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THE GOD QUESTION ANALYZED.

An Address to the Readers of The Progressive Thinker, by J. S. Loveland.

NUMBER II.

Ever since the human reason has so far grown as to call in question the credulity of childish faith the conservative, venerators of the old have racked their brains for arguments to sustain the ancient superstition. In some departments those arguments have been so completely demolished that they are seldom revived. It is only occasionally that an illustrious Jasper proclaims "the Lord do move." But the pupils, the editorial sanctums, the platforms are crowded with Jaspers proclaiming "the Lord do move," though the evidence is as defective in the one case as the other. In showing up this fact, the readers attention is called to the

ARGUMENT FROM DESIGN.

This is the oldest and most relied upon of any yet invented by the theists. The major premise of this argument is stated thus: "Design implies a designer." This is correct. No one has ever disputed, or ever will dispute it. The minor premise is: "Nature shows evidence of design;" and the corollary is, Therefore there exists a designing mind, the author of nature.

Before assailing the essential weakness of this syllogism it is well to notice that if admitted to be valid, it falls lamentably short of sustaining the theistic assumption of an infinite deity; for the phenomena of nature are finite, and vastly less than Omnipotence is demanded to produce them. Again, the argument does not necessarily involve the idea of creation, but merely that of orderly arrangement of what existed before, and might convey merely the idea of mechanical arrangement. Neither does it exclude the notion that the designer might be a partly materialistic being like man. Nor can we infer monotheism, or the one God idea, for there might have been many designers as some of the old religions affirm. And, beyond all dispute, nature evidences design of evil quite as strongly as it does that of good. Indeed, a very large part of human energy has been expended to resist the evil. Nature proves a Devil quite as perfectly as it does a God. Therefore the design argument is a very imperfect one, even if its full force is admitted, that nature evidences design.

But I do not make any such admission. Nature nowhere indicates design. Design is a subjective factor of a constructive intellect capable of executing a plan made by that intellect. Also a desire to secure some end for self-gratification. This desire would be the motive prompting the plan and its execution. If the plan was made and executed by a perfect being every part would exactly accomplish the design of the designer, and afford him the most complete satisfaction. Every part and force would be perfect in its nature and action. It could not be otherwise. But if there was a plurality of designers; or if the one designer was imperfect, then we should expect disorder in the operation of the mechanism.

Again, if sentient beings, capable of suffering or enjoying, were factors in this design, and the designer was good, the plan would provide for the perfect happiness of all those beings, and for the most perfect method of attaining and increasing that happiness. But if the designer was bad or imperfect, then we should expect sorrow, pain and strife to characterize the arrangements. Which is the picture that nature paints, the perfect or the imperfect?

But is there any evidence of design in nature? What is urged as evidence? Millions of pages have been printed in stating, illustrating and amplifying the argument, but it is all summed up in a single statement. It is this: Where two or more things are so related or adapted to each other that their mutual action and reaction results in a given end, the whole arrangement is designed. To illustrate this, Paley places before us a watch, and by a careful analysis of wheels, springs, etc. he shows that keeping time is the end secured by this combination; and that these various parts did not fashion and arrange themselves, but that the work was done by a planner or designer. The argument is correct; it is unanswerable. But we come now to the application to the processes of nature. In the case of the watch, we have inert mechanism. The relation of inert matter to mechanical construction and force. Do we find this relationship and potency in animal and vegetable life? Nothing of the kind. There is no analogy between vital and mechanical processes. In the vital, we have automatic evolution; in the other intelligent construction. Digestive and assimilative processes do not enter into the construction of a watch, or a locomotive. Babies and roses are not made, they grow. Life forces, so far as we know, spring from living germs or seeds. Sunshine, moisture, heat, etc., are the indispensable conditions of life development, but do they enter into the conditions of mechanical construction? Not at all.

But it is still affirmed there is adaptation in life organization as really as in the machine. The heart is as truly adapted to circulate the blood, the stomach to digest the food, as the watch is to keep time. If by adaptation is meant suitability, fitness, there is no objection to the phrase, but if it is meant that the babe or the rose is an invention, a planned construction like the watch, it is not true. There is no analogy in the two cases. In order to make the design argument valid it must be proved that life had a beginning; that is, that there was a time when there was no organic life and no life germs. That is the very thing which is assumed, but not proven. And until it is proved the entire argument is destroyed by its own validity. And our proof is prime fact, that all life forms are evolved from living germs by the inherent energies of plastic nature. And that this is the patent fact of the present no one can dispute. We go a step farther and affirm that nature

never had any other method, because she never had a beginning. What is, was and will be forever. Now, as the design argument does not and cannot prove a beginning, a creation, for I have proved that to be impossible in the preceding article, it is utterly worthless; it proves nothing; it rests upon unwarranted assumptions. It is just what Kant termed it, "paralogism," a false inference. Really it is a begging of the question.

But the unsatisfactory and insufficient nature of this argument was apparent to careful thinkers a long time ago. As indicated above, it was rejected in toto by Kant and his school, though they did not furnish one any better. So strong, however, was the feeling against it that a distinguished professor of theology, in our country, declared that the study of Paley's Nature Theology by theological students laid the foundation for atheism. It has been the staple argument of the clergy for centuries, and it still is. Logically they have nothing else on which they can rely. But a new argument was a necessity, and the Ideal Philosophy developed it. The design argument pertained strictly to the sensational philosophy. It was the attempt to "look through nature up to nature's God." But it was a dismal failure, for only nature and no God was seen. This brings us to the

INTUITIVE OR INSPIRATIONAL ARGUMENT.

To present this argument in all its fullness would require a somewhat careful comparison of the differences between the Sensationalist and the Idealist schools of philosophy. But a few lines will suffice to make the subject sufficiently clear for the comprehension of my argument, or rather exposure of the Idealist argument for a God. The Sensationalist, or as it is sometimes termed, the materialistic philosophy, affirms that all our ideas or mental concepts are derived from sensation, or by reflection upon sensory impressions resulting from sensation. It denies absolutely the existence of innate ideas. In the language of James Russell Lowell, it declares that "all thought begins in feeling." The Idealistic philosophy, in some of its schools, affirms innate ideas, but the modern schools assume the position that although man does not possess innate ideas he does possess innate faculties or mental powers, which, by their spontaneous action, evolve ideas entirely independent of the action of the physical senses. In other words, man is a spontaneously as well as a receptivity. The extreme of Idealism would make man a pure spontaneity, as expressed by Emerson, "I am myself, and I know nothing but a simple receptivity."

The Idealistic school admits the utter failure of the argument from design to prove a personal Deity. Instead of looking to external nature we must interrogate man. And man, so far as his logical reason is concerned, cannot prove the existence of the infinite personality. It is the spontaneous reason, or reason in its spontaneous activity, which gives us the God idea in the first instance, and then furnish the proof of its truthfulness. This last thing, the proof, is what interests us. We want something which has evidential value; and when we have such names as M. Victor Cousin, the first founder of the modern Eclectic Philosophy, we may certainly expect something of surpassing power in the shape of demonstration. Well, it is simply this: The spontaneous evolution of the idea in the human reason is itself proof of its truthfulness. As the axiom, the whole is equal to all its parts, needs no proof, so the "apperception," the direct seeing of God in the consciousness is demonstration of his existence. This is really a new concept in the terms in which it is dressed. When stripped of its philosophical nomenclature, it means simply this, that God reveals himself to man, not in external nature, but directly to his inmost consciousness, when he ceases all logical reasoning and accepts the spontaneous idea of himself as God. This is the philosophy of the Christian Church. All the millions of "seekers of religion" have gone through this same performance, and with the same result. They have ceased to reason, and have surrendered themselves to the spontaneous activity of an unreasoning, comatose, and God has manifested himself to them. They have found God. They feel him in their souls, and their "experience" is just as good because it is the same in nature as that presented by the philosophers. The Salvation Army barracks, and the Methodist altar, furnish the same proof of God's existence as the ponderous volumes of the scholastic Idealists. However, in its most refined method of presentation, it is only a repetition of Neo-Platonism. Jamblicus lamented that he had been favored with "the vision of God" much less often than his master Plotinus. Now this "vision of God" of the Neo-Platonists was precisely the same as the direct intuition of God in the spontaneous action of the reason as claimed by the Idealists. Space will not allow me to give a full statement of the psychic condition called the "vision of God," nor is it necessary for the completeness of my exposition.

I think I have stated the argument of the Idealist in its full strength. I admit, because I know it experimentally, that the "vision of God" of Plotinus, and I know what Cousin means when he declares, "I have succeeded in seizing and analyzing the instantaneous, but veritable fact of the spontaneous apperception of truth." But when all this is granted, what is the real character of the argument? I answer, it is a paralogism. It is a false inference. It is of precisely the same nature as that of the Sensationalist. It infers a universal conclusion from a particular premise. It tries to deduce infinity from the finite. Its major premise is, man, its conclusion

is God. All the attempts to connect these two so as to make a valid syllogism are vain in the case of the Sensationalist with his design. Take man at his best and highest, grant him reason, logical and spontaneous, or as some phrase it, a logical and an intuitive consciousness. Give that reason all the scope, all the field it can cover, and then add all the emotion possible to the human soul, and what is the result? Man, nothing but man, in essence and action. There is nothing but finite substance and motion in all this. "But I saw God," Indeed! The finite saw the infinite! The child ought to know that only the infinite could see the finite man, but let him at any rate. Ah! you had certain emotions and you thought, or somebody told you that God produced them. How do you know he produced them? Your thoughts and emotions are all finite, all human, they do not indicate the faintest probability of a Deity being. And if man has the power to spontaneously evolve thoughts, the profound depths of the intuitive consciousness, who can limit the actual power of thought evolution by him possessed.

But, it will be urged, man in that condition of spontaneity, perceives truths and principles which involve the necessity of an infinite deity. These are primary intuitions or principles of reason. They are first and necessary truths. Among these first or necessary truths, which are assumed to be evolved spontaneously, is the recognition of causation; and that nature is an aggregation of finite, conditioned things and phenomena. And following this is the necessary, spontaneous influence of the infinite, the unconditional, in other words, God. This, the reader will perceive, is really only another statement of the argument from causation, and its force rests entirely upon unproved and false assumptions. It is not true that man spontaneously perceives and affirms that nature is an effect, is conditioned. On the contrary, the spontaneous activity, which is distinct from nature; hence all his gods were nature gods. And, as I have shown in a preceding article, nature embodies in itself three distinct phases of causation, (a) the mechanical, (b) the vital, and (c) the cosmic. That nature is as absolutely causative as it is phenomenal. The essence, the substance of the cosmos is in no sense phenomenal or effect. The motions, the changes in that substance constitute phenomena or effects, and those changes are produced by the inherent energies existing therein. In this assumption is contained another, that is, that the cosmos was created, had a beginning.

2. To show the twilights and turnings of the Idealist, I submit one of their propositions upon this question of causation. "God is a free, and not a necessary cause." As shown above, they affirm the existence of certain first or primary truths, developed by the spontaneous reason, among which is the recognition that the notion of the finite, the conditioned, the effect, is a free development of the infinite—the unconditional, and cause. There can be, they say, no finite without infinite, no effect without cause. Very well, we will just turn the tables. There can be no cause without effect. They are indissolubly connected, and it doesn't require a philosopher to perceive the fact. Consequently there could be no creation of effects, for cause and effect, are in themselves, in no sense, phenomenal or effect. If God be a cause, and also eternal, then if the cosmos be an effect of that cause, it also must be eternal. To deny this conclusion is to affirm that a cause existed through an eternity when there was no effect. If so, an effect might exist without a cause. But the position is that God is a free cause, free to escape the necessity of making God a cause when there were no effects. God spent an eternity before he caused a cause! But the proof of a God-Creator is not helped by this method; for, if we allowed the pretense of free will to God, the exercise of that will would depend upon motives, or reasons of choice, existing in the Divine consciousness, as these could be no more potent at one period of duration than another, the work of creation could never begin, for it is conceded that an eternity preceded creation. The only possible inference is that the cosmos is eternal, even with the assumption of the infinitely perfect God. But a finite will God is a limited, imperfect, finite cause is to ascribe to him a free will, to the infinitely perfect, never. To will is to choose between two or more possible courses of action, either of which may be pursued; or it is to choose to act or not to act. Now, there can be but one absolutely perfect way in which a thing can be done. There is the perfect and the imperfect, right and the wrong way. Hence, there can be no alternative action of the all-perfect; the mode of action is absolutely necessary. God, if all-perfect, could neither will nor act in any different way from what he has done. To suppose the contrary, is to affirm that God can will and do foolish, and wrong things. It is to ascribe to him a faculty which man has conceived have been guilty of this very thing. They have willed and done not only very foolish, but abominably wicked things, which shows that all the Gods are man-made, and made in his own image.

3. But theologians are prone to forget themselves, and in one department of their reasoning, utterly contradict what they affirmed in another. In arguing for the existence of God they have, as shown above, most vehemently denied the eternal existence of matter. It would make, they say, two infinities, which is impossible. But this is just what their God is, according to the perpetual repetition of their creed. God is made up of Father, Son and Holy Ghost. The Father is infinite, the Son is infinite, and the Holy Ghost is infinite. Three infinities. They are unbegun, and yet the Son is begotten by the Father, and the Holy Ghost proceeds from both the Father and the Son. The ordinary intellect is puzzled about a son being as old as his father, and about his being "eternally begotten" and yet there is but one God. But the astute theologians tell us he was "begotten from eternity," that he was eternally begotten, and the procession of the Holy Ghost is an eternal proceeding.

Very well. On the same principle the cosmos can be an eternal emanation, or an eternal creation. As the three infinities do not clash with each other, a fourth one certainly could make no disturbance.

In concluding this article, I submit, that from the preceding statements and arguments, we can deduce this conclusion: Every being and thing in the universe is both conditioned and unconditioned, is cause and effect. From the atom or molecule to the sun this is true. As to essence, everything is unconditioned. The same is true as to relation. In its relation the atom is infinite; it is related to every other atom and energy in the universe. The very essence or relation of a single atom and you annihilate the universe. But when you come to change of place, or combination into forms, you are in the realm of the conditioned, the finite, the perishable. You are surrounded with the phenomenal. We have found no trace of a Deity being as yet, and an invalidity and of the arguments urged as proof. J. S. LOVELAND.

THOSE PRINCIPLES.

Letter from One of the Committee.

As I am one of that committee at the N. S. A. convention to assist in forming a declaration of principles, I have, of course been an interested reader of both sides.

The Infinite is incomprehensible and immeasurable by the finite mind of man. Therefore it is not expected that all will agree. The committee believed in Infinite Intelligence as expressed through nature, and we did not expect it would please every one who would read it.

Mr. Loveland suggests that man's mind is the original principle, and the same as that of God, and both are alike false. That is about as good argument as some other things he says without proving it so. Now how does he know both are false? We want the truth and nothing will help us to reach it better than a friendly discussion.

We as a committee left everyone to defend his position, and we have been pleased their comprehension from their spiritual standpoint, and no one need attempt to prove there is no intelligence to man's or mortal mind, for that cannot be done.

But an Infinite Intelligence can be proven by the correct planetary system and by every expression in Nature before us. We individually did not believe in the personal God idea. But I do believe there is superstition (degrading, too), in the ranks of Spiritualism in trying to get away from admitting the God principle as expressed through nature's laws. There are many things we do not understand, both in animal and vegetable life, but it is easy to perceive that both have a knowledge of laws (supernatural) for self-protection, and also draw from the fountain of nature that which is needed for their own individual development.

I am sorry to hear so much unfriendly criticism. The committee did the best they could at the time, which was to state the facts as they saw them, and pray you give us a rest until we convene in Cleveland next fall, when there will be ample opportunity for those wise and superior intellects to have a hearing. MRS. E. A. PARKER.

Flint, Mich.

Thoughts and Reminiscences.

May the writer of "Side Glances" in The Progressive Thinker of January 20, kindly accept my thanks. When studying the interesting letters of Spirit Franz Petterslee, I always wished to make sure whether his son Carlyle was identical with Prof. Carlyle Petterslee, who, not many years ago, held the chair of music at the Boston Conservatory, and whether he had sacrificed that lofty position to his still loftier principles. Let us hope he found a more congenial and fertile soil than the one he left, for music is a mistress that never brooks neglect, if once we are truly wedded to her. I wished every musician would turn Spiritualist, or every Spiritualist be a musician, at least to some degree; the cause would profit immensely.

What else is it? "Divine Art," if not a heaven-born gift, translated by genius into well-defined and artistically produced sound? By all means, let Spiritualist meetings be enhanced by good music, by sweet and soul-inspiring music, wherever it is obtainable; but beware of trash just for the sake of imitating church service. In larger cities, where churches rival in producing fine musical programs, it detracts from the dignity of Spiritualism to have the meeting opened by a quartette of indifferent voices, singing some indifferent hymns, accompanied by an indifferent player. Far better to have no singing at all, when good music cannot be procured. An impressive lecture, followed by good tests, will be wiser and more profitable than a tedious address, pretense to musical entertainment. Good music must not be exactly high-class music; but should be sweet and pure and expressive, with appropriate words well enunciated. Many people mistake Spiritualists for a new sect and the close imitation of the Methodist service must encourage that notion.

This state of things reminds of a well-known simile of some recent contributor to The Progressive Thinker: "A new-born patriot, running about with some pieces of egg shell clinging to its body." Let us shake off the useless shell. Intuition tells me, that many more pioneers of music like Prof. Petterslee will be by and by enter into the ranks of Spiritualists, devoting their precious gifts to the refinement and uplifting of onward-struggling humanity. H. ST.

There are errors which no wise man will treat with readiness, while there is a probability that they may be the retraction of some great truth still below the horizon.—Coleridge.

THE OCCULT LIFE.

Hudson's Objective and Subjective Mind.

Mr. Hudson in his work, "The Law of Psychic Phenomena," takes the ground that man has an objective mind and a subjective mind, that the objective mind is capable of reasoning by all methods, inductive and deductive, analytic and synthetic, but that the subjective mind is incapable of inductive reasoning, that is, it never classifies a series of facts, and reasons from them up to general principles; but, given a general principle to start with, it will reason deductively from that down to all legitimate inferences, with a marvelous cogency and power. Within the range of its own powers its reasoning is perfect, although it is incapable of controversial argument owing to its limitation.

Another peculiarity of the subjective mind is in its prodigious memory, and the cases cited from Sir William Hamilton and other writers tend to prove that, under favorable conditions such as are supplied by certain abnormal states of the organism, the mind can show its retention of everything that it has in any way received.

Mr. Hudson gives reasons for believing that this memory belongs only to what he terms the subjective mind or soul, showing that its manifestations are the more perfect, the more completely suspended are the functions of the brain, which, in the words of Locke, has recollection but not remembrance. There are other special faculties of the subjective mind, such as the power of mathematical calculation, musical intuition, and the exact measurement of time.

Man's boasted reason is a purely temporary faculty. Its functions will cease when the physical form has perished, and the knowledge which hides from mortal eyes that world where all truth is revealed. Then it is that the soul—the subjective mind—will perform its normal functions, untrammelled by the physical form which imprisons it and binds it to earth, and in its native realm of truth, unimpeded by the laborious processes of reasoning, it will intuitively all truth from its Eternal Source.

If truth is the native realm of the subjective mind and if association with the physical body is a trammelling of its natural powers, we ought to find evidence of the fact under conditions in this life favorable for the development of these powers. What does Mr. Hudson say to this?

After dwelling on the wonderful memory and deductive reasoning faculty of the subjective mind, he formulates two important conclusions. They are, first, "It is essential to the highest mental development that the objective and subjective faculties be cultivated harmoniously, if the latter are cultivated at all." Secondly, "the subjective mind should never be allowed to usurp control of the dual mental organization. Important as are its functions and transcendent as are its powers, it is hedged about with such limitations that it must be subjected to the imperial control of the objective mind, which alone is endowed with the power to reason by all methods."

It may be asked, why should not the suggestions of the subjective mind be allowed to become the controlling power in its realm? Perhaps its powers are too great for its physical environment, but the real reason is to be found in the author's statement that "one of the chief classes of spiritualists will deny the fact that most professional mediums eventually become physical wrecks; many are overtaken by mental derangement, and some by a moral degradation too loathsome to be described."

That fact is, as stated by Mr. Hudson, the subjective mind although when intelligently directed the most beneficent force in nature, is otherwise the most destructive. During this life the directive faculty is exercised by the objective mind in this physical environment. The normal powers of the soul while inhabiting the body have to do only with the preservation of life, its higher powers pertaining to its existence in a future world. But what is there to show that the soul which has to undergo a moral training in this life under the guidance of the objective mind, will not sink again into its unmoral condition when it has ceased to be controlled by reason?

Mr. Hudson first makes the objective mind necessary to the orderly conduct of the faculties of the subjective mind, and he then takes away the ruling power, leaving, as we have a right to assume, the subjective mind to return to its primitive condition. It is as though the human were again reduced to the animal.

Mr. Hudson's theory divorces the two fundamental principles of man's nature. Organically united they form man, not merely as incarnated, but throughout all the ages, if he is immortal. If they existed alone each would form but half a man, and the subjective mind would form the inferior half, as not only would it never be a stimulus for good, because unguided they would be aimless, but seeing that its activity is governed by suggestion it would be dependent entirely on other minds. There is in fact no reason for assuming that man has two minds, though there be in the mind so-called subconscious or subliminal depths the relations of which to the ordinary waking consciousness are not understood.

Man's personality is doubtless complex, and it includes elements below the threshold of consciousness, but there is no reason to believe that it is composed of distinct parts, either of which can exist without the other. B. F. UNDERWOOD.

INFINITE INTELLIGENCE

A Substitute Proposed for the Term.

I have been very much interested in the various articles which have appeared from time to time in the Spiritualistic papers, and more especially those found in The Progressive Thinker. In regard to the merits of the pronouncement of the National Spiritualists Association, at its late convention in Chicago, it is not too much to say that the ability and learning displayed in these various communications have been of such a character as to vindicate the right to leadership upon the part of those engaged in the discussion. I have been more than delighted at the high degree of keen and critical appreciation of the subject matter in hand, disclosed by these communications. I have been especially pleased with the articles by Prof. Loveland; and while I do not agree with him in his objections to the use of the term "Infinite Intelligence," as employed by the National Spiritualists Association, in the formulation of their so-called creed, I can readily understand the motive which inspired these objections upon his part. Nothing is so long of this world as a correct notion about God. Erroneous notions about the Creator are the basis and source of all religious intolerance and fanaticism, and the miseries inflicted upon mankind in consequence of religious intolerance and fanaticism in times past has been without limit.

For many centuries the anthropomorphic idea of God has prevailed among so-called Christian peoples, and this idea, upon which the whole fabric of the orthodox church rests, has been the one unfailing source of the spirit of religious fanaticism, a spirit which has filled the world with misery and woe. No one can understand this proposition of the National Spiritualists Association, and I do not wonder, therefore, that Prof. Loveland is solicitous lest the term "Infinite Intelligence" may be considered equivalent to a declaration in favor of the Anthropomorphic idea of God. It is quite evident that the Professor would not object to the phrase, "God incarnate in man," or the expression of a pure Theism, and which, as the most learned thinkers and writers it is now claimed the doctrine taught by Jesus and Paul. Nor do I agree with Sargis in his most interesting article, of recent date, that the suggestions of Mr. Spencer, in regard to the limitations of human knowledge are unimportant.

No man in any time or in any age has rendered a greater service to humanity than Herbert Spencer. While Kant sought to establish the limitations of the human understanding, Mr. Spencer has set up the landmarks beyond which speculative philosophy cannot hope to go. He has declared that the only point of agreement between the orthodox church and the Spiritualists is in the proposition that lying behind all visible manifestations is a mystery which needs explanation; and that while the church has been unable to give this explanation, although professing so to do, philosophy declares that the mystery is impenetrable; and to this conclusion the intellect of man has come, and Mr. Spencer puts it, "All that we know all that we can know, is that we are everywhere and always in the immediate presence of an eternal, omnipotent and everlasting Energy." While, therefore, I do not undervalue the great merit in the general tone and substance of the article by Sargis, I must protest against his suggestion that the labors of Mr. Spencer have been in vain. On the contrary, no man ought to be slow to recognize the fact that Mr. Spencer belongs to a galaxy of great minds, whose labors have shed a wonderful lustre upon the nineteenth century, and whose investigations have established a sure and safe foundation for the Spiritualistic philosophy.

In this connection I am also unable to agree in the conclusions of Mr. Samuel Blodgett, in his very interesting article upon this subject, of recent date, in which he commits himself in favor of the old argument of "design" in nature. On this point I must confess I agree most cordially with Prof. Loveland and that the argument drawn from the alleged design in nature is too weak to uphold the proposition of "Infinite Intelligence."

In fact I am unable to agree wholly with any of the very able and interesting writers who have heretofore furnished their views to the columns of The Progressive Thinker, on this absorbing topic; and I have been thinking that where a party is unable to agree with others under such circumstances he ought to be in a position to propose some sort of a substitute, and with that end in view I desire to make a suggestion, namely: That we drop the expression "Infinite Intelligence," and in lieu thereof substitute the following:

1. There is in the universe an Infinite Substance, which is capable of being converted into Intelligence.

2. This substance is perfect, illimitable in quantity, intangible and indestructible in quality.

3. This substance is susceptible of conversion into intelligence, through organized forms, the process commencing, if you please, with the original cell, in the original protoplasm. As the result of these propositions, we have, instead of "Infinite Intelligence" filling the Universe, as proclaimed by the National Spiritualists Association, an Infinite Substance, capable of being converted into intelligence; and in this substance we may find the essence of life, as expounded by Froebel in his Science of Existence; or we may find the Omnipotent and Everlasting Energy of Mr. Spencer; or we may find that impersonal being described by von Hartmann, in his philosophy of the Unconscious, as One who hears all things, sees all things, knows all things, and does all things, in His own way and time.

We may also find in this perfect substance the eternity and indestructibility of matter, and also the eternity and indestructibility of force, as contended for by Buchner and others. In short, in this substance, this perfect, this im-

perishable, this unchangeable, this indestructible substance, we may find the unity of all being.

Should my "substitute" be accepted, peace among the philosophers might be declared at once, "a consummation devoutly to be wished."

Chicago, Ill. S. NA BBQUON.

ITEMS OF INTEREST

From the State of Minnesota.

The cause of Spiritualism in Minnesota is being pushed with all the vigor possible to obtain from the support given by friends of the cause. It is a fact that the energies of workers is often handicapped by lethargy amongst the local friends. Fear of failure often leads to no effort whatever; and a desire to accomplish great results prevents from achieving a beginning. It is wise to begin in humble conditions, and work to complimentary results, rather than from an inflated bubble degenerate to a bursted bubble. To refuse an attempt because of local prejudice and prevalence of superstition or ignorance is equally fallacious—rather than for these we should desire the need of a panacea. To overcome public conditions in opposition, we should use our strongest powers and every opportunity. Because of unpopularity many decline activity for fear of ostracism socially or lack of patronage in business or loss in political support. This condition is that have led for quarter century past. It is not true that Spiritualism is unpopular, for the great number of people really are anxious to learn if it is true. They are not personally aggressive enough to search for the truth, perhaps, but want it to find them. Thus the public are receptive to the higher teachings of Spiritualism, rather than ready for its phenomena. To that end we need public teachers entrusted by the spiritual forces of our philosophy, who shall prepare the people to comprehend the phenomena—and then only are they fitted to investigate. We need teachers as much as demonstrators. With such a combination, however, we are a power to reform the world and develop the true church.

In the way of public good is every form of selfish interest. Spiritual effort for financial gain is not conducive to the best result. But financial support of spiritual aims is a great necessity. When we learn to prepare the way for, and to prepare the way for, the cause to prepare the way for our support, we will prosper!

Because of a genuine desire upon the part of the Minnesota State Association officers to do a work by its missionaries to help the localities, I have felt an enthusiasm seldom possible in the active life of an itinerant Spiritualist, which I have led for quarter century past. It arms me with a force for good results, and it brings to the missionary effort a support and confidence seldom achieved by the local policy of paying expense by ten cents as the admission fee. People reason that if Spiritualism is a truth and is related to the highest human intelligence, it is a truth that cannot be denied by public action. A spirit of devotion and support impresses the public mind with a power that behind it is a force for good. Thus we need in our ranks! Upon this basis we are struggling to place our cause in Minnesota. Hence, we have public claims, and the public are willing to help. At meetings have been free of admission, and the auditors have given sufficient contributions, without any undue begging, to pay our salary and traveling expenses, and have brought liberal special contributions to the missionary effort, and whose investigations have established a sure and safe foundation for the Spiritualistic philosophy.

The religion of self must pass away and a salvation for humanity be ushered in by the Spiritualists, the cause of humanity if the Spiritualists are willing to publicly espouse and support it.

When, oh! when, will we support it? We hope to help it a little in Minnesota by the practical missionary work being done. The disposition made manifest by the great majority to accept a deep drop the expression "Infinite Intelligence," and in lieu thereof substitute the following:

1. There is in the universe an Infinite Substance, which is capable of being converted into Intelligence.

2. This substance is perfect, illimitable in quantity, intangible and indestructible in quality.

3. This substance is susceptible of conversion into intelligence, through organized forms, the process commencing, if you please, with the original cell, in the original protoplasm. As the result of these propositions, we have, instead of "Infinite Intelligence" filling the Universe, as proclaimed by the National Spiritualists Association, an Infinite Substance, capable of being converted into intelligence; and in this substance we may find the essence of life, as expounded by Froebel in his Science of Existence; or we may find the Omnipotent and Everlasting Energy of Mr. Spencer; or we may find that impersonal being described by von Hartmann, in his philosophy of the Unconscious, as One who hears all things, sees all things, knows all things, and does all things, in His own way and time.

We may also find in this perfect substance the eternity and indestructibility of matter, and also the eternity and indestructibility of force, as contended for by Buchner and others. In short, in this substance, this perfect, this im-

A TYPICAL SUICIDE

Who Is Not Unhappy; and Other Conditions In Spirit Life.

A Discourse Given Through Mrs. Cora L. V. Richmond.

Before the address giving the experience of the one who is to reveal his spiritual condition we desire to say a few words: There has been given by us a series of Sunday evening lessons on the conditions in spirit life of individuals, some of whom passed away by their own acts, and others in the usual course of, so-called, nature; but states where the spirits were not what is called perfectly happy, yet in some instances where their friends might suppose them to be so, not knowing the inward conditions of their minds. There was given the instance of one suicide last Sunday evening who took his mortal life under a mistaken idea and, of course, perceiving his mistake was unhappy because he had done an injustice to a loved one on earth. Equally would he have been unhappy had he done such an injustice in human form, but then there might have been a better way of repairing the difficulty. We do not account suicide a crime, although it is so in the English law. But the reason that is manifest: Under the old system of capital punishment any one committing suicide who was under a criminal charge would, as the saying is, cheat the gallows of its victim. This was accounted a terrible offense both by the church and the state, as public executions were formerly in vogue, and of course the people were then deprived of some of the most curious holliday exhibitions. Church and state combined to render the taking of one's own life, under such circumstances, a crime, and all suicide was considered a crime next to the killing of another, for various theological and state reasons. These are days however when people are broader and more lenient in their judgment, and while it might be very startling to hear someone say, as Mr. Turgenev did, that a person has a perfect right to do what he pleases with his own life so long as he harms no one, we are not prepared to endorse the prevailing thought with reference to the suicide, since there are very few who voluntarily take their own lives who are not under some mental excitement or physical disease at the time, and who certainly on entering spirit life regret their action because it causes their friends so much sorrow. But there is no special corner in Hades into which suicides are plunged. Each one takes up the thread of spirit existence just where he or she leaves off here. We have known a great many people who die a "natural death," who were not happy in spirit life; we have known many people who were suicides who were good and true and who were happy in spirit life. The instance that will be given to you to-night is an instance that we wish to commend to your consideration.

"Judge not that ye be not judged."

I was a young man when the act of which I wish to speak to-night occurred which took me away from earthly existence. My parents were well to do in the East, but during one of the periods of excitement that they were in California my parents went there hoping to make their fortunes. Under the usual conditions of things in that State, not succeeding in any of the operations that would bring about that result, they settled in San Francisco, and there my knowledge begins.

I was educated in the public schools, graduating in the high school. I then desired a still more liberal education, but as I could not enter college without having the means, I prepared myself for a business education; by working during the time there was no term of school and applying all the money I could earn to my education, I graduated in that business college and was ready for my career.

My parents were very poor by that time and they looked to me, very naturally, to aid in their support. In the meantime their health was failing, and my parents were very old. I was not reared in the strictness of any theological church, still my parents taught me all reverence for infinite good, and especial reverence for my fellow-beings. I held the duties of life sacred, and I believed that my own happiness on earth and in the future would depend upon my conduct upon my right perception of things, and my right action. I was taught to do right, and to be truthful above all things was the chief crown and honor in man's life. I was taught justice and integrity, and I was taught to be honorable in all my dealings with my fellow-men whatever might be the consequences.

I had a most sensitive nature, and one that made me particularly sensitive to uncouth surroundings, especially anything that was unbecomingly vulgar. I was not a person who would be scorned by any human being. I plied the conditions that I found some people in, but never condemned them. I was about eighteen years old when I entered the counting room of a firm in San Francisco. I was placed in that position through the influence of friends of my father who had known him when he was in better financial circumstances. I will say that my parents were both infirm. My mother had been an invalid for years, and my father's health broke down after his many misfortunes. But they did not complain, they kept up courage and hoped for great results. My sister had passed on to spirit life, and the great consolation in our household was that we believed in her ministering presence.

On entering the counting room I made myself fully acquainted with the business through the ledger and books that were given me to regulate, as they had been left in a very confused condition by the previous accountant. After I had straightened out the books, to my great astonishment, a certain amount was required to be placed to the credit of the firm. "Oh," I said to my employer, "there is no such amount, sir." He said: "You will do as I ask you, because in business we must hypothesize something, even if we do not have it." "But," I said, "it is not the beginning of your business, and to hypothesize this now would be—I do not like to use a harsh term—but it would convey a wrong impression." He grew very angry and said he had employed me to do his business. "But, sir," I said, "I must keep your books correctly, if I keep them at all, and with that amount hypothesized when I know it is not in the business, these accounts would be incorrect." I still thought that he had made a mistake in the term and there might be something that I had overlooked. So without saying anything more I looked over all the accounts again very carefully to see if there were any assets that I had missed, then I said: "Sir, I find no warrant for entering that in the books; you must have made a mistake, or you have some assets that you have not told me about." He said: "I am not going to tell you anything else, you place that amount where I told you." I said I could not, and then and there resigned my position.

I thought I could get another position as an accountant, but ladies and gentlemen, I could not. My late employer had a strong influence in the city. I went from one commercial house to another, and that at a time when the kind of ability that I possessed commanded a good price, but I could get no employment in a similar position. I then tried school teaching. I thought, "Here at least I shall only have to teach according to the books, and these books do not require ethical explanation, there is no particular ethics in the multiplication table nor in grammar, therefore I shall be safe." I passed the requisite examination before the state board, but when it came to a local board, although I passed the examination, I was questioned as to the church I belonged to; what was my religion. "But," I said, "gentlemen, you must excuse me, this is not a Sunday-school that I have applied for." Nevertheless, they asked me my religion, when I told them my liberal views and said I did not belong to any special denomination. They said: "But, sir, the majority of the board in that particular community were, nevertheless, strict members of orthodox churches, and I found that my liberal views were considered against me when the decision for a teacher was made, although I passed their examinations. I understood, the best of any who applied. Here was the second lesson.

I then tried for a chaplaincy in one of the large dry goods establishments in San Francisco. This I readily obtained. Then I thought things would go on swimmingly; but I soon found that I was expected to say that goods which were partly cotton were all wool, and I was required to tell that a certain article was of such value when I knew it was of less value. I tried to please the customers by saying perhaps this will suit you or that will suit you without describing the merits of the articles at all. But this would not do. I was under the surveillance of the heads of the departments and the other clerks. I did not tell the stereotyped lies that I was asked to; I would not do it, although I believe that I would have been an efficient salesman had I been tried in my own way. Still, because I would not conform to those lying platitudes employed by all who seek such places I was discharged.

I then went was pressing pretty heavily at our door. My invalid parents required what I could not procure for them. With one sister still left we struggled along. I tried to get piece work, especially accounting, but I could find nothing steady to do. At last I found that there was a great amount of wood cutting, or timber cutting, in a certain county in the interior. I thought, "Well, chopping wood at so much a day is no disgrace; it certainly will not harm my body and my mind can be free, and there is nothing involved for I will cut the wood straight and will make the measurement correct. No one will inquire into my religious views; I shall not be called upon to say anything more about this, because it will be measured correctly."

I went to that place. Although my employer looked at me with some surprise, still I was engaged because they had no excess of laborers. I was thrown among the men at their work of course. They called me a dandy and a fop, because I was clean. I was not particularly foppish in my dress, but I was clean. I did not smoke tobacco, I did not drink, I did not swear; all this, excepting the latter, I was invited to do. They of course noticed that I did not indulge in the least, so among them I was ridiculed, I was termed boyish, every sort of epithet was conferred upon me by those who were working with me. "This I did not care for, because I pitied them. Then I endeavored to engage them in conversation, but they called it preaching and said they would not listen to me; they did not want anything better than my preaching coming about them. At last they laid violent hands upon me, and sent a letter to my employer, saying they did not want any "preaching," or any "Miss Nancy" man around them, and if I still continued to employ me they would make it worse for him and for me. They were numerous, I was one. I could not stand it any longer. At that time I went on my health began to fail. Perhaps the seeds of consumption were in my constitution, but they were not manifest at first. At last I utterly broke down in body, although still cheerful, still expecting to get something to do that would be permanent. I never dreamed that I could not. Of course the experience that I had had was discouraging, but there must be some kind where the people would not require me to stuff my convictions, where people would not question my religious belief. But when my health broke down I became satisfied that with all my searching I could find nothing to do and at the same time be true to my convictions. For remember, when I was discharged from that counting room I went to every business house in this city, and I was rejected, and when I was discharged from the dry goods store I went to every store in the city, but I seemed to be unsuccessful. When I could not find a place to teach in one school I applied to other schools with similar results. Then, if I could not labor with the man who earns his bread with his hands what could I do? As said before, I was taken ill. I had made up my mind that I would be dependent upon my parents, who were old and past any endeavor to maintain themselves, and I could not have the weight of another upon my sister, who earned a small amount on which the family existed. So as I was stricken with a malady from which I felt I never could recover, as said before, I had resolved never to be a burden to myself or to others. I had no criticism for those who could not employ me; my mind was not adjusted to their methods, my life was not strung to the same key, I could not enter into their ways, and there seemed to be no place for me.

With the full knowledge of what I was doing—disease had not made me weak in mind, nor, as yet, utterly helpless in body, but I saw before me long years of misery, and I saw that I was helpless and necessary expense with no way in our household of another burden coming in. I saw that my mother and my father would have to make a terrible effort if they even visited me. Besides I knew that my sister could not do it, she was already overburdened. Friends, with that knowledge, that consciousness staring me in the face, and knowing only too well that I could get nothing to do with my state of mind, I deliberately entered the spirit world. I did it without fear. I did not tell my parents or my sister, because I knew they would endeavor to dissuade me. At the same time I had inferred it. I had said to my father, "If there comes a day when I think I shall be a burden upon you, I shall not remain in the flesh." So I measure I had prepared their minds.

I took my mortal life, friends, I never

regretted it. It is true that my parents were shocked; but it is also true that they remembered what I had said. They knew all the struggles of my life. First to get employment, then to battle with disease, to which I finally had to succumb; they knew all the places, the stances, and they did not mourn as those without comfort. On the spirit side of life my other sister waited to meet me; she was there. She said: "Poor brother, you struggled as long as you could." The other friends who gathered around me did not look as though I had done that which was morally wrong. They seemed to understand me; they seemed to know that I had tried to do the utmost, they seemed to realize the circumstances under which I had passed away. I did not know how I would have felt if I had lived on and on, and my mother and father had struggled to wait upon me, and my sister had worn herself out with night watches, but I could not have been happier than I was being free from the conditions that had so envied and pursued me.

It is possible that other lives may have met with different conditions; it is possible that other young men may have found employment and found it congenial and consistent with their moral convictions. I think they did and do. But, alas, I saw only instances where the moral convictions were lost where the young man had started out in life, dear friends, with just as good resolves, just as high and exalted aspirations as I had, but little by little I saw him yield, I saw him taking advantage of another, I saw him setting down to the credit that which belonged to the debit account, I saw things "hypothesized" that have no existence in reality. I saw young men entering upon such a life at last they were tempted by the great amount of money they saw and naturally they became defaulters. I believe they started out with as good and honest a purpose as I had. I believe they intended to do justly to their fellow-men. But, oh! this great temptation pressing upon them; little by little they earned that same method of business, and the shadows will not be overcome sometime and somewhere. And I tell it to you because in the midst of all these lives are the voices that are heard and that are striving to benefit and strengthen humanity, the greatest is the lesson that Spiritualism brings: That you cannot rise by the merits of another; that you can enter no kingdom of heaven that you have not won; that each individual life is responsible according to his or her knowledge.

It may be that there are those who do not have these convictions; if so, then they are not wrong even if they violate them, because they do not know. It may be that there are those who, knowing, still cannot obey, that weakness is not a sin, but something to be overcome. It is also that you may see in the great and larger love of your spirit friends that your faults and weaknesses will not be perpetuated. They will never bring them to your mind, but you, yourself, will bring them before that judgment seat of individual conscience; before that bar the awakened perception of your own life will pass in review.

I would again say to the young man, adhere to your highest convictions; adhere to your ideal, do not let any business pollute you by taking you away from that business is one thing and conscience quite another; do not listen to any sort of sermons that have one kind of convictions for Sunday and entirely different ones for week days; do not listen to any kind of business teachings that instruct you to be honest socially, fairly honest with your friends, but in matters of business to drive strict business bargains; do not be convinced by any sort of sophistry that taking advantage of another is good business sense. It is not. The foundation of all true business should be integrity; when it is, then will the world enter into that, fraternity and that inheritance of giving and receiving that which should belong to each worker in the world. Unless I can give an equivalent for what I receive in business; unless I give of my gifts and possessions up to the amount that I receive, I take advantage of my fellow-man. In the end, no matter by what name it is called.

This is what the ethics of the spirit world requires: That every human being shall be true to his or her convictions. If the convictions are not as exalted as the Sermon on the Mount, or as the ancient philosophers required, then must the world grow to that appointed height, and will, one day. I know it comes to the end of the rainbow, but business ways when it comes in that direction. As I said before, I see a great many young men starting out in life with all these convictions firm in their minds; then the wife and the children, that enters the thought, what will they do? How will they suffer? Of course there is the living beyond one's means and other causes that tempt people to do wrong. But I feel the most sympathy in the world for those who sacrifice their convictions or see their loved ones perish. I do believe that, then, even then, were it my case, I should say: "It is not for the spirit world, dear wife, dear children; let us go."

Of course, this is not the human standard; I do not ask you to accept it. I know there are a great many people who say that sickness prevents to certain methods which are necessary. If we have a standard at all, if we believe in that which is right, if we know that we should do to others as we wish to be done by, I think we ought to do it. I do not think the consequences are any business of ours. As I said before, had I not been for my parents watching me, suffer I could have died either by disease or starvation; but I would not permit those who were dependent upon me to be burdened by my presence. From my spirit home I have been better able to encourage, strengthen and aid my sister until at last there has come aid into the family through one who is allied to her.

So out of that state of life into the spirit state, where there is plenty to do, where one can follow one's convictions and not be questioned, where the light of this truth presses more and more upon me, I greet you, dear friends. A great many of you, nearly all of you, are older in years than I was, many of you are older than I would have been had I staid in earthly form. Nevertheless, under the influence of those wise guides who speak through this medium, I am permitted to tell you this story, to say to you from my spirit home, I bless you, and I reason to regard the course I pursued. Nevertheless, had I shrunk from my suffering, had I fled from my disgrace, had I neglected my duty when I went out of earthly life, I know that I would not have been so happy for it. But having gone in response to my highest convictions of love and duty, I find ample room for the exercise of all the faculties of my mind and all the enterprises of the world, without grinding anybody down or the taking possession of that which is not my own; or the "hypothesizing" of millions of dollars and then having the poor people pay for it. I believe the time is coming when the business methods will not be different from the methods of conscience, from the natural impulses of the child to tell the truth. I believe in a man who has a dollar in his possession and then swears that he has more or less, that he stillifies

GLOWING WORDS FROM AN OLD-TIMER.

To the Editor:—I have always been exceedingly interested in and pleased with every issue of The Progressive Thinker from the start, but the past year it has been most excellent in its various departments, and for the object in view, it is hard to conceive how it could be more pleasing and effective, and surely with premiums of such value in addition I should suppose every Spiritualist in the world would be induced to subscribe. It is eagerly devoured in my household from the moment delivered at the door. That you can offer so much, and from such sources, at so small a price to the subscriber is surprising, and that you willingly do so is a most gracious act for Spiritualism, and one for which every Spiritualist can but be profoundly grateful. Chelsea, Mass. J. FRANK BAXTER.

and he be pronounced a defaulter, and have prevented him by arousing these inner and higher impulses of his nature. I tell you this if you are young, that you may cling to your home, your integrity, your love of truth, and still have the best of both worlds. I tell you this if you are middle aged, that you may recapitulate your own experiences and know that you also have had these aspirations. I tell you who have grown venerable with your years and have a silver crown upon your head, that you may understand that all that is good, and pure, and upright shall live your years, that the shadows must be overcome sometime and somewhere. And I tell it to you because in the midst of all these lives are the voices that are heard and that are striving to benefit and strengthen humanity, the greatest is the lesson that Spiritualism brings: That you cannot rise by the merits of another; that you can enter no kingdom of heaven that you have not won; that each individual life is responsible according to his or her knowledge.

Random Thoughts.

The materialist will be in the clouds of doubt as long as he continues the search for his assumed atom.

The sectarian Christian will be looking for the "coming," with hope deferred, until he realizes that the instant the past ends the future begins, that consciousness cannot hold a living edge of the dead past or the unborn future, that all must be of the Eternal Now.

Accumulation seems slow and gradual, but actual growth is instantaneous, "out of time." What was can only be added to the is.

True happiness never dies. Melancholy is a confession of folly. If the old happiness was real, it is ahead, looking for you farward. You should have kept pace with it.

About all of life's miseries consist in lamentations over what has gone beyond recall, and dreads of evil not yet experienced.

As the little girl is beguiled with her dolls, so are mortals with feints of the real life, the perishing types.

Do not linger at the sepulchre of earthly hopes. The spirit you seek goes on before you. Rise and follow the shining track.

Beware of tabernacle building. When you begin it the glories will fade away. Giving is the condition of receiving, but do not distort this spiritual law into an excuse to force your convictions on others.

The ocean is for the herring to grow in as well as the whale. Infinite love and wisdom are as available to one class of souls as another, the limitations are all in the souls and not in the supply of growth elements.

Precise systems of morals or ethics are as impracticable as an attempt to cultivate all flowers into uniform tints. But nevertheless there is a place of common spiritual consciousness above the clouds.

Beyond the proof of the fact of immortality through phenomena, the danger of relying upon the external evidences are legion.

In your own life manifestations you may know all you need to know of God for a foundation of faith in his providence.

The caterpillar crawling away in search of a fitting place to transform proves its faith in immortality. The divine centers in all organisms, and all feel the influence.

God's laws are positively assured; he is on both sides of every battle.

H. N. MAGUIRE.

THE WINNERS AND LOSERS.

The man who quits at the first rebuff.
Is one of the men who fail;
And the man who dreams three efforts enough
Is one of the men who fail!
The man who believes, down in his heart,
That he never was born to sway,
Or to go to the front in a leading part—
To rise o'er the crowd some day—
Is one of the men who fail!

The man who labors but for himself,
Is one of the men who fail;
No matter how vast his piles of pelf,
He is one of the men who fail.
The man who has never enjoyed the thrill
That follows a kindness shown,
Has never won, and he never will—
Though the earth were all his own,
He would still be doomed to fail!

The man who never gives up is one of the "lucky men" that win,
Who believes that his best has never been done

Is one of the men that win;
The man who has faith in himself and stands

Forever ready to try
Whatever men do with heads or with hands
Will be numbered, by and by,
As one of the men that win.

The man who praises wherever he can
Is one of the men that win;
Who raises the hope of his fellow-man
Is one of the men that win;
A man may shiver and starve, alone,
And be at the foot of the hill;
But if he has loved and if he has known
What a child's love is he still
Is one of the men that win!

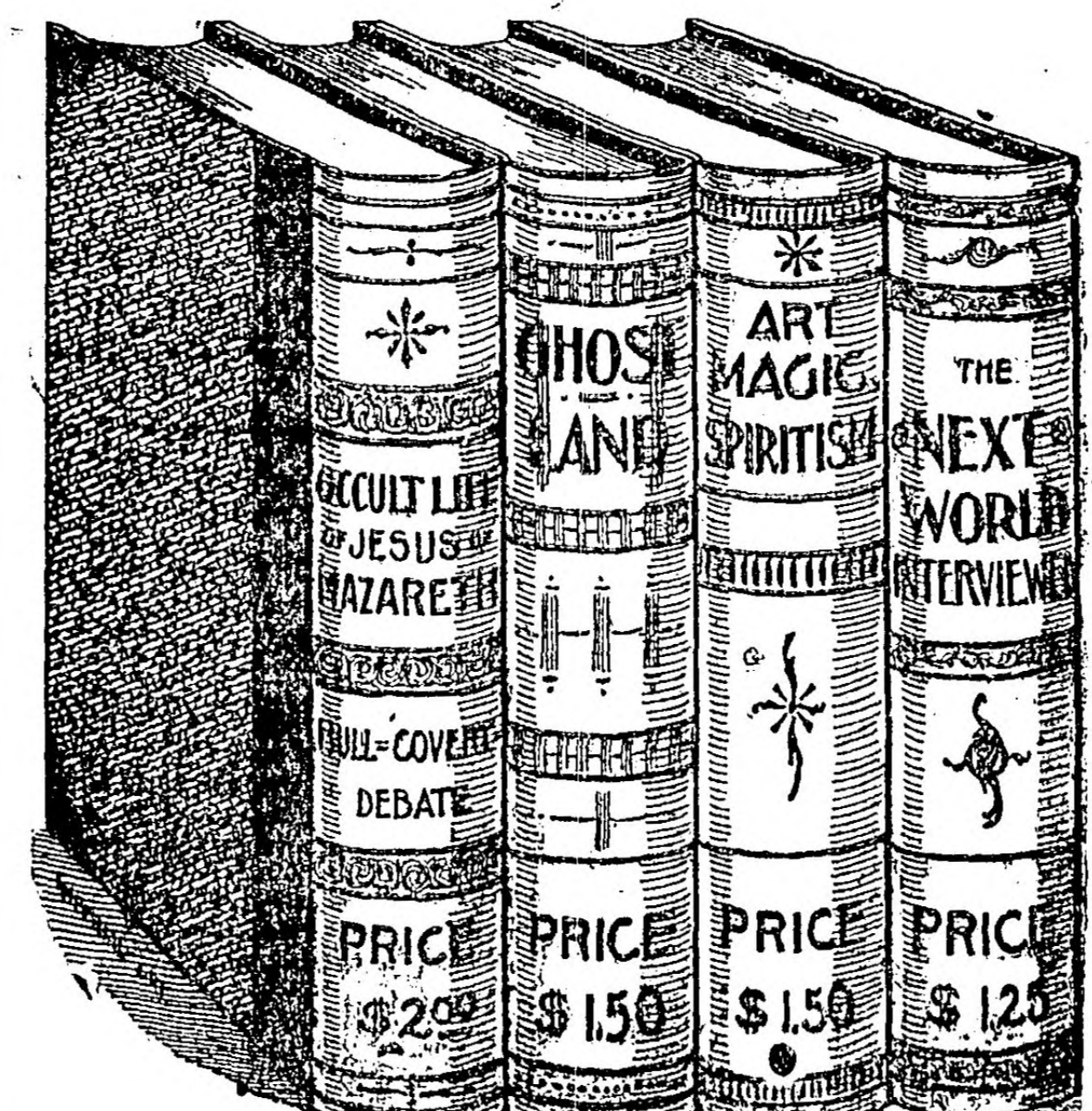
—S. B. Kiser.

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MUST AMEND

Their Musty Creeds and Adapt

THEM TO MODERN KNOWLEDGE.

Approaching the Vanishing Point.

For years The Progressive Thinker has labored to impress on the Churches that they must amend their creeds, and adapt them to modern knowledge; that in doing so they should eliminate the false and vile from their sacred books, and make their whole system harmonize with common sense and the teachings of natural law. These are events which must occur; for a religious system devised in a barbarous age for the guidance of a barbarous people, cannot maintain itself permanently in an age of enlightenment. The sooner this is done the better for the churches; the better for the individual members of that church; the better for the world at large.

Our readers have felt that we were too hopeful of a speedy change in church creeds; too sanguine of an early triumph of the right. They saw Error entrenched behind bulwarks of ancient superstition, and seemingly increasing in numbers and gaining in strength by the fables on which they feasted. But this is only in seeming. Their "pooling of issues" with other churches to strengthen their outposts, are evidences of weakness instead of strength. They saw the threads of Spiritualism and Agnosticism were making on the old faith, and they have effected sundry union organizations with the hope of arresting further decline; but these movements are all futile while their heavens is presided over by a repentant God, their hell by a God-created devil, and the people are asked to worship a Junior God born of woman, and so feeble as to perish at the hands of men. The system is doomed, and we have the proof right here in Chicago.

The following, clipped from the editorial columns of that staid old daily, the Chicago Journal, tells a damning tale for sectarian creeds. "Properly pruned the Chicago churches would lose half its members!" Do you hear that, mossbacks? We quote:

"Several local Protestant churches are weeding out their useless and dead-weight members, only retaining on the church roll the names of those actively identified and interested in the affairs of their individual congregations."

"In its efforts to put the membership on a business basis, Plymouth Congregational Church has reduced its membership from 850 to 500. The First Presbyterian (Dr. Chichester's) Church, comprises a similar course, has stricken the names of 200 persons from its membership roll of 900. The Third Presbyterian Church, of which Dr. McCaughan is pastor, is also undergoing the pruning process, and 5 per cent of the membership of 2,000 has been dropped."

"Rev. Artemus J. Haynes, pastor of Plymouth Congregational Church, says if the rolls of the Protestant churches of Chicago were conscientiously pruned the total membership would be decreased by one-half. Dr. Haynes summarizes the situation thuswise:

"A large number of churches are reporting memberships vastly in excess of the number of active working members."

"Were it not for exaggerated membership lists the numerical strength of the church would be shown to be on the wane."

"Church membership is held so loosely that the church is losing power as an organization."

"The need is for a moral revival, which shall throw down the bars of theological belief."

"The figures for the Chicago Presbytery, Net increase:

1893 40,000

1894 20,000

1895 17,000

1896 8,000

"Dr. Haynes ascribes the looseness concerning church relationship to a number of reasons. He says:

"The revival is no longer possible among people of average intelligence. It was built on a system of theology that has broken down. More and more it is becoming evident people will not subscribe to the old doctrines."

"I might add that it seems to me the solution of this difficult problem is to come through a moral revival. The church should throw down the bars of theological belief, and let the people emphasize most strenuously the great moralities on which all righteous-loving people stand."

"If the above is true of Chicago, which no one acquainted with the facts can question, is it not probably still more true of the older cities? But it should emphasize most strenuously the great moralities on which all righteous-loving people stand."

"The church should throw down the bars of theological belief, and let the people emphasize most strenuously the great moralities on which all righteous-loving people stand."

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TO FULLY PROVE IT.

A Greater Part of Old Church

LITERATURE IS FALSE.

Where Will the Revolt Erupt?

News now comes from Germany that Dr. F. Thudichum, Professor of Law in the University of Tübingen, has commenced the publication of a series of pamphlets to prove that the greater part of church literature is falsifications and forgeries. Three numbers have already appeared. The first has the title of "Confessions of the Apostles and Athanasius." He proves what all careful students whose attention has been specially directed in that direction already know, that the Apostles' Creed is a Roman falsification, and the Athanasian Creed is a still later one. They were devised and made to appear more ancient than they really were, to crowd out and supplant older Confessions of Faith.

The second pamphlet is devoted to Paul's Epistle to the Hebrews. The author, evidently not conscious of discoveries by quite recent scholars fixing the date of that epistle, says that the epistle was the production of the 4th and 5th centuries, prepared by priests to bolster up the claims of the bishops and the hierarchy.

The third pamphlet, entitled "The Deification of the Apostles, Especially of Peter," exposes portions of the Gospels, and the Acts, showing them to have been inventions and additions of the priest party, their purpose to found a hierarchy, with Peter and his successors at the head. He impeaches as wholly false the Epistle of Peter, John's Gospel, and Revelations. "Paul," he says, "had no historical existence, but was a purely invented figure, the general purpose to found a hierarchy."

Prof. Thudichum is nearly seventy years of age. His profession, a lawyer and teacher of law, with his intimate familiarity with the intricacies of evidence, especially qualifies him to investigate and expose the frauds of tricksters in every department of life. He turned his attention to those of the church, and has made important discoveries, in many respects corroborating other independent investigators whose only motive was to gain the truth.

Already the church has unleashed its sleuth-hounds, uncorked all its bottles of venom, turned loose her literary athletes, and in every department of life. He turned his attention to those of the church, and has made important discoveries, in many respects corroborating other independent investigators whose only motive was to gain the truth.

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Already the church has unleashed its sleuth

THERE SURELY CAN

Be Consciousness After Death,
AS PAUL GIBIER, M.D., AFFIRMS.

I am not prepared to say that every man has an immortal soul, but I have proof positive that some men have continued to preserve the consciousness of their being after death (as set forth in the New York Journal). It is asserted that Paul Flechsig found the organ of thought, or "four inner spheres of sensation and four great centres of association" in the soul organ of several men.

I don't believe that Flechsig found the organ of thought. He only found some greater or nervous organs through which manifestations of thought are produced. But we cannot say they are the organs that make thought. 'Tis true there is some trace of intelligence in each cell of our bodies, but they are no more independent of us than we are of the universe.

The contention that "the belief in the immortality of the human soul is a dogma in utter contradiction to the facts which investigation has proven to be true," is not correct, because investigation of anything has proven the contrary. Science cannot err, but the scientists can.

It is also claimed that "science proves mind, soul, consciousness are only properties of *soil* plasm, the cell itself, and whenever that cell dies thought must cease to survive as it has passed its thought on to others." This claim is absurd. Science has proved the opposite. We may transmit something to our children, but every thinking man continues to live after what is called death. I can even say that I have learned it from some of those who continue to prove their consciousness after death. They communicate the fact of their present existence, but I am not in a position to say that they themselves have received any certain enlightenment as to immortal

"From what I learn from those 'on the other side' and from their high spiritual condition, I am inclined to believe that it is we who are dead instead of those whom we have put in the grave. 'It is we who are the dead.'"

We have proofs of the persistence of consciousness after death. We have telepathy, we have somnambulism, ecstatic states and mental suggestion. The persistence of consciousness after death may be demonstrated through various ways, such as mediumistic phenomena. I myself, know of hundreds of instances of the appearance of people to friends at distant quarters simultaneously with the time of their death.

In a book which I have but recently

lished I claim that the tendency of property-to-day is to consider life and Intelligence as manifestations, or rather as consequences, of living organized matter, properties which are essentially transitory, just as is matter itself which secretes them.

However, let us add that if such is the opinion, most prevalent, quite an important minority among those who seem to me an opinion proper, others in opposition to openly, certain Spiritualistic opinions, or else, being indifferent to physico-metaphysical discussions, murmurs the words of Montaigne, "What do I know?"

An appreciable change is, however,

According to the present materialistic doctrine, the central organs of the brain would not be the instruments of the intelligence acting by means of them, but would be able of their own accord, through the mere effect of their nutrition, without external excitation, to develop forces acting upon their fibres. It is what has been called automatism of the nervous centres, and as for "the social and the phenomena, they are without any real cause, but are the product of reflex action." Memory would consist in reflex action, but an effect of the "brain

which the nervous globules possessed in maintaining certain excitations in order to allow them to manifest only at a given moment."

That the several movements due to nervous energy must follow the path whose course starts from a centre of volition is proven by the fact that a patient suffering from palsy, in his analysis of either side of the body, is altogether incapable of causing any action in the cerebral nervous centre which has been destroyed, still retains the faculty of being able to will a movement in the disabled limb which he vainly endeavors to move. This proves that the Will has an independent seat, and that

There is either one Intelligence in the Universe, an Intelligence from which matter may have emanated numerous limited forms of life, or else Intelligence is a form of "field," "objectivities" emanates from it, which itself may emanate in turn from the Superior Principle, or else matter and energy are endowed with intelligence. For why should that matter which makes up the brain of man be of itself the only substance to produce Intelligence? Is there not in the Universal Substance another matter just as capable of producing ideas as in the paltry mass of fatty and phosphoric pulp which we call our brain? To ask

The question is near to solving it. One of the great arguments of those who believe in the management of the brain is that it is not a simple product of the environment, but a chance that occasions a certain arrangement of the organized brain consists in this: The man who is most brilliantly gifted with mental qualities may, after a blow on the head, a poisonous intoxication, an apoplectic attack, or a disease of the brain, become like a dumb brute and live out a mere vegetating existence. And they say: Therefore you can see that intelligence, that divine soul of man; it suffices that a small artery should be ruptured or obliterated in this or that point of the encephalon to make a mute

If we resort to a process which we will again utilize for demonstrative purposes, and accept as true the existence of independent intelligence, it will be most evident that if for one purpose or another that intelligence unites with the delicately grouped and finely organized matter which forms the substance of the brain, a certain amount of disturbance occurs in its manifestations at the very moment when this matter undergoes any form of disorganization.

You deny the existence of the soul because it acts no longer when the matter which serves to manifest those functions is destroyed or diseased. It is as though you denied the existence of steam, if through some accident to boiler or cylinder the engine should

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of requests, that to give an equal hearing to all the questions has become the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is an unavoidable delay. Every one is to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and with a few exceptions, no information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

N. O. S.: I have several near friends in spirit life whom I greatly desire communications from, and yet while I receive from others whom I do not especially care for, I have never had a word from them. How shall I explain this?

A. A question almost identical with this was answered some weeks ago, but since that time a notable illustration has been given by way of a communication. To understand its application I shall be obliged to explain briefly the relations the writer, Capt. D. B. Edwards, bore to the writer. He was a distant relative, living on one of the eastern extremities of Long Island, and near the premises purchased from the Indians by my ancestors, John Tuttle, in 1640 (just ten generations). He was a sea captain from early manhood until nearly 70 years of age, and one of the most unselfish, sympathetic and spiritual men I ever met. On his retirement from the sea he became an ardent Spiritualist, and the last time we met pledged himself to come to me and give a test that none could gainsay. Nearly six months passed after I heard of his death and still no tidings. The night after Christmas I sat up my table writing until after midnight, and almost overcome with weariness, arose to retire. Then suddenly I was conscious of his presence, and he wrote a lengthy message, the beginning of which as touching the present question, I reproduce.

My dear brother, I at last am able to come to you and express my thoughts and wishes. How ardently I have longed for this moment! How anxiously I awaited for this opportunity! I thought I knew all about spirit communion, and while I was ill and suffering I thought when I was free at last from my old, suffering body, my first effort would be to come to you and tell you that I had found my true life. You were perplexed that I did not. You could not understand why I did not keep my promise, and let you know, as a test, before anyone else could give you the news. You did have a dim intuition which was faintly true. Well, I was myself surprised, I did not for a long time awake to the reality. After so much pain I felt at once at peaceful rest—such blessed, peaceful rest. I did not wish to awake from it, nor make the least exertion for fear the reality would come again. I knew enough to realize that dead spirits were with me, caring for me, and I felt my angel mother's touch, and the presence of my beloved daughter, and son Theodore.

They would not let me take the journey alone. I was so glad it was all over, and I confess I did not sympathize with my dear wife in her grief, for I could not think how there were possible for her to grieve over an event which released me from the pain I had so long feared, and the coming of that which I had so longed for.

Now I have awakened. I am again myself, though not myself. I came to you and again I was surprised and disappointed. I expected to come at once into your sphere, and I thought, why, yes, there will be no trouble or difficulty in making you understand just as I did when we were on the bench, or rocking in my sailboat. How strange it was that while others came to me, I did not know how. I had to wait and learn. Those near would have aided me, but I could not allow them to come between you and me. Time after time I came and always I was at a distance. I did not know how to approach. By this you will understand why it is that others you desire to hear from do not come in answer to your prayers.

A. W. Chicago: Q. (1) Please give the date the different churches came into existence and by whom they were started; the Catholic, Greek, Lutheran, Presbyterian, Baptist, Methodist, Episcopalian, and Universalist, Unitarian, Mormon, etc.

(2) In what century are we living?

(3) Do spirits move material objects, play on musical instruments without visible contact?

A. (1) Both the Greek and Catholic churches claim to have been the original churches, founded by St. Peter, the first pope, who received his commission direct from Jesus Christ. This claim of papal descendants is without foundation, and was concocted in a much later age. Both churches were united and for nearly a thousand years there was neither Greek nor Catholic. With the disintegration of the Roman Empire, mainly wrought by the wrangling sectaries, the two great capitals, Rome in the west, and Byzantium—Constantinople—in the east, became independent religious centers of influence. The commanding position of the capital cities conferred this superiority on the churches there established. The hatred of race, of the nations of the west of the Greeks, fanned the flames of bigotry which culminated in the middle of the century. Gibbon in his Decline and Fall of the Roman Empire vividly portrays the terrible conflict of ignorance, treachery and villainy of the sectaries, which wrought the ruin of Roman civilization and brought the despair and abject superstition of the Dark Ages. (See chapter xxi, vol. II).

Phoebus, a captain of the guards was elevated to the high office of Patriarch at Constantinople, despotic, ignorant, and appealed to the Roman popes, who proud priest summarily deposed

CHEAPNESS—EXCELLENCE

The Progressive Thinker is large enough to contain all the reading matter of all \$1.50 or Dollar Spiritualist papers in the United States, and have ample space left in which to make known our generous premium offers. It has no intention whatever of raising its price to \$1.50, as it is conducted along successful business lines and is prospering. Considering the cost of our premiums to us, The Progressive Thinker is furnished for less than one dollar per year, a miracle in modern journalism that no one can successfully imitate. Now is the time for you to appreciate our efforts and send in an additional subscriber. The Progressive Thinker will continue to be not only the largest Spiritual paper published, but it will combine the essential qualities of CHEAPNESS and EXCELLENCE.

the usurper, who in turn deposed his Roman rival. Out of this struggle, advantage of which was taken by each opposing pontiff, the two churches rapidly diverged, and their hatred for each other was intensified.

The Crusades which according to human reason ought to have united the followers of Christ in their attempt to rescue the holy sepulchre, widened the breach, for the human avalanche which rushed from the west to the east was instigated by Catholic priests, and the Greeks were treated with little less consideration than the infidel.

Lutheranism was the outcome of the teachings of Luther and the first state churches were organized in 1526-9. Presbyterianism claims the Waldenses as its ancestors, but modern Presbyterianism dates from John Calvin. It became established in 1560. The first church in America was established in New Amsterdam in 1619. The first presbytery met in 1705.

Methodism was established in 1729 in England by John and Charles Wesley. The Wesleyan Methodists is the name of the parent body. Methodist Episcopal church is the name of the earliest organization in the United States. The Methodist Protestant church arose in 1830 by a split on clerical grounds. The American branch of the Wesleyans originated in a split on slavery in 1843. The Calvinistic Methodists arose out of contention between two Whitefield and Wesley on Calvinistic doctrines.

Mormonism was founded by Joseph Smith at Manchester, N. Y., in 1830. Its origin and growth furnishes an object lesson showing how easily even in an enlightened age a religion based on the most transparent fraud, and errant racialism may grow into colossal proportions. Even in the nineteenth century there was a great number of ignorant and superstitious people ready to believe the most absurd assertions when presented with the glamour of prophetic inspiration. What, then, must have been the reception of those claiming divine assistance and backing their claims by wonder-works in the unenlightened age?

The Church of England is said to have been founded by St. Augustine in 597, but it was not until the reign of Henry VIII. that it became distinct. Until that time it was the Catholic church, dependent on the pope. The influence of the Reformation prepared the way for Henry VIII. to declare himself, instead of the pope, the head of the church. The Episcopal church is the Church of England in the United States. It began in Virginia, 1607 under the services of Rev. Robert Hunt.

The Baptists have borne that name for only 200 years, but their doctrines were a part of the Reformation, and many suffered persecution at that time.

Roger Williams was its founder in the United States. Driven from Massachusetts they founded the colony of Rhode Island.

Christians, Campbellites, Disciples of Christ, founded at Brush Run, Virginia, by Alexander Campbell, a Scotch-Irish seceder in 1811.

Universalism claims ancient origin, being taught in the first centuries at the house of Alexandria, Caesarea, Antioch, Edessa and Mesabe. It was formally condemned by a council assembled at Constantinople in 553. It lingered as a heresy, there always being men better than the orthodox creed, who could not believe in a God so horrible as to condemn his children to everlasting torment. It was first preached in America as a distinct church organization by Rev. John Murray, in 1780 in Gloucester, Mass.

Unitarianism is also of early date, and the primitive Catholic church was in constant turmoil over the question whether God was three or one. Athanasius and Arius led the opposing hosts, and as neither knew anything about the matter, or could not know, the battle was furious. For a time it appeared as though common sense would decide in favor of the unity, but Athanasius was the most artful schemer, allied himself with the government and stamped out the heresy.

The American Unitarian Association was formed in 1825. The first general convocation of Unitarian clergy in America was held in New York in 1865.

(2) We shall be in the 19th century until midnight December 31 of the current year.

(3) Spiritualism affirms and demonstrates these manifestations.

Canadian Woman Has Visions.

Ottawa, Ont., Jan. 7.—Miss Lizzie Baxter, a young woman residing with Dr. Baxter, a farmer of Marlborough, has been visited by the most extraordinary of visions. She has had two visions of the Blessed Mary. She states that a few months ago, when at the well on the grounds of the place where she was living, in Marlborough, the Blessed Virgin Mary appeared to her. The vision, Miss Baxter asserts, she had had in view of the good life she had led in her youth. A few days later she again saw the vision, and the promise was repeated.—Journal, Boston, Mass.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, which with its sweet-toned hours of leisure and enjoyment. Price \$1. For sale at this office.

THE OLD MAN AND JIM.

The Ladies Home Journal for February, 1900, has its first page decorated by a picture of a Spiritualist in character, from a painting by Gustav Klimt. It is remarkable how the art, science, literature and religion of Spiritualism are permeating the secular and religious press. Of course, they are not called "Spiritualistic," but they are in fact just the same.

This number also contains a most peculiarly impressive poem by Gertrude Norton entitled "The Old Man and Jim." which is herewith appended, and which, while it is not distinctly Spiritualistic in tenor, it pathetically represents ingratitude and selfishness so much despised by true Spiritualists.

H. V. SWERINGEN.

The old farm was most wore out, And so pure it couldn't sprout Pens, an' Jim he comes ter me, "Guss I'll go ter town," sez he, "Get a job thar in a store—'Parn won't pay ter work no more." An' he went an' left his dad—Only son the old man had.

"'Twas the best, I reckon. Well, He writ often fer a spell, After while I didn't hear From him more 'an' once a year. They he married—rich, it sed In the papers that I read—Jim was pardner in the store; Then he didn't write no more.

So, one day, I writ ter Jim, Sed I guessed I'd visit him, An' I took my best clothes down, Breshed 'em up ter go ter town; But Jim writ ter me next day, Gussed I'd better stay away, An' it might not please his wife, Well, I put my clothes away, 'Lowin' I would haf ter stay, Couldn't help it if I did—Jist set down right thar an' cried, So I didn't go ter town, But jist sorter settled down On the old farm, glad that it Hadn't gone back on me yet.

Well, one day some chaps come down—Brought a steam drill out from town—Popped a hole down fer Judge Race, Not a quarter from my place; Struck the richest vein uv lead In the state, the people sed; So I gussied I'd better stay away, Ter no harm ter do harm, Well, they struck it rich as gold—Gave me twenty thousand cold fer a five-years' lease; an' then—Jim he writ ter me agen; Sed I must be lonesome, an' That he couldn't understand Why I didn't visit him (That begun ter sound like Jim), An' that he was comin' down Jist ter take me back ter town; I was jist in the old farm, Wanted to look care uv me (That was jist like Jim uv old.) I forgot about my gold—Danced a jig, jist like a boy, Jist a b'illin' o'er with joy—Thinkin' all the time uv Jim—Me a-goin' ter live with him.

He came down from town one day, Packed my duds, tuck me away, Back ter town ter live with him, Made my eyes grow kinder dim, An' my old heart beat so glad—Jim uv old took care uv his dad.

Stayed with him five years er more—Potted some around his store—Didn't haf ter work, yee see, Jim war teckin' care uv me—Made my old heart beat so glad—Gave him every cent I had. After that fer a good spell, Jim he prospered nery well, But the panic came on then, Bustin' up the richest men, North an' South, an' East an' West—Jim was busted with the rest—Clean broke up, an' broke his dad—Every cent the old man had. But I laid no blame on him, Had no fault ter find with Jim—Didn't fret; I knowed that he Would alkus leek good care uv me.

Didn't mind much beln' pore; Jim was clerkin' in a store, But I soon began ter see, He was not the same ter me; An' his wife, she loved one day I was back home once more—Ter the old farm, sed an' pore. Diggin' had all played out now, Parn most ruined, but somehow I jist loved the old place yit, An' I gussied I'd stick ter it—'Alked it better than the town, So I kinder settled down.

On the wore-out farm once more (Lease run out the day before), When the news was brought ter me That the minin' company Had struck another run uv lead, Richer than the first, they sed, Gave me thirty thousand more—Lease jist like the one before—Couldn't help it if I did—Jist set down right thar an' cried.

When they planked my money down, Thought uv jist bar in the town—Jim a tollin' in the store—'Awful hard an' awful pore, An' it made my eyes grow dim Jist ter set an' think uv him. Well, I writ him yesterday, An' he comin' right away—Comin' with his wife, sez he, Ter live on the old farm with me.

Well, I ain't much ter philosophize, I reckon it ain't my way, But teckin' the matter as it lies, I'm sorter constrained ter say—That I reckon it's better fer me, An' a good deal better fer Jim, Fer him ter quit teckin' care uv me, An' I me teck care uv him.

FAKE MEDIUMSHIP.

Taught by "Dr. J. Edward Hills."

There has fallen into my hands a little pamphlet by one Dr. J. Edward Hills, who regards himself as "the eminent magnetic healer and instructor in the art of mediumistic phenomena," and is located until he has fully worked his present field, in Chicago.

The catchy portion of his booklet is that in which he asserts his ability to instruct in this art. "Mediumistic phenomena," and no doubt, catches many suckers in this net. He advertises that "all these mediumistic phenomena can be taught through the mail except trance work, but all orders must be accompanied by cash in registered letter, money order or draft. No deviation will be made from the above terms to anyone. Will teach all the tests named herein, except trance work, for \$500 cash, or will take diamonds in exchange. This is a great snap for parties wishing to travel and get rich, as I know of no business that can equal it for the money invested."

It is rather strange that he does not follow his own advice or act in accord with his own opinion for a very superficial glance at the little pamphlet places him in the position of one who would not hesitate to take advantage of "a great snap to get rich," but perhaps he makes bigger money by teaching "the art of mediumistic phenomena." The fools are not all dead yet.

To one possessed of a spark of intelligence he damns his entire booklet in its preface in the following paragraph: "It is unnecessary to enumerate all the diseases which can be cured by the wonderful science, as the matter can be summed up in a few words by saying we can cure any and all diseases with magnetic treatment." It is unnecessary to say that this is all an infernal lie, but will no doubt be believed by that class of people for which the pamphlet was published, i. e., fools or ignorant, ignorant people from whom he gets his "cash or diamonds."

At the risk of advertising this trickster to such people, I will herewith append his "price list" for instruction in mediumistic phenomena. The greater part of the readers of The Progressive Thinker are intelligent and need only to read this "price list" to be convinced of the fact that the entire pamphlet is but the expression of an attempt to extort money from the ignorant.

No man living can expose as fraudulent, genuine mediumship. A portion of it can only be poorly imitated. Here is what he says.

If you would like to acquire the art of producing all the following phenomenal tests in one day, or any branch of them in one hour, you can do so the same either before the public or in private, don't fail to call on or address me, as I have had years of experience and know just what I am talking about. I am not here for argument, nor for giving séances, but to instruct you how to perform these tests and mysterious feats. The following is a partial list of what I can teach you so you can produce the same as well as any person living, viz.:

1. To materialize a dozen so-called spirit forms at once—hands, faces, head without a body, and a body without a head. A full sized figure from a new speck upon the floor which will walk, talk and vanish at will. Price, \$35.

2. To answer all kinds of questions for a total stranger, one you have never seen before, etc. Price \$50.

3. To produce life-size crayon portraits from the cabinet in thirty seconds, while the operator is blindfolded. Price \$50.

4. Slate pictures, both plain and in colors, of people, flowers, etc. Price \$5.

5. Trumpet work. Price \$35.

6. The Chas. H. Foster ring test. This ring is of solid steel, not large enough to pass over an ordinary sized head. Your patron is requested to hold it in his right hand, when it is supposed to leave it and pass over his head, down through his body, and come out on the left hand. I believe I am the only person at this time in possession of this secret, now that Mr. Foster is dead. This test is a great one, and defies detection. It cost me \$400. Price \$40.

7. The Davenport Brothers' favorite rope test. Tie the operator to a chair with one hundred feet of rope, close the cabinet, or leave him in a room by himself, and he immediately walks out, leaving the rope tied round about the chair without untying a knot. Price \$35.

8. To write the name of a dead person and have it appear, written in blood upon the arm of the operator. Price \$15.

9. Reading sealed letters in the pocket or held ten feet behind the operator's head, while blindfolded. Price \$5.

10. Reading names of friends written by the entire audience. Price \$5.

11. Invisible writing, that can be made to appear and disappear at will. Price \$10.

12. A glass pitcher containing water is held in the hand of the operator, while a dozen empty glasses are held in the hands of a committee; as he fills the glasses some will be seen to contain wine and others water. He then changes it all back to water again. This test cost me \$150. Price \$35.

13. Place the operator in a large sack, tying it above the head like you would a grain sack, sealing the knot with sealing wax; quickly the operator appears outside, leaving the knot undisturbed. Price only \$5.

14. Allow anyone to sew your coat up in front and the sleeves together, step into a cabinet or private room, and quickly return with your coat off and not a stitch broken. Price \$5.

15. Give any person a book, let him take the point of his knife and open it, and read to himself the first lines on both pages, close the book, and you can repeat what he has read. Price \$5.

16. Locked collar around the neck. This collar is of steel and fits closely around the neck. You can let anyone lock it with any kind of padlock they please, and the collar almost instantly removed. Price \$5.

17. A padlock, locked through the upper button hole of your coat; allow anyone to seal the keyhole with sealing wax, and immediately the lock changes to the lower button hole and the wax is undisturbed. Price \$5.

18. Place a person in a box before your audience and lock it with any kind of padlock, and upon opening it no one appears inside. Price \$5.

19. Place a lady in a long basket with covers; let a committee lock it. You then thrust a sword several times through it, and the lady screams pitiously; when you withdraw the sword it is red with blood and the cries have ceased. The committee then opens the basket, only to find it empty. Price \$5.

20. Allow yourself to be handcuffed and step inside the cabinet a moment, and upon returning they will discover you have removed your coat and vest and the handcuffs are still in place. Price \$50.

21. Slate-writings. I will combine five tests together in this one. Take two slates, clean them, then let your patron write on them with a pencil, and turn the slates over, not allowing you to see what he has written. You then

place two pieces of blank paper upon the other slate, and place the one upon which he has written over it, so the writing comes between, and fasten them together. Place them upon a table, with a crayon, slate pencil, lead pencil and pen beside them, and cause his writing to disappear, and upon opening them you find one paper written with pen and ink, and the other with a lead pencil, while one slate is written full with slate pencil, and the other with crayon, and different from what he wrote. This is a very catchy test and can be performed anywhere. Price \$25.

22. Take a single slate, place it upon a table, and cause a communication to appear on the under side of it. Price \$10.

23. Take one slate, clean it both sides, and hang it on a chandelier, and cause one side to be written full, each line in different color or all in one color. Price \$10.

24. Take two slates, without frames, place a piece of blank paper between them, hold them under the table, and upon removing them you find a message written upon the paper. Price \$10.

25. Let your patron bring a slate; place it under the table upon the floor; let him sit on the opposite side of the table from you, holding both your hands in his, and get a communication upon it. You are not to handle the slate at all. Price \$10.

26. Take a single slate, clean both sides, and let anyone write their name on it, either with crayon or slate pencil; then cause the signature to disappear and re-appear as often as you please. Price \$10.

27. Let any person bring their own slates, with screws through all four corners; put hot sealing wax on the heads of the screws and stamp with something the operator cannot duplicate. The operator holds the slates under the table for a few moments and upon withdrawing them you will find writing between them, with screws and sealing wax undisturbed. Price \$25.

28. Reading and answering a question after it has been written, sealed in an envelope and burned to ashes. Price \$10.

29. Calling your patron by his full name and answering any questions which he may have written before leaving his home to call on you. I am informed that one so-called medium in Chicago has made an average of \$130 per week for the past two years on this class of work. Price \$25.

30. Another test similar to No. 29, the writing being done after arriving at the home of the so-called medium. It is a good one, and I am credibly informed that one so-called medium in Chicago is averaging \$600 per week on this one line of work. Pays, don't it? Price \$35.

31. Learn how to move a table by an unseen power, so four strong men cannot hold it. Price \$25.

These are the great tests practiced by the leading so-called mediums of the world; still they can be taught to any person of average intelligence, either in person or through the mail.

I have purposely given to the readers of The Progressive Thinker the advertisement of this adventurer, because a very little reflection will convince the wary of his fraudulent character. To the uninitiated young convert to Spiritualism it will serve as a danger signal to stay his gaud.

Nearly all the physical phenomena he refers to can be imitated by the expert trickster, but to one who has witnessed the genuine, the fraudulents can be readily detected as a rule. It is unnecessary here to enter into the differentiation of the fraudulent and genuine phenomena.

Like the merchant who advertises a few leading articles for sale below cost in order to catch customers, this adventurer includes among his so-called "tests" a few which he knows he cannot perform as he affirms unless he is possessed of genuine powers of mediumship.

After all the only true and abiding test of genuine phenomena is the character of the intelligence received by the investigator and the circumstances under which it is received. This is what made me a Spiritualist and is what is making Spiritualists every day throughout the world. It is what has convinced such personages as Crookes, Wallace, Flammarion, Hugo, Coates, Judson, Whiting, Browning, Wilcox, Jefferson, Booth, Richmond, Tuttle, Peabees, Davis, Howe, Moulton, Hull, Francis, Keeton, Seavers, Hodgson, Hyslop, James, Mills, Austin, and scores of others of the truth of Spiritualism.

It is well to remember, however, that an original genuine test of intelligence may be fraudulently repeated times without number by reason of its exchange among mediums honest or dishonest, or both, or its entry into the common stock in the "blue book" of tests(?) While this should in no way detract from its original genuineness it loses in value with its repetition. It soon becomes a rotten chestnut no matter how fresh and satisfactory it was originally.

H. V. SWERINGEN.

TO DARE AND TO DO.

To dare and to doare the forces of life—Together they conquer all sorrow and strife.

To ask for the right, in a prayer that's sincere, Will clearly reveal the real right that is near.

And when you shall see it, then dare to be true, Though others may wonder at what you may do.

Then heed not nor hearken to what "they may say," But follow the standard your soul sets to-day.

All ills will grow less, if you dare and you do The deeds that are just, from your own point of view.

Then hesitate not, but press on to the end—The truth and its power your cause shall defend.

To dare and to do are forces sublime—Then follow their lead, and keep to their line. ELLA DARE.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical facts and facts needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper 50 cents. For sale at this office.

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The Warfare of Science With Theology.

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

By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

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By Physical and Mental Methods, Illustrated.

A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice. A Clear, Short-Cut Treatise on the Cause and Cure of Disease.

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.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

C. B. Gould, of Cleveland, Ohio, passed through Chicago last week on a business trip to Minneapolis, Minn. Gould is secretary of the Ohio State Spiritualist Association, and is the right man in the right place. He is thoroughly competent to do a most excellent work for the cause in Ohio.

Mrs. Lucinda B. Chandler will give a course of lectures for the Spiritualist Freedom Society, at the People's Institute, corner Van Buren and Leavitt streets, beginning Sunday, February 4, at 8 p. m. Subject for that day: "The Welfare of Our Nation."

Mrs. J. W. Kenyon lectured and gave tests in Manchester, N. H., the first two Sundays of January. Her large and enthusiastic audiences, it being the sixth time she has served them this season. The last two Sundays she served the Fitchburg society. The hall was not large enough to hold the people anxious to get a word from their spirit friends. Mrs. Kenyon serves the Rochester (N. Y.) Society February and March.

Indiana is coming rapidly to the front. Dr. B. A. Line, of Alexandria, sends us a large club of subscribers. All whom he has induced to subscribe will thank him for so doing when they receive the paper and premiums.

Mr. and Mrs. Geo. W. Renner, mediums for full form materializations, trumpet and light physical sciences, can be addressed at Weston, W. Va., after February 5, for two weeks.

An able and eloquent worker in the cause, C. W. Stewart, writes that he has succeeded in organizing a society at Marshalltown, Iowa, with seventy charter members of good true Spiritualists, who are willing to overlook minor differences for the good of the cause. He also writes that "The Warfare Between Theology and Science," by Andrew D. White, is the best addition that has been made to literature during fifty years. Mr. Stewart desires to remain at Marshalltown, Iowa, for some time, and desires week evening engagements at points in that State.

J. M. White writes from Kansas City, Mo.: "As it is the intention of the attendants at the services at 1010 Grand avenue, this city, to celebrate the anniversary in appropriate manner, I wish to hear from all Spiritualists in Kansas and Missouri, adjacent to this vicinity to send their names to the East Eighth street, as to who is desirous of attending and lending a hand financially. There is a number of important matters to be brought before the meeting, and it is our design to make this celebration one that shall make the city papers respect our notices. It is also our intention to have a free distribution of Spiritual literature at our hall every Sunday night. All who have copies of Spiritual papers that they wish to give away, will find a good way to do so by sending them to our address, or to Mrs. Humphrey, 1100 Euclid avenue, Kansas City, Mo."

Mrs. Loe E. Prior writes from Atlanta, Ga.: "The work here is going on very nicely. In fact, I think there is more interest taken in Spiritualism in the South this year than ever before. The study of psychology is interesting all thinking minds. There is but one city in Georgia where Spiritualism, Mental Science, Christian Science and such progressive ideas do not have ready recognition, and that is Augusta, where recently a law has been passed placing all mediums, spiritual teachers, astrologers, etc., under an annual tax of \$250. This was evidently passed because Mrs. Ward, a clairvoyant of that city, predicted large fine, which took place. This aroused the antagonism of some of the town's bigots, with the foregoing result. We hope that some one will go there and test the law."

Dr. Averill writes from Spring Valley, Wis.: "Sister Clara Stewart is during this week giving lectures here upon 'The Philosophy of Life.' Her own little association; also some fine tests of her clairvoyant power. Her lectures are fine, and give us much 'thought-food' for which we are hungering."

Geo. P. Colby is now at Lake Hulen, Fla., having returned from Costa Rica. H. W. Booser writes from Grand Rapids, Mich.: "Brother Hove has done a remarkable work here, so much so that no intelligent hearer can fail to be deeply interested. It is a phase of the cause that is worthy of careful study, that a worker should ever be close in engagement. The variety of his discourses, too, is wonderful—no two are the same. The Epworth League of Sea Cliff, N. Y., gave a 'fireside sociable' lately at the home of Charles E. Edwards. The idea was a novel one. A big fire was built in the open grate, the room darkened and the surroundings made as weird as possible. Then those present told ghost stories, hair-raising narratives, which made cold chills creep down the listeners' spines, and compelled the young lady to sit close to the young men for needed companionship. The affair was well-attended and successful. It was planned by C. W. Bell, the chairman of the social committee."

Mrs. E. D. Blake writes from Grand Rapids, Mich.: "Lyman C. Howe has closed a most successful engagement here. Mrs. Augusta Ferris gave tests with him during the week. Next week E. D. Blake comes here. Mrs. J. Roper of Indianapolis, comes here for the month of July, at camp. I am open for dates during August. My address is 319 S. Division street, Grand Rapids, Mich."

Brother Nelson, of Beatrice, Neb., sends us a good list of subscribers from that town.

The Toledo (Ohio) News says: "The meetings of the Independent Association of Spiritualists held last Sunday afternoon and evening were a grand success throughout. Kapp's hall, which has a seating capacity of 175 was filled to the doors. The evening services were opened with remarks from Dr. Jameson, after which Mr. Figures, of Cleveland, spoke upon mediumship. The lecture of the evening was given by Mrs. Schaus and was highly appreciated. Mr. Figures then gave to the audiences messages from spirit land, which were all recognized and thankfully accepted. Mr. Figures will remain in the city all of this week and will be with this association again on next Sunday. C. B. Gould of Cleveland is also expected for next Sunday and it is doubtful that Kapp hall will be large enough to hold the people."

C. H. Figures writes from Cleveland, Ohio: "I have just returned from a short engagement with the Independent Spiritual Society of Toledo, Ohio. This is a new society, but is all alive with zeal and earnestness. It is bound to soon become a power in Spiritualism. Its meetings are held in Kapp's Hall, Summit street, the principal business

street of the city, and it is a bright, clean, and pleasant place. Mrs. Chas. and Mrs. Chas. with Dr. Mar. the Jamison, form a trio of earnest workers. The hall was packed at each session, and even standing room was at a premium. All good workers are welcomed by this society. Mrs. Penny, of Detroit, will be with it next Sunday. I have just heard that Lake Brady will be opened as usual for a camp-meeting next season. I have some open dates for March, and would like to correspond with some camp managers for the summer. My terms will be as liberal as the poorest society can desire. For terms address me, lecturer and test medium, at 648 Pearl street, Cleveland, Ohio."

The Sun, Fitchburg, Mass., says: "The First Spiritualist Society were favored with full houses Sunday. The speaker, Mrs. Dr. Cate, of Haverhill, gave two addresses, presented in her usual able and interesting manner followed by many spirit messages, all readily recognized. The piano selections by Miss Hove were rendered in a skillful manner. Mrs. J. W. Kenyon of Cambridgeport, test medium speaks for the society next Sunday."

A. V. H. writes from Detroit, Mich.: "There are several public meetings held in various halls every Sunday evening, each of which does more or less good; but I feel constrained to specially commend the work done by the Central Spiritual Union, at Occult Temple. Dr. C. W. Burrows is the permanent pastor of the C. S. U., and he promises to make his society an important factor in the religious life of Detroit. How well he has succeeded so far may be judged by the fact that the services are regularly attended by many of that class of people who are generally believed to shrink from association with Spiritualists. Not only that, but almost every Sunday evening his rostrum is occupied by some prominent clairvoyant or any citizen, who works during the New Year we had the pleasure of listening to the pastor of the First Unitarian church of Detroit, than whom there is no more scholarly gentleman in this city. On the following Sunday came that venerable spiritual teacher, Giles B. Stubbs; he in turn was followed by Mr. and Mrs. Joseph M. McDonald, whose home is in the East Eighth street, as to who is desirous of attending and lending a hand financially. There is a number of important matters to be brought before the meeting, and it is our design to make this celebration one that shall make the city papers respect our notices. It is also our intention to have a free distribution of Spiritual literature at our hall every Sunday night. All who have copies of Spiritual papers that they wish to give away, will find a good way to do so by sending them to our address, or to Mrs. Humphrey, 1100 Euclid avenue, Kansas City, Mo."

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W. Pittsford Smith writes: "The Sunflower Social Club will give a card party at its hall, 77 Thirty-first street, Thursday evening, Feb. 8. There will be likewise other features of amusement—at present locked up in the inner recesses of six brains, male and female, comprising the 'advisory board.' Neither Gatling guns nor wild horses can persuade them to divulge their plans. Even the society is powerless in the matter. It has leaked out, however, that coffee and cake will be 'served round,' at ten cents per plate. You, gentle reader, of whatever persuasion, had better come and see. Admission free to all."

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G. B. Sanborn writes from Leadville, Colo.: "The Society of Occult Science here is having larger audiences than ever. The hall is often crowded beyond its seating capacity. The hour between 8 and 9 o'clock is made interesting by reading essays and discussing the same. In the past five weeks the principal manifestations have come through the mediumship of Mrs. Ella Doll, of McIntire, Colo., who has been visiting her mother. Her phase is that of unconscious trance, during which questions are written upon slates, and answered through the control, Allen Ewert Livingston, written upon the same slates where the questions are asked."

Mrs. L. F. Raymond writes from Minneapolis, Minn.: "I must say that Spiritualists do not know what they miss in not having The Progressive Thinker. I value it highly. We have held our meetings for nearly two years without missing one night. We have perfect harmony and a good attendance, with Mr. Raymond as lecturer, and Mrs. Courson as test medium. We give good satisfaction and convince many of the truth in what Mr. Raymond is so deeply interested in."

The Indianapolis (Ind.) News contains the following: "The Indiana county can, under the law, claim the only Indian resident who, as a political prisoner, has been detained by what happened in a dream. Peter Anderson, a well-known manufacturer, encouraged by some of his friends, decided to enter the contest for the Republican nomination for commissioner. He announced himself as he came in contact with the people, and the Anderson en-

thusiasts were getting ready to take off their coats in his behalf. Just then there came a halt, Anderson declaring all plans and aspirations off. He tells of it in this way: 'I went to bed the other night, thinking how I could best out-comptor in the race. I fell to sleep, and then I fell to dreaming. The dream revealed that I could score at point by seeing a man at the top of the South-street hill, and with a friend I started on this mission. We were in a dilapidated old wagon, to which was hitched a mule. Not the obstreperous, but the mule, and you, but one that could cover a distance faster than most people care to ride. I thought the speed of the mule was indicative of my own speed in the race for commissioner. But something happened. The wagon struck an obstruction. Out I went, over the end-gate. My friend went into the ditch on the opposite side of the street. We were both bruised, but we gathered ourselves together and trudged up the hill in pursuit of the fleeing mule. When we got to the top the mule was out of sight. It was here that I awoke. I could not see my friends quickly enough the next morning to tell them to count Peter Anderson out of the race.' 'Nothing can induce him to change his mind.'"

Fitch Ruffe writes: "Premium books come all right. It is a 20th century wonder how so much can be had for so little. I do not see why everyone who reads the statements of the Divine Plan week by week do not order while your kindness lasts."

Ben F. and Mattie Hayden write from Indianapolis, Ind.: "Again we find ourselves at home for a short time, having finished our month's engagement with the society. We were both happy to feel that we have done a good work. The friends said many attended our meetings, and were deeply interested, who had never before been induced to come out and hear and see for themselves that Spiritualism has a phenomena and philosophy that adapts itself to the needs of humanity as nothing else does. Mrs. Maggie Vestal follows me about the city, and we feel sure the cause will not suffer under her able ministrations. We are receiving many calls from various sections with a view to securing our services later on. We are both still in the field and either one or both will go anywhere and hold meetings, organize societies, etc., and would be glad to correspond with camp managers with a view to engagements for work during the New Year we had the pleasure of listening to the pastor of the First Unitarian church of Detroit, than whom there is no more scholarly gentleman in this city. On the following Sunday came that venerable spiritual teacher, Giles B. Stubbs; he in turn was followed by Mr. and Mrs. Joseph M. McDonald, whose home is in the East Eighth street, as to who is desirous of attending and lending a hand financially. There is a number of important matters to be brought before the meeting, and it is our design to make this celebration one that shall make the city papers respect our notices. It is also our intention to have a free distribution of Spiritual literature at our hall every Sunday night. All who have copies of Spiritual papers that they wish to give away, will find a good way to do so by sending them to our address, or to Mrs. Humphrey, 1100 Euclid avenue, Kansas City, Mo."

Brother Jacoby writes from Elkhardt, Ind.: "Recently there came among us a medium, Professor Gray, of no pretensions, but as regards the latent power he possessed, he required no introduction. He was a chance, and opportunity was readily granted. He proved to be a wonderful medium as a trance speaker and life reader, being able to hold an audience spellbound, while his life readings and his platform tests are to the point and convincing. There is to be a fine treat in my parlors this evening for the benefit of all who are prepared to sit this morning and will read of his soul-stirring seances this evening."

Mrs. C. Marshall writes from Ohio: "After reading your valuable paper for one year I would deprive myself of many things before I would be without it, even if it cost much more than the small sum you ask for it. I am promising myself a rare intellectual treat in having the premium books also. I have secured two or three copies of the paper since reading the elevating and inspiring sentiments contained in each paper. It is the hope of my life that I may be able to visit Cassadaga next summer. I have never been in the presence of a medium, but I am not like doubting Thomas. I have not got to see to believe, yet I hope to see as well as believe."

G. H. Brooks writes from Milwaukee, Wis.: "I am now located at 558 Milwaukee street, Milwaukee, Wis., where I will hold all my seances. I am preparing to take a western trip this spring, and while we shall be sorry to lose them, even for a short time, the thought that they are going forth to bless other communities will counteract the sadness occasioned by temporary separation. We congratulate the Western societies that secure their presence."

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annual Christmas social and entertainment, which the society has given every year since its formation, 1884. Every one waited patiently for the exercises to begin, when a great surprise awaited them. The marriage of the Rev. H. I. Morris, to Mrs. C. S. Rubincam, the Rev. W. E. Munfield, the well-known and popular lecturer and medium, officiating. After the exercises the assembly retired to the dining room, where a beautiful and elaborate table was spread with all the delicacies of the season. After the exercises, the Rev. H. I. Morris, to Mrs. C. S. Rubincam, the Rev. W. E. Munfield, the well-known and popular lecturer and medium, officiating. After the exercises the assembly retired to the dining room, where a beautiful and elaborate table was spread with all the delicacies of the season. After the exercises, the Rev. H. I. Morris, to Mrs. C. S. Rubincam, the Rev. W. E. Munfield, the well-known and popular lecturer and medium, officiating. 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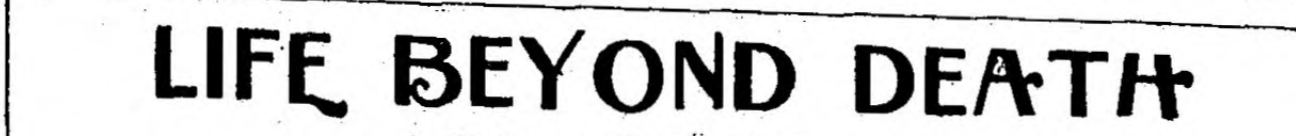
inorganic matter is, that organic matter is always positive, and inorganic matter is negative. The positive is always eccentric, and capricious, as compared to the negative. It continually changes itself and its relations to surrounding objects, while the negative is uniformly static. There is no moment of an organism that is the same in all respects. We may possibly accept in this statement the timber of trees that seem to pass into a state of coma in the winter times.

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