterthought, something that God did not originally intend. I believe, rather, that it is a part of the divine, the universal order, that it is as natural as being born, and that it is as much an indication of the love of God as is being born."

"Death is simply a natural phase of life. For, though I cannot stop to give my reasons, I believe there are reasons, adequate reasons, for believing that what we call death is not the end of individual existence. I believe we pass through it and out and up and on. What are we? Where do we go? We do not go into any underworld. We do not ascend into any heaven just above the dome of blue; for we know that this dome of blue is only an optical illusion. It was once believed to be a solid dome, which might be a fitting foundation for a celestial court."

"Do we go out as disembodied thoughts? That I cannot believe. A disembodied thought is something to me utterly inconceivable."

"I believe that those who have passed through the experience called death, live in space and occupy space as much as I do. Are they, then, material? Yes, in one sense they are. I believe that the souls of those that we call dead are not unclodded, but, in the language which Paul used, are clothed upon."

"I believe that they possess bodies not as real as these, but unspeakably more real, thrilling with an intensity of life of which at present we are perhaps utterly unable to conceive. Is there anything unscientific about it? No. There is no scientific knowledge able to discredit a belief like this. It is perfectly rational."

"We know perfectly well that the greatest, the mightiest forces of what we call the material universe, are both invisible and intangible. We know that it is the very smallest, tiniest part of the real world that we can see with our present eyes. We know that it is only the smallest, tiniest part of the infinite vibrations of the universe that produce in us the sense of hearing. If we had ears more acute, even Mr. Huxley tells us, the silences of the opening flowers in the garden would seem to us as loud as a thunder storm. It is not that there are no vibrations, only that our ears are not adapted to take them up."

"So of the vibrations which produce

the sense of sight, there is an infinity of them throughout the universe, only our eyes at present are not adapted to being affected by them. That is all. We are too commonly the fools of our eyes and ears.

"We assume that we can see and hear and feel everything that really is; while every poorest scientific man on earth will tell you that there may be an infinity of life in every direction with which our present senses do not bring us into any conscious contact."

"I believe, then, as the result of our thinking and our feeling and our loving and our loving, that what may be called a psychical body is being built up in us, organized day by day. In the process of death we are released from this outward shell very much as the butterfly is released from its chrysalis. There has been going on through the whole length of life of the cocoon the organization of another, and to us invisible, form within. By-and-by it breaks open, and the life comes forth and enters upon another stage of its career. It is transformed, lifted, goes on to something finer and higher. I use this only as a crude illustration."

"I believe something akin to this is going on within us, and that death means the breaking open of the chrysalis and the escaping out into this larger life, and that we enter on that life—and here is the tremendous moral power of a belief like this—just the kind of men and women that we have made ourselves by our thoughts, our emotions, our actions here, only that there, as here, is the infinite opportunity, through suffering, if need be, through whatever experience is necessary, for study, for growth, for ascent toward the highest."

These utterances of Mr. Savage, as thus stated by the New York Sun, are an indication of the progress of Spiritualistic ideas in the thinking minds of our time. This talented Unitarian minister possesses in a large degree the courage of his opinions and convictions of truth. He is not afraid to give expression, in his pulpit, to thoughts that many of his ministerial brethren hold as true yet fear to publicly proclaim.

Spiritualists may well hail his utterances as an encouraging sign of the progress our cause is making.

C. U. J.

SPIRIT DRAWINGS.

Very Remarkable Tests by Dr. Willis Edwards.

TO THE EDITOR:—Knowing that yourself and readers are interested in anything pertaining to spirit phenomena, I thought I would send an account of a remarkable demonstration of spirit power that was manifested, April 19th, at the Church of the Spirit, 551 North Clark street, through the mediumship of Willis Edwards, pastor.

He held in one hand a blank sheet of paper, and in the other a common lead-pencil, and while under the control of a spirit artist, without once looking at the paper, drew pictures of the spirits as they appeared to him. At least half a dozen of these pictures were recognized by persons in the audience, who declared they were perfect likenesses of relatives and friends who had passed over. One gentleman declared the picture of his wife, who was more striking than any photograph could be.

The time consumed in drawing these six perfect likenesses was about four minutes. Any ordinary individual, holding the paper as he did, above his right shoulder, at the side of his head, facing and looking at the audience all the time, could have no possible means of knowing what he was drawing, even though he was an artist. Over one hundred persons attended this seance, and the greatest skeptic must have found there was something in Spiritualism worth thinking about.

G. G. O. MINNITT.

He Found His Receipt.

TO THE EDITOR:—Will you permit me a little space in your valuable paper to give you my first experience with a clairvoyant.

Last April I paid my taxes for my home in Moline, Ill.—forty-three dollars—which the treasurer failed to record, and my home was sold for taxes. I made diligent search for my receipt, which I was sure I had, but could not find it. Finally I called on Mrs. Ita, a clairvoyant residing in this place, who has a widespread reputation as a business medium. She told me that I would find it not among my papers, but in the basement of my house.

That evening I went to Mrs. Ita's to attend a seance, and through her mediumship an old man, who passed into Spirit-life about two years ago, and who was my friend and neighbor, came and gave his name and told me that my receipt was in the basement, and he would direct me where to find it. The next day I found it just as predicted, and saved my property. I am an old resident of this place, and never have placed much confidence in this business; but I shall never again doubt Spiritualism and clairvoyance, for I have had substantial proof of its truth.

ERIO OKENBERG.

WEIGHTY REFLECTIONS.

Added Truth Brings Added Responsibility.

Soul Growth and Character-Building.

How is it that, after once having had unmistakable proof of the continuity of life, having been made acquainted with the relation of the two worlds each to the other, having discovered one to be the direct result or outcome of the use we made of the former, how is it possible, I repeat, for a man or woman to go through earth-life dead to the possibilities and obligations of such pertinent facts.

While we were plodding along the narrow, uneven speculative path of tradition, in blindness of spirit, guided by greater blindness, there was some excuse for slow progress in spiritual things, in character-building and in soul-growth. We could hardly see our own way, to say nothing of helping our fellows; so many stones in our pathway to stumble over; so many miry places, and our sky so dark and murky. There was no light on our past, no bright star of hope, no gleam of knowledge ahead. All was chaos, all was toil, all was mystery, all was unrequited ambition!

But those of us who have met the bright, startling instructions of Spiritualism, over whose earth-route the light of emancipated souls is being dispensed, whose narrow defile is transformed into a broad, illuminated highway, seductive in its numberless charms, replete in its radiant opportunities—have no excuse for dallying or lagging or neglecting our blessings.

Why is it so many are idly starving, with open mouths to receive any message that may fortunately come to us through the media of phenomena, never applying the truths given them, never trying to become more capable mentally, wiser intellectually, nor grander morally—accepting their communications of light and love (so many texts of reform) as though they were simple sources of diversion?

Why is there this moral stagnation among Spiritualists? We claim to disbelieve in any propitiation for sin. We claim to know that effect follows cause—that dull thinking, dormant ambition, idle, selfish pursuits, can produce nothing creditable, nothing beneficial. Every wasted moment is an immortal opportunity lost, that can never again come to us. Our characters are all we can take with us when we "shuffle off." The memory, the retrospect of our earth-life, an indelible record, that must either prove a source of happiness or regret, according to the use we have made of it.

And time is flying! How do our days go? How was yesterday spent? Did we endeavor to think and feel kindly towards everybody? Did we in any way assist any scandal or dissension in the community? Did we give place and courtesy to any malicious thoughts about our enemies? Did we fail, through inattention, to perform some kindness to anybody, however obscure or even questionable their lives? Did we practice the "Golden Rule" even in thought?

We know that in order to meet the highest welcome of noble spirits when we pass over, we must live right. And "living right" doesn't mean to Spiritualists—or should not mean to them—a "Seventh-day" religion! It does not mean correct deportment in the sunshine and dishonor in the dark. It does not mean a smile to one's face and a blow behind his back. It means self-respect, brotherly love, everywhere and all the time! It means do all we can, however small and retired the method, to make the world better for our having lived in it.

What excuse can we offer to our fellows for not profiting by the loving advice brought to us from those dear ones beyond the veil, who are still active in our immortal behalf? The fact that there is no burning hell, no literal "bar of justice," no "angry God" nor "day of judgment," does not make it any easier for us. Is there any remedy for a suffering conscience? Is there any balm for the agony of regret. No. We can only, in the eternal future, try to offset the wrong, to outdo the neglect of earth. But we can never change the past! All the blanks, all the errors that have stained and spoiled the golden moments that were placed at our disposal, will remain in statue quo, unchangeable and forever. Who does not want a good record? A bright past? Who does not want the blessings of his fellows? Who so base, so cold, that to feel the gratitude and love of many a soul he has befriended and assisted on the way through life, fails to inspire and thrill to higher, holier aspirations? We are building our own kingdoms, spiritual and eternal! We are our own architects! No Christs, nor baptisms, nor burnt offerings!

Oh, my friends, there is no sect nor order to-day so blessed, nor so responsible! And yet I sometimes fear we fail to comprehend this. Let us so change our lives, with this light from "the beyond," so beautifully our countenances with the beams from our inner soul, so walk and talk and move and have "our being" in the glory and dignity of spiritual truth, that we may be loved and imitated by man, and our exit from earth and our welcome by angels a time and event joyous beyond expression.

ELLA LUTY MERRIAM.

Don't wear false hair while it is possible to retain your own. Ayer's Hair Vigor, the best dressing, nourishes and invigorates the hair-roots, cures scalp diseases, prevents the hair from coming out or turning gray, and promotes a new and luxuriant growth.

ETERNAL PRINCIPLES.

A Thoughtful Paper on Nature, Man, Spirit, God.

Spiritualism and Immortality Demonstrated.

TO THE EDITOR:—As it appears to me, it is safe to say that what is called nature is a universal principle underlying all phenomena, whether mental or material, that has ever existed.

To it we trace the cause of all causes from which mental conceptions are unfolded, together with the infinite variety of material forms that have served their purpose in the onward march of growth and progress from atoms up to man, without the slightest deviation from an orderly course of procedure, thereby demonstrating the existence of fixed and immutable laws. Their understanding and comprehension constitute the lesson man has been studying ever since the light of reason first dawned upon his consciousness.

His success is measured by the amount of knowledge he has acquired, which is of inestimable value when wisely applied.

That is, by its possessors using it for the purpose of conferring, the greatest possible good upon humanity in general.

On the other hand, when actuated by selfish purposes, unscrupulous persons use knowledge with telling effect in furthering their designs, which have caused and are causing vast amounts of human misery, from which the sufferers find it impossible to escape.

That all demonstrable truths are based on nature's laws, every known science bears witness, and must continue to, until it can be shown that there exists a being or power to which nature is indebted for its existence.

MAN THE ZENITH.

But until those claims can be established by evidence that appeals to our senses, there is nothing to militate against the assertion that man represents the zenith of all forms that have come within the limited circle of his observation.

Furthermore, man alone is imbued with aspirations and desires to know all that is possible concerning the present, as well as what has been. Then upon these, with a firm reliance on nature's laws, he bases his philosophy on what is to be.

Until the lesser can comprehend the greater, man must continue to regard himself as the highest type of organized being that can appeal to his consciousness; notwithstanding the incredible number of anonymous legends, myths and dogmas in which the contrary is affirmed.

Such affirmations being unsupportable of proof, find lodgment only in fertile fields of imagination, among minds that are not supposed to reason, but content themselves with the deductions of self-appointed leaders who subsist on the choicest viands of their credulous dupes.

NO SPECIAL PROVIDENCE.

The universe, and all that exists within its infinite embrace, is subject to and is controlled by nature's laws, or it is not.

If it is, the introduction of any other system is precluded. Consequently the claims of a special Providence, who assumes to direct and guide, can have no foundation in fact.

Man's powers being limited, his comprehension is narrowed down to what he clearly understands. He is the only being that is conscious of possessing consciousness, which is to him a mystery.

Those who assume to have knowledge of a being self-endowed with omniscience, omnipotence and omnipresence, must of necessity be equal or superior to him before they can have the slightest warrant for making the assumption.

MIND NOT SUBJECT TO DEATH.

By demonstrating that the human mind maintains its individuality after passing from this to the next stage of existence, we are furnishing evidence in support of its infinite nature. That is to say, mind is not subject to the law of death and decay that is constantly being manifested in all objectified material forms.

During the last half of the nineteenth century there has been an interrupted communication between persons on the earth-plane and those who have passed beyond the veil that hides them from our view. Even that is only seeming to us, for we are not hidden from them.

As long as we remain on this material plane, laws and conditions pertaining to the next life are beyond our comprehension. We can investigate the laws of life and being up to the point we have reached, beyond which personal experience furnishes no reliable data.

SPIRITS RETURN.

At the same time, those who have crossed the silent river can and do return to tell us of experiences in their new surroundings. They also assure us that it is impossible for them to convey to our material senses anything like a clear conception of what spirit is, or of the laws governing in their sphere.

How clearly this presents itself as truth to our minds when we remember that man, no matter what his scientific attainments, has never been able to duplicate a single one of the different phases of phenomena that have been occurring in the presence of psychic mediums, called mediums, during all these years.

It is unnecessary for me to mention the growth and unfolding of spiritual phenomena since their advent at Hydesville forty-eight years ago, when

it was first heralded to the world as what time has demonstrated, the new gospel.

Think of the wonder and astonishment those persons who were assembled on that occasion must have felt when listening to intelligent answers to questions, through raps, in the presence of those young girls, the Fox sisters.

That they were produced by natural laws, in strict accordance with scientific principles, there can be no doubt; for it is impossible to conceive of a manifestation taking place within the universe that was not the legitimate effect of preceding causes. This may have the appearance of indirectly attempting to answer the question: What and where is God?

WHAT IS GOD?

Surely it is not in harmony with the idea contained in the Gospel according to St. John, where it is written: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

That is a part of the first lesson given to a Sabbath-school class with which I was identified nearly seventy years ago. Even now I have no hesitancy in saying that my young mind was as conscious of comprehending the full import of the words contained in the above quotation as it has been at any time during the years that have since intervened.

If it had been written: "In the beginning was the Law, and the Law was with God, and the Law was God," reason would have been appealed to. At the same time, when stripped of senseless verbiage, there would remain: "In the beginning was the Law."

The following definition can be found in the Standard Dictionary:

"God—First, The one supreme being, self-existent and eternal; the infinite maker, sustainer and ruler of the universe. Second, A being regarded as possessing superhuman or supernatural qualities or powers, and made an object of worship or propitiation; a higher intelligence supposed to control the forces of good and evil; a personification of nature; a divinity; deity. Third, Any person or thing exalted as the chief good, or made an object of supreme devotion; anything that absorbs one's attention or aspirations; as, money is his god. Fourth, An image or symbol of deity; idol. Fifth (slang), An occupant of the upper gallery of a theater; so-called from the elevated position."

Surely this is broad enough and sufficiently elastic to cover the entire field of religious thought, extending from paganism to modern Christianity. Hence it is clear to my mind that in all ages the gods were creatures of human imagination or mental conceptions.

REFLECTED IDEALS.

By carefully considering the claims made by people or various beliefs in behalf of their gods, it will readily be seen that they are reflected ideals of their followers or worshippers. Therefore, when we come to know something of prevailing thoughts and aspirations expressed by the masses in a community or country, the kind of god they have chosen is readily perceived.

Whether there exists one or many, he or they must conform to and be governed by nature's laws, which science is successfully interpreting in such a manner that intelligent minds of all shades of religious belief or dogmatic ideas can accept truth thus demonstrated.

ESCALAPIUS' LESSON.

A student, while listening to a lecture at one of the colleges in Athens, which was then the acknowledged seat of learning, was surprised to hear the speaker charge Esculapius, a philosopher who at that time was at the head of a famous college in that city, with saying there is no God.

The young man, having frequently met and conversed with Esculapius, had formed a very high estimate of his moral character, and regarded him as an ornament to any social gathering in which he might be found. Consequently the student lost no time in his haste to secure an interview with his esteemed friend for the purpose of informing him of the charge above referred to.

After listening to it, Esculapius replied by saying the person making the charge was mistaken. Continuing, he said: "I can conceive of but one folly that can equal that of saying there is no God."

Whereupon the student responded with much earnestness: "It was sure that I was not mistaken when I heard you so wrongfully accused." He then asked the philosopher to what folly he had just referred, when he was greeted by another surprise in the answer he received, which was: "To say there is one; for neither can be proved."

FAITH AND BELIEF.

Are our Christian friends aware that faith and belief are not accepted as evidence when seeking to establish a fact? Are they aware that if it was possible to prove the existence of a being possessing superhuman and supernatural powers, such a being would be beyond the limit of human comprehension? And are they also aware that until it can be proved to the contrary, man is the highest form of individual intelligence of which he can have the slightest conception?

SUPERHUMAN—SUPERNATURAL.

The words superhuman and supernatural are meaningless terms when nature has been and still is unfolding everlasting principles—principles that under the searchlight of science and reason reveal truth and beauty in an infinite variety of shades and forms. Whatever appears to and is grasped by human consciousness, whether

mental or material, must have evolved or emanated from a principle in which it was inherent. This idea is illustrated by seeds producing fruit of their kind.

If there existed a being possessing powers superior to nature, its laws might at some time have been set aside, as claimed in the account of Joshua's commanding the sun to stand still, and it obeyed.

One claiming the ability to answer prayer, by granting special favors to those who ask, must change the course of nature at will, in order to demonstrate his existence.

While it is true to my mind that man is the highest form of embodied intelligence on this plane of existence, it is equally true that from time immemorial he has imagined the existence of a being or beings superior to himself. These he has relegated to the skies, from whence is revealed their will and pleasure through a self-appointed priesthood, who, actuated by selfish purposes, have encouraged his credulity until he unhesitatingly yields to their dictation, granting their claims to divine authority, the beautiful effects of which are becoming more and more apparent to every independent, progressive thinker.

PRINCIPLES ETERNAL.

Principles being eternal, it follows that they are a reliable basis from which to reason. That all objectified forms are unending is a self-evident truth; hence it is only a question of time when man's physical body must cease to exist. But that was not the man, the ego, which is a principle, therefore eternal and cannot be blotted out of existence.

Man's increasing knowledge of nature's laws, obtained through various branches of science, enables him to demonstrate many marvelous truths that a few years, or even weeks ago, were held to be possible only in the domain of the Gods.

Long before Edison perfected the phonograph, independent voices had been listened to by scores of intelligent men and women, who, in what was said, found conclusive evidence that the one speaking was an intimate friend or relative with whom they had been associated previous to their passage to the next life. All that was required in either case, to be successful, was a knowledge of nature's laws, and how to arrange conditions necessary to produce the manifestation.

X RAYS AND CLAIRVOYANCE.

The same may be said of the newly-discovered ray, which demonstrates that some substances supposed to be opaque are not. Creditable as this is to its discoverers, it is also following in paths that have long been familiar to our friends in the next life, as is demonstrated by clairvoyance.

Then we have the account of matter passing through matter, in the presence of Professor Zollner and other eminent scientists during their investigation of phenomena that occurred through the mediumship of Henry Slade, at Leipzig, in 1878.

These seeming impossibilities were produced by what were evidently individual intelligences, who claimed to be spirits of persons who once lived on the earth-plane, and still claim that they are students of nature's laws, which in their advanced stage of existence far transcend anything of which we are cognizant here.

Taking into consideration the many well-authenticated facts, who will presume to limit possibilities to which man may attain in future ages?

JEFFREY SIMMONS.

Breaking Through the Fence.

Lewistown, Pa., is situated about sixty miles east of Altoona, on the main line of the Pennsylvania Railroad. Four of us in this place have been reading your wide-awake paper a little over one year, and in consequence thereof we have broken through the orthodox fence and landed in the broad, green fields of Spiritualism, and by a little home investigation we have been enabled to rejoice in the knowledge of immortality, and the pleasure of communicating with our departed friends.

The population here is about five thousand; we have seven churches, and all the usual branches attached, all to be supported by an already overburdened and impoverished community. As we now mentally look back and carefully consider our past belief, we are astounded to realize that we once entertained the idea that an all-wise and merciful God demanded a sacrifice like unto this; and to say we are glad that the scales have dropped from our eyes, is putting it mildly.

This place being on a direct line from East to West, many mediums and lecturers must necessarily travel this way. Any doing missionary work, who will drop a card to the writer of this article, will find him at the depot upon arrival, with a Spiritualistic badge attached to his coat, sufficiently large to be noticed by the stranger. We will agree to entertain all such to the best of our ability, will accommodate them with a good bed and substantial, everyday food. We extend a special invitation to Brother Bach, or one of his ability in developing mediums.

Now, Spiritualists, don't all start at once. I consider it necessary to caution you on this, for having recently been an orthodox, I am aware of the great rush there would be to Lewistown had we made this request through some ordinary religious journal, especially if there was nothing in the visit but glory.

GEORGE A. WILLIAMS.

A life of ease is a difficult pursuit.—Cowper.

Temperance is a bride of gold.—Burton.

SPIRITUAL LEADINGS.

How One Was Led from Methodism to Spiritualism.

And Found a New Life of Happiness.

DEAR PROGRESSIVE THINKER:—I would be lost without you; you come to me weekly, laden with good spiritual reading matter, and I hope every reader will appreciate you as I do.

I have been thinking for some time I would send some of the many experiences that have come to me in the psychic and spiritual to brighten my pathway to the higher life, and let you bear them on your white wings to your many readers, and perhaps they will give courage and hope to the faint-hearted. I hardly know where to commence to relate some of the beautiful experiences I have had with the so-called dead, who yet are more alive than we poor mortals are.

It may be of interest to know how I came into this belief. I was raised a very strict Methodist; I never knew of any other teachings or belief; read no books but the Bible and Methodist books. My father built the church and ran it for years, in the small town in which I was raised. I knew nothing about Spiritualism, only to let it alone, as it was of the Evil One; so my knowledge of life was very limited. I never was quite satisfied with the church teaching, but accepted it, as many others do, because my parents believed it.

My mother was a spiritual, inspirational, prophetic woman. My father was born with a veil over his face—and was a dreamer—many of his dreams coming true; so I presume I inherited his gifts from both.

The first manifestation that came to awaken me was quite remarkable. One day while alone and busy about my household duties, I distinctly heard a voice speak to me: "Sit down in the silence and see what will come to you."

I immediately obeyed it. First, I locked my door and drew down my shades, through a strong impression given me, although I did not understand it at the time. I then put two dining chairs in the middle of the room, sat down on one and put my feet on the rung of the other. Why I did all those things just that way I did not know at the time, but have learned since that I was under a strong influence that told me just what to do and how.

I leaned back in my chair, folded my arms and closed my eyes, to see what would come. My mind seemed a blank—I had no thought of anything—I did not know what it all meant. I had never heard of sitting in the silence before, for that was years ago.

I sat very quiet—almost fell asleep; when suddenly I wanted to write. I arose to my feet to go and get pencil and paper, when I found myself very lame in the right limb (I had a brother that was always lame), a peculiar sensation came over me and I intuitively saw and recognized my brother who had passed on years before, but I was in such a hurry to get the pencil and paper, I limped across the floor, got them and sat down by my table; my right hand caught that pencil in a hurry and began to move rapidly over the paper; but while all this was going on I seemed to be having a happy visit with my brother and did not notice that he was using my hand to write. Finally the message was finished, the pencil fell from my hand, this power was removed, and I was myself again.

But what was this strange power that had brought me in conscious rapport with a brother who had been in Spirit-life many years? There was the proof in the written message upon the table; I took it up and read it:

"My dear sister, there is no death; we can come to you this way; we are happy. Sit often this way, for great good will come out of it for you."

"WILLIE D. ALYRA."

I sat there almost dazed by the wonderful revelation that had come in that brief half-hour. Oh, how I was chilled and thrilled through and through! For I still felt the presence by me; tears rained over my cheeks, but I was never happier in my life. I had received a letter! I had seen and sensed an immortal soul! He had passed from death into life; the curtain had been lifted, and I knew a great truth had been given me, and that the so-called dead could speak!

I got up (could walk all right now), unlocked my door, and threw up my shades to let in the glorious sunshine—my very soul was full of sunshine, joy, joy. Think of it, dear friends, a letter from heaven! If I could get one, you all can. I folded the letter and put it away over my heart—it was so precious to me—and went about my work, thinking all the time of that wonderful letter, determined to sit again next day. I did not speak of it to any person; it was our secret. Willie did not say not to tell it, but it was too sacred to speak of at present.

The next day at about the same hour I again locked my door and drew down my shades, and sat at the table with pencil and paper. Willie was right there and began to write, and while I felt his influence and power, I knew what I was writing. Another communication was given, very satisfactory, wishing me to keep up these sittings; and I was very anxious to do so.

I sat that way some five or six weeks, when I began to see them and hear different ones speaking to me, sometimes relatives and at other times friends. A new life had opened up to me; I no longer felt sad-hearted, but happy in the knowledge of communion between the two worlds. I could hardly wait for the hour to come each day for the conference; the celestial gates had been opened, no more to be closed.

They were with me all the time, some helping me in my work, others inspiring me mentally, and touching my thinking faculties in a marvelous way sometimes. Days, weeks and months rolled on; I could no longer keep this precious truth to myself—my family and friends must know what I was receiving and how happy I had been made through it.

I did not know how they would receive it, and I did not care; I knew this truth had sought me out, and it had brought everything to me worth living for, and why should I longer keep still? When it became known what I was getting, a good many that professed friendship for me turned against me; others were interested and were anxious to know more about it.

I did not stop at what the world might say, but boldly pushed on, each day culling some new flower of thought, and from that day to this I have received hundreds of communications, many written ones, and visions of loved ones in the higher life, and their work.

Oh! what a school I have been attending; what an education I have received; the revelations, the prophecies that have been given, and come to pass. I have been carried out of my body many times, and got the most wonderful lessons in the spirit; it was no dream, but real, as I have the proof of much of it.

Oh, wondrous power, That links us to the realms of light, That assuages grief, in that dark hour When the hand of love slips out of sight.

I know, friends, I have had only a foretaste of that which is to come; in all these years, at times I have caught glimpses of the sun-embowered homes of loved ones, and so often when in the silence do I catch the odor of some of those rare, wonderful flowers that grow in the immortal gardens of love; and many times in spirit have I wandered there with my guide, and in that ecstatic state gathered and appropriated some of those spiritual flowers; but as soon as they reach our crude atmosphere they are dissipated and gone—so subtle and fine are they.

I will not say more this time, but will soon give more of my experiences with what some people call Ghost-Land, but which I call Spirit-Land, "so near us, though unseen, for all the boundless universe is life—there is no death!"

M. A. REED.

A UNIQUE PLAN.

Free Rostrum, Free Thought, Free Speech for All.

Spiritualists, Christians, Infidels, Freely Express Their Views.

TO THE EDITOR:—On reviewing your excellent paper of the 18th of April, I am reminded that the Forty-Eighth Anniversary of Modern Spiritualism has been celebrated in many towns and cities throughout the land.

We have in our hall, 20 Eddy street, San Francisco, such interesting meetings every Sunday, from 11 a. m. to 4 p. m., that we could not see how we could do anything to make the meeting any better on that day.

We have not much faith in an outward display of bunting, or a great profusion of United States flags, emblems of liberty, when half of the world is enslaved to the other half, by unjust laws and customs, socially, domestically, politically and financially, and even proscribed liberty of speech on many of our Spiritual rostrums. Rather let me hold the platform free for all to occupy as the spirit giveth utterance, and thereby witness the unfolding of talents that were little dreamed of as existing in a promiscuous audience.

My practice has been for years to hire a hall and advertise a circle of harmony, where all would be welcome to participate, never engaging speakers or mediums. We do not even classify them into first-class, or second-class, do not laud anybody to the skies, nor belittle anyone who is timid or just unfolding; but invite any and all to participate—simply come to the platform, give me their names, and I will introduce them to the audience.

Our hall is crowded every Sunday by an intelligent audience—ex-ministers, doctors, lawyers, school superintendents, teachers, scientists, mediums of various phases, besides merchants, mechanics, farmers, and so forth—Christian, anti-Christian and Spiritualists—yes, Infidels. If remarks are made wholly antagonistic to our glorious philosophy, we do not favor combativeness and argumentation, but thank the individuals for coming and expressing themselves so freely; now we know just where they stand, and will endeavor to help them.

And though a medium is thrown down upon the carpeted floor by an invisible power, and a tremor passes through his entire form, or the medium is shaken violently, we know that it is an effort on the part of the spirit to equalize the positive and negative forces throughout the form; when a balance or equilibrium of these forces is obtained, then that sublimated ether catches the spark from the electric fount of love that generates into words, the wisdom of the spheres, and rising slowly, speaking at first with measured cadences, but advancing

step by step until an eloquence enraptures us all and carries us away above the earth and all its glittering dust, into the spheres eternal and sublime.

We would impress our readers that the medium should not be touched by mortal hands during this experience, for it is on the same principle that a mesmerized or hypnotized subject should not be interfered with, save by the operator.

It is seldom, however, that we have such an extraordinary manifestation; but we aim to treat all impartially, believing that there are congresses of spirits waiting to impart truths to the denizens of earth; but oftentimes in our haste we interrupt the conditions favorable for the best results.

On our anniversary the dozen speeches were appropriate for the occasion. Your correspondent read an original poem, setting forth very clearly that Benjamin Franklin was the one to make the first raps in Hydesville, from his knowledge of electricity and how to use it, even in his spirit-home. The poem was given me by inspiration ten years ago, and I had never heard such an idea advanced by a mortal, but afterward only by one person, Dr. Dean Clark.

We attended the Children's Progressive Lyceum, at 909 1/2 Market street, in the morning of that day, and were highly delighted with their entertainment, under the management of Mr. and Mrs. Wadsworth, assisted by true and faithful leaders. The students acquitted themselves grandly, while the floral decorations were in harmony with the occasion.

Mrs. Cook is in our meeting every Sunday with THE PROGRESSIVE THINKER. Long may it live and prosper, is the heartfelt wish of your correspondent, Mrs. F. A. LOGAN.

The "Snake Eaters."

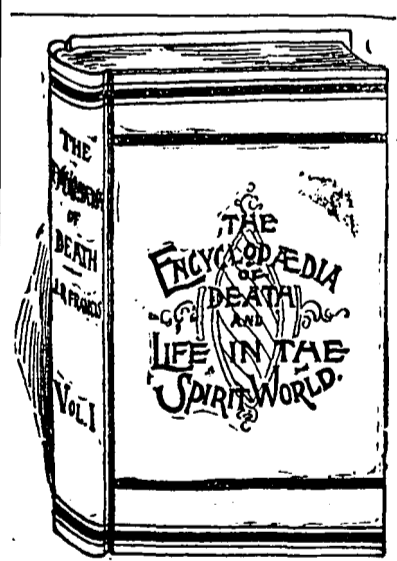
A new religious sect is holding meetings in Garfield and Wood counties, Oklahoma. They call themselves "The Perfected Body of Christ," but are designated by the local populace as "The Snake Eaters," because one of the preachers last summer, asserting that he was proof against poison, took up a poisonous reptile and bit a piece out of it. Of late they have introduced a new feature in their services, and large crowds are attending. After the close of the sermon all gather around the altar and embrace and kiss each other, and for a number of nights all the young people near the meeting have been attending and going forward to the altar and there is much excitement among the people.

An Object Lesson.

Just at the present time a fine object lesson is afforded patriotic Americans by the rebellions occurring in several of the countries of South America. These rebellions are incited by Romish priests, with the intent to put a stop to the growth of free sentiment and liberty of thought arising from the grand example of the United States. Rome hates liberty. Hatred of mind-freedom is in the very nature of Romanism.

Sensible Farmers.

A revival evangelist in Indiana, lately, conducted his services with so much effect that two of his auditors became crazed over his fearful denunciations of hell-fire, an "angry God," and the doom of "the wicked." Some of the farmers consulted together, with the result that they told the evangelist to leave the place forthwith. He left. Sensible farmers. It were well if their example were followed by others.



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Ruth P. Bowers, Campbell: Q. We allow our 11-year-old daughter to sit in our circle. She is strong and healthy, and has healing powers. Will it harm her to place her hands on a sick person while in the circle?

A. Impelled by her spirit friends, it will not, for the power will not come from her. Her healing should, however, be limited to one case at a time, until she has reached maturity. She must learn to throw off adverse influences by the strength of her will.

O. W. B. Manteno, Ill.: Q. (1) Assuming that the universe as a whole has always existed, and that planetary surfaces have always borne human beings, developing into what we know as spirits, the present, what is the condition of feeling, wisdom and power of those who began their physical life somewhere in the depths of the misty past, say, a decillion of ages multiplied by a decillion, and the several products a decillion of times; let an age be considered 100,000 years of our time; if such a length of duration can be imagined?

A. Do all the spirits that ever came into being still continue to exist somewhere in their several individual capacities?

A. (1) (Automatically given.) I contended, while in the physical life, that there were no reasons for supposing that any planet was inhabited by human beings, or beings of all comparable therewith. That the conditions prevailing on these planets was opposed to the existence of a being comprehensible to us.

I now affirm, with perfect knowledge, that my conjecture was right. I am able further to affirm that it is only within comparatively recent ages that beings endowed with immortal continuance began existence on the earth.

Of the spiritual beings of that early time it may be said that two classes exist, one that has not more than kept pace with the development of mankind, and the other that has, as it were, gone out of sight, and exceeded the ideal conceptions of human attainment. Since the period when continuous life was reached, there has been no extinction of perfect spiritual individuality. That it was reached at once by all the individuals of the race, or races, cannot be maintained. Along that line were countless abortive attempts and failures. And further I am compelled to affirm that with savage races the result has been fully attained. For it must be held in mind that because the spirit of a savage exists after the death of its physical body, it is not conclusive that it will exist forever. It may, by the energy imparted, remain individualized for a time and then, unable to maintain itself, sink back into the spiritual elements from which it came, as the physical body was dissolved.

ROBERT A. PROCTOR.

J. W. Donnell: Q. (1) What is the basis of the advancement of a newly-developed medium, who is induced but unable to speak?

A. I have seen several photographs of mediums and their guides or controls, and the guide is standing just back of the medium. Why is it that you get the photograph of the control instead of the medium, when the tell us that the control is in the physical form and the medium is just out, near by?

A. (1) Patiently continue the senses, without disturbing the harmony by expectancy or dictation of the phase that may come.

(2) Spirit photography is so subject to deception that it is not well to hazard an explanation of any appearances, until the claim is thoroughly proven. In nothing else is fraud so easily practiced, and only the clear, recognizable features of a spirit friend, under the severest test conditions, is of value in evidence. When such are received—that is, when facts are given—will it be time to theorize and explain.

It is certainly a quite untenable theory that the control takes possession of the "physical form of the medium."

F. S. Kirkville: Q. (1) Is there a diversity of land and water, heat and cold, wind and rain, in the Spirit-World?

A. There are homes and families, and births in Spirit-World, similar to those that exist in earth-life.

(2) Do they have fruit and flowers in the "Summerland?"

A. Do the "righteous" and the "sinners" go to the same place?

A. With the exception that procreation belongs to physical life, the conditions may all be answered in the affirmative, and yet such an answer would convey too materialistic ideas: For all these forces, elements and conditions are spiritualized.

The "righteous" and the "sinners" go to the same place, in the sense that they dwell in the same place while in the physical life. There is no arbitrary division between these classes in this life, and yet there is a division created by the attractions and repulsions of each. This is more pronounced in the spirit sphere, but the similar laws and conditions hold.

B. A. A.: Q. Suppose it be true that thought can be photographed; that all which is claimed by the X-ray be true; does this in any degree obscure the spiritual claim? What effect on the so-called spirit photograph? Would it render possible the theory that most of the mental phenomena are traceable to the action of incarnated thought?

A. Thus far nothing has been discovered in the X-ray which connects it with spirit, more than the common rays of light. The conclusions which some spiritual writers have expressed are entirely unwarranted. "Thoughts," as intangible waves of mental force, can no more be photographed than rays of heat. It may be inferred that the idea that they can be has its source in the oft-repeated assertion that "thoughts are things," which is as absurd as to say rays of light are things. Thoughts go out as vibrations, and have no resemblance to and are not comparable with things.

I cannot understand how anyone at all versed in spiritual science can see any more connection between the newly-discovered light rays and spirit phenomena. Simply because a field is opened that is unknown, it is at once asserted that it has spiritual significance. The fact is that this field does not lie between matter and spirit; and a perfect knowledge of it will lead to new light on spiritual laws.

In the same direction as the above is the following:

U. G. Figley: Q. (1) What is the difference between the discovery of

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The power of an endless life was given when the rounded form was wrought in the processes which evolved the globe or sphere—called the encephalon—and the genus homo became an heir to eternal life. The soul is the implication of all things appertaining to transmittance of the divine possessions, or the holding of the same. Each individual, with each sun of the soul, gives out its touch of ember life, till the kindling fires smoulder no more, but shoot forth their flame to warm each related soul.

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The soul can never die, because that of which it is the expression cannot. It cannot, because it has reached the immortal status, the form of divine expression, the circumambient, which is the typical of all-compassing, and all-grasping, the imitation of the ultimate prototype.

The soul is not the morning star, nor the vesper star, but it looks, lambent, among the still shadows as they come creeping on; but it is that which makes them present with us and bids us feel their life and sense.

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Soul is not the spirit, neither is it the material construct of mechanism; but it is the power of realization, the fingers of the fan of the spirit; it is that which grasps all things with conscious joy or fear or grief. Soul has no definition; it is not a personality. When, as is said, man became a living soul, he only became a potentiality in a certain direction. When he is said to lose his soul, it is meant that he loses his power, his capability. The cycles have swept on in this way, and no mortal as witness of the spheres, and no human has found a place for his entrance into the scene of exhibition of the forces of the exterior, save that which fate would seem to offer unto him. Soul is the sense of man, and his contemplation. When he was born into a life of possible growth, beyond animalism, then did he become a living soul.

Spirit is simply a comparative term, and is matter. Soul is not matter. Matter is a positive state of a positive entity, and so is spirit. Soul is a quality in toto. The soul is not the life, neither is the spirit the life. Life is a function of the spirit. Life is not an attribute nor a property of the soul, but the soul is the power of the spirit to feel and know, to sense and learn. When the human soul grew to have a spherical character, the point of poising for the flight into the ether spaces was reached. A sphere, or an ellipse, is a perfect form and bespeaks immortality. Spirit existed, and the rudimentary soul, ere the mortal put on immortality.

The power of an endless life was given when the rounded form was wrought in the processes which evolved the globe or sphere—called the encephalon—and the genus homo became an heir to eternal life. The soul is the implication of all things appertaining to transmittance of the divine possessions, or the holding of the same. Each individual, with each sun of the soul, gives out its touch of ember life, till the kindling fires smoulder no more, but shoot forth their flame to warm each related soul.

The soul of each man or woman of greatness and of Godliness, is a blaze, circumambient, and adverse, and without detriment. The soul proceeds from the nucleus of the spirit and is its divine manifestation, in all its progress and evolution.

The soul can never die, because that of which it is the expression cannot. It cannot, because it has reached the immortal status, the form of divine expression, the circumambient, which is the typical of all-compassing, and all-grasping, the imitation of the ultimate prototype.

The soul is not the morning star, nor the vesper star, but it looks, lambent, among the still shadows as they come creeping on; but it is that which makes them present with us and bids us feel their life and sense.

The soul is not the bird of the summer day, nor the voice of the feathered thing, nor do we see the soul, but in the wood glen and on the mountain furze, as he sings of love and freedom, and natal joy, we are touched with a soul-dream of an undying hope, and his soul leads us on. It is no syren. It is all the great, speaking in infinitesimals. These minor strains make up the whole gamut, and the cloven tongues are speaking words of fire to tell the soul of the infinites: The God-man and the man-God.

The eagle and the damask rose, the jasmine, carnation, the orchid, and all that train, have words upon their breaths that go out bearing stories of the souls within. "There is no speech nor language where their voice is heard, for their lives have gone out to the ends of the world." The shell that is smitten by the walling notes of the complaining sea, and bears them to the far islands to catch their ears, is the passive plagiarist of the soul of the deep as he sings the lullabies o'er the cradle of the child of the new and rising day that Hooper, twinkling in her eye, looks on to bury her light away from the fire world with a mighty glory, and bring it a liberty with healing in her wings.

The soul is the mythical personage of the ancients and the modern symbol of life.

The soul is not the song, nor the singing of it, but it is the rapt memory, bearing down to the soul, the soul and the choruses across the water's bosom and into the wilderness and solitaire places, to make them break out with joy and the deserts to bloom with the flowers of beauty.

When five thousand beasts were sacrificed by Titus at the dedication of the Colosseum, in the view of a thousand spectators, it was a tribute to the eternal architect; yet the angel of the Psyche, unborn and unknown, muffled the voice of the Vespaean mob, and the soul of the nineteenth century comes in rapport only with the hues and forms of the amphitheatre, and hears not the dying lament and what a help! My loved ones are not dead," were the remarks that followed.

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