

# THE PROGRESSIVE THINKER

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

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## THE POWER OF WEALTH.

A Lecture by Hudson Tuttle.

The age of war culminated in the age of wealth. War was for conquest; for dominion; for the desire to rule as a tyrant over slaves. It became the ally of religion; and the Middle Ages, from the Crusades which buried Europe in Asia, to the last struggle of puritanism, was dominated by religious zeal of sect against sect.

War was destructive. It destroyed the continuous means of support. It gave the accumulations of one people to be wasted by another. Often it killed the slave, and thus starved the master.

It was discovered that there were more means of support than the sword. The inventive genius of man had turned to the creation of machines to do the work of slaves. It has wrought well, and to-day untold millions of laborers under the lash could not accomplish the labor of these tireless engines. They have made fabulous wealth possible, for their fortunate and accidental owner receives their products, for the yard of cloth woven by fingers of steel, and even more valuable than that produced by the slow process of manual labor.

The measureless bounties of nature, the iron, coal, copper, oil, are seized by the few under the protection of laws made for their benefit, and no bounty exacted of the many who must use them. Wealth is power, so unlimited for the gratification of every sensual pleasure, that as a nation we have rushed in its mad pursuit. The child is trained from the cradle to believe that the acquisition of wealth is the aim of life; not only to love money for its own sake, but for the power and emolument it brings. Men are nominated for office of trust and responsibility, not because they have ability, but because they have wealth to secure election. A barrel of money is more potent than honesty, worth or intelligence.

Moneybags can do as he pleases, without danger of being out of style, for he makes the style. He is the great power of America, and receives the homage of the nation.

He steals a railroad, and founds a theological college; corners a grain market, bringing widespread suffering, and builds a church; wrings the last energy from the starving hand of labor, and subscribes to the high salary of the gospel minister who is most careful not to mention the ways of this world when he solemnly dilates on the golden streets of the new Jerusalem.

Genius, if it gains applause must know how to convert cents into eagles. Then it is dined and wined and wears soft raiment; may, if skilled in the art of helping itself, the swinish quality of "rooting its way," get high office and emoluments.

The success of an Edison is measured by the money he makes, not by his inventions. Genius delving after truth for truth's own sake is refused a crust from the meanest servant in an Astor's kitchen.

Wealth is a powerful agent. It represents stored energy. As the product and result of labor, it can be transformed again and again into the labor which it commands. We do not disparage it; we scorn the folly of making it the end of life. In this, man is unlike all other animals. The bee gathers a store of honey against the wants of winter; the squirrel lays by a store of nuts. It is satisfied when its needs are supplied. You never heard of one hoarding a thousand or a million bushels of nuts. That would be impossible, for he cannot gather them alone, and cannot help help. The forest is common domain, and no one squirrel can monopolize the products.

It would be equally impossible for man to accumulate wealth if he was not protected in his monopoly and able to hire labor by giving it a part of that which by the laws of creation, is its own. No man by honest labor can become as wealthy as the squirrel, for a squirrel can gather a million bushels of nuts. To become so he must accumulate more than he returns as equivalent.

If a squirrel could say, "Here, I own this forest," and come down to the antediluvian squirrel saved by Noah. If you wish to gather nuts, you can do so by giving me half," he would have a monopoly. The trees are loaded with nuts, the ground covered, and numerous hungry squirrels with hungry broods. They dare not touch a nut, for the owner has law, and the influence of education and prejudice on his side, carefully instilled by generations, that he has "vested rights," a "divine charter" which he and his offspring have as a birthright, and so strong is this idea that the squirrels will kill each other for touching a single nut. They labor constantly, old and young, carrying one nut to their own nest, and two to the hoard of the ancestor. They do all the work, and receive the smallest share. But they have become so mentally dwarfed they pay their "rent" and are thankful that it is two-thirds and not nine-tenths that is exacted of them.

The squirrel is satisfied with the acorns it can accumulate with its own labor. It has no perverted desires. Savor the forests and you will find no venerable aristocratic squirrel guarding a monthly pile of nuts and acorns. There is no forest law which says, "For every nut you eat you must bring one to me, or if you cannot find one and are starving, you may take one from this pile if you agree to bring me ten next year."

Unfortunately, as absurd as this appears, applied to squirrels, it is the rule with man. The aristocrat may after hoarding for years, untouched by the destitution around him, on the brink of the grave, leave all to an orphan asylum, or a charity hospital, seeking posthumous fame. He should be branded with infamy, for had it not been for rent and interest, for profits never earned, for "vested rights" which are rights of the robber, there would be no orphans to care for, or beggars at the door of charity. A Carnegie would return his enormous gains to society, in

churches, libraries, and doled pensions to those whose labor won it all. Is it liberality, or penury, or conscience? How much better to have paid his workmen the wages they really earned, and thus made them independent, than to have taken the lion's share, and now make them recipients of his charity? It is justice, not charity, that is demanded.

Colleges, asylums, libraries, churches founded by moneybags on his deathbed, is the homage conscience pays to justice, but is a contemptible atonement. The most lamentable is that such are taken as examples. Integrity of character is at a discount. Conscience is a bad guide. Play your cards well, turn a trump if you can, and if you cannot, keep one in your sleeve. Get all you can, and keep all you get. At last when you can have no further use for it, make moneybags of your charity. You will thereby have enjoyment through life, and gain a posthumous name like Peabody, who in her hour of direst need sold his country, and gained such notoriety by his bestowals of a small part of his ill-gotten gains, that his body was brought home in a government ship and received with reverent welcome.

In business, religion, so far from being an assurance of honesty, is a cloak for rascality. The bond is far more negotiable than the word of the "sanctified." Business should be the highest expression of honor and integrity, and yet how often we hear repeated, "No one expects honesty in trade. There is no chance of success for the honest dealer."

Dis honor to get the dollar, because the dollar in hand atones for the lie! Spurious wares, shoddy, unwarranted pure fibre, just woven into silk, vile rags into woollens, cotton prepared to feel like flannel, sugar made of glucose and white earth, coffee adulterated with pens, spices with dirt, flour with alum, to the end of the catalogue. Iniquity in fraud costs the penny at the price of honor and human health and life.

Against this mad current, which religion as expressed by the churches has rather aided than resisted, there is one great force opposed. It is the new views of life here and hereafter of the spiritual philosophy. That philosophy teaches that an immortal intelligence, started on a journey which will have only begun when worlds grow old, he cannot afford to waste or divert his attention to the things which have relation only to the hour. He cannot afford to be selfish, unjust, unkind, forgetful of others. By birthright, he is an angel and should scorn every influence, thought and action leading away from that ideal.

## OUR HISTORY.

Facts in Various Phases Wanted.

After the phenomenal data are all in, and the fundamental facts established by evidence that cannot be questioned, other phases of the spiritual movement will need data, and these may be accumulating while phenomena are to the front.

Among these are striking cases of legal injustice in denying the validity of bequests, on the ground that a Spiritualist is necessarily of unsound mind; cases of illegal proceedings to incarcerate mediums or believers in insane asylums; Prosecutions for healing the sick without medicine or with medicine, by spirit guidance or clairvoyance. Arrests for practicing mediumship without license, and the outcome in each case. Some of the points made by attorneys, and rulings of the courts.

Magnetic physicians and clairvoyant doctors in different states and localities, and the results of their work, or striking cases of success in healing "incurable" cases. The per cent of successes or failures. Only strong, clear cases, well authenticated, are desirable. I have enough within my own experience to fill a volume, but I want the best cases from all sections, to select from.

As many facts as possible, showing the direct influence of spirits, or of the teachings of Spiritualism, in which reforms have been accomplished, 1, of individuals; 2, of institutions; 3, of governments.

Cases of ostracism by religious bodies and the press. Striking misrepresentations by the press, and refusals to give a hearing to the advocates. Facts to substantiate every phase in the fifty years of evolution and progress of Modern Spiritualism. This is a work for all of us to share as we have data.

LYMAN C. HOWE.

## THE GLAD TO-MORROW.

The hopes I dream the glad to-morrow seem always the best, And though my heart may sorrow, The sun's golden west.

There beams upon my vision rare The picture of unseen lands, To dissipate my weight of care, And warm with loving hands.

The poor, weak hearts repining For comfort and for rest, Know not the worth of living, Nor needs that make one blest, Nor the sweetest bliss of Time, Or Time life's sweetest bliss, Will learn there's joy in pain; The good we would not miss.

Though now I see in part The purpose of God's will, I know his loving heart Is ever with me still; And whosoever I roam, In shadow or in shine, I know I'm not alone.

Strong arms around me twine, BISHOP A. BEATS. Summerland, Cal.

## AN EARNEST APPEAL FOR THE MORRIS PRATT INSTITUTE

To those who are in favor of a more enlightened Spiritualism, and particularly to those who would place our public workers on an educational equality with the platform workers in other societies and churches, the following remarks are addressed.

Friends and Brethren:—Some of us have seen, with great regret, the diminishing of our cause in the estimation of the world. There is, perhaps, not one city in the United States where our audiences are as large, and our cause stands otherwise as high as it did thirty years ago. To prove this a list of cities and villages might be given, together with the state of our cause then and now.

Why is all this? I answer, in the first place Spiritualism has been run mainly on the show principle. People have gone to Spiritualist meetings more to feast their eyes and their ears instead of their reason. They have generally paid ten or fifteen cents at the door with the hope of getting the worth of their money in tests. Incompetent so-called mediums and speakers have occupied, and sometimes disgraced our platforms, who with their bad grammar, bad logic, and general ignorant denunciations of almost every body and every thing, have driven the better, the wiser and the more unselfish people from our audiences and into the more liberal churches.

A full knowledge of these facts, and a growing conviction that under the present conditions these things can only get worse, has stimulated some of us to undertake to try to save and rebuild our cause. This can be done only by preparing our workers to present our glorious truths in an attractive manner. We have therefore preached and prayed and sighed and mourned for an opportunity to educate those who are to be our message bearers to the world, so that they can go before the world as mediums and speakers, who, instead of increasing the prejudice against our philosophy, as many of them do, can increase the interest, and draw the world to us.

Through the generosity of that octogenarian, Morris Pratt, of Whitewater, Wis., we now have a college building—one of which we are not ashamed. Now without the means to open our school the building is a "white elephant" on our hands.

This building was given to us on the condition that we use it for educational purposes along Spiritualistic lines, and that we raise ten thousand dollars as an endowment fund. After the matter was properly laid before Mr. Pratt he readily saw that we could not raise that fund and maintain a school at the same time; so he permitted us to go on and raise the fund, and use such portion of it as is necessary to run the school, and apply any surplusage we may have to the endowment fund. On all of this, Mr. Pratt may, when he sees that we are working earnestly, be depended upon to do his share. He does not design to be arbitrary, he only wishes to see that we are earnestly co-operating with him.

Now we want and must have money. We have determined to try to open the College as an Academy next September; and to run it as such until we get the means to open a first-class College where men and women can graduate in the various branches which go to make up what is called a "first-class education."

Our intention is now to open this fall, prepared to teach anything from the alphabet to Oratory, Philology, Logic, Rhetoric, Psychic Culture, Homiletics, and anything else necessary to fit one for the work we as Spiritualists are called to do. This takes money. Will you help us?

If every Spiritualist would contribute even as much as one dollar, we would be able to open our Academy next September, and have a large sum to deposit on the endowment fund. Will YOU do it? Five dollars makes you a member of the Morris Pratt Corporation for one year, after that one dollar per year keeps you a member in good standing, with the privilege of attending its annual meeting and taking part in its deliberations.

J. C. Bump, of Milwaukee, one of our trustees, and our treasurer, who has already contributed to our school, proposes to be one of a company of anywhere from one to one thousand persons who will pledge himself to annually contribute twenty-five dollars until the School is on a paying basis. I will do the same, and more. Others will join us in this work; will those who read this appeal do the same?

There are many who would be better off here and hereafter if they would make an annual donation of one hundred to five hundred dollars to this school. Every society in the United States should take at least one collection to aid this school. Every speaker should hold at least one meeting and every medium one seance and devote the total proceeds to this work.

No work that Spiritualism has ever attempted is more worthy or more important than this. As president of the Morris Pratt Institute, I plead with Spiritualists everywhere to make some sacrifice for this, the only school of the kind ever attempted among Spiritualists. Who will volunteer to keep one worthy young man or woman in this school? The tuition will cost only fifty dollars per term of thirty-six weeks. Board will not cost over one hundred and twenty-six dollars for the same length of time, thus making the total cost aside from railroad expenses, not to exceed one hundred and seventy-six dollars per year. Two years will graduate one for this work. The expense of board can be much reduced by two or three students uniting and renting a room and boarding themselves.

I am now, as president, devoting all of my spare time to this work, paying my own postage and working without salary. In addition, I will be one who, beside all that I have before promised, will keep one student in the school at my own expense. This I will cheerfully do as long as my earthly faculties hold out, and I can find the means to pay the expenses.

If friends of this institution are willing to sacrifice something in this direction, but have not the means just now to do so, let them send in their pledges to be paid any time during the present year. We wish to know at the earliest possible moment what can be done. We want to begin to advertise and solicit students.

Send your pledges and offerings to me at 72 York street, Buffalo, N. Y., or to our secretary, Mrs. Clara L. Stewart, at Whitewater, Wis., or to our treasurer, John C. Bump, 220 Mason street, Milwaukee, Wis. You will get a receipt for your money in a very few days after you have sent it.

Now, if ever Spiritualism needs to be saved from itself, that can be done only by self-sacrificing work along educational lines. Please do not wait. Let us hear from all who are interested in this work. MOSES HULL.

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Mr. Pratt, who so generously gave the elegant building for the purpose of establishing a school where our speakers and mediums can be taught the essentials to place them on an equal footing with the ministers of other denominations, will do more, but he wants to know that we desire the college enough to make an effort ourselves to open and support it. I trust all Spiritualists in Wisconsin will take a personal interest in this. It is yours as much as it is anybody's, and to your interest it is well supported, not alone by your personal membership, and subscriptions, but by your efforts to interest the public in scholarship, which will be reasonable, and only the very best teachers employed. The school will be opened the second of next September, and we hope for a good enrollment.

Please let us hear from you with subscriptions, donations, and applications for membership in the Morris Pratt Institute Association.

J. C. Bump, 220 Mason street, Milwaukee, Wis., is treasurer, and I am acting secretary. Address me personally, Whitewater, Wis. CLARA L. STEWART.

## Wisconsin Work

The work in Wisconsin has seemingly been at almost a standstill this winter, from the fact that no large meetings have been put on yet. H. D. Barrett, president of the N. S. A., has, however, been in the state all of the past month, and would gladly have responded to calls if the people had co-operated with us in our effort to put on meetings.

Mr. Barrett held very successful meetings in Portage, Beloit, Janesville, Sparta and LaCrosse; in the two latter places Will J. Brown and I took part, and much good was done. We have endeavored to secure a first-class test medium, who would work as a missionary in the state, for the winter, but the cold climate is a barrier during this season of the year.

In a quiet way we are reaching as far as possible, and are getting ready for the convention in Milwaukee in April. We will combine the convention with a mass-meeting at which will be present some of the best talent we have on the Spiritualist platform. Headquarters will be established in one of the best hotels in the city, at reduced rates, and everything done to induce delegates from all parts of the state to be present. In the meantime I am anxious to hold meetings wherever the friends will arrange for me, and will answer calls for lectures, etc.

In addition to this quiet work, the school in Whitewater is claiming our attention, and very naturally appeals to our pride. It is the first time in the history of Spiritualism that a college of our own has been attempted, and we are anxious to make it a success. We can do it if the Spiritualists will come together and support the effort.

## WOFULLY WEAK.

Prejudice is the Child of Ignorance.

I do not seek to become an intervener in the friendly discussion between our brethren, H. V. Swerdlow and Moses Pratt. Either one is amply able to do justice to Rev. Mr. Rasmus, pastor of the South Park M. E. Church of Chicago, who is a woefully weak representative of a gloriously great denomination. Only because I made it my duty to hear the latter's attack upon Spiritualism in opening his Sunday evening course on "Colossal Frauds Under the Guise of Religion," do I inject a few words in the reportorial line.

Mr. Rasmus magnifies his fitness for handling and deciding this question for those members who wished to rest their brains by announcing that he had been reading along psychic lines for fifteen years. He did not name a single author whose works he had devoured, and left a grave doubt as to which side of the question his slightly mentally handicapped mind was leaning. However, he grappled with, for it was painfully evident that a careful reading of the Bible had been omitted from his preparatory course. He confidently advised his audience that he called these special efforts not serious, but lectures, for under the latter term he could feel greater license for indulging in ridicule and extravagant illustrations. The sacredness of the word "sermon" seems to haunt him with the necessity for greater truthfulness as to facts and an exalted degree of spiritual illumination which he did not command.

He first indulges in a rhapsody over the Bible's impartiality in recording the shadows, as well as the sunnings of a human experiences of the long ago, and mentioned the incident at Endor as an illustration that the fact was given, but its real explanation was omitted. It has often seemed almost a criminal oversight on the part of the Lord that he did not overwhelmingly inspire each individual interpreter of his word while time shall endure, as was his original compiler and authors. However, Brother Rasmus had the omitted revelation as to Endor, and it was not a real occurrence, but only seemed to have taken place—was wholly a mental mirage. He made this clear by telling of the Hindoo fakirs who seemed suspended from nothing in mid-air, until the kodak convinced the onlookers it was all their own hallucination. As he reached the triumphant climax that you cannot fool the sensitized films, a great terror seized upon me for the gray-haired father in Israel who courted having used parapsychism, yet a convulsion of admiration for the point made, and I feared he would so far lose control of his nether extremities as to plant his number eleven on my corns.

However, I merged into another scene of calm, and remembered the speaker had proven that the Bible records things as facts that never happened. Well done, brother—let us shake hands on that. But after proving the thing never happened, he proceeded to give a minute account of how the medium made ready to give King Saul a seance. Bro. Hull certainly needs a copy of Rasmus' Key to the Holy Scriptures. He cannot find in his Catholic, Protestant, Polyglot, Emphatic Diaglot or Revised Version anything about the woman of Endor having used parapsychism, yet this preacher says she did them. Truly revelations to the sons of earth have not ceased. Anxious to picture the woman's realistic methods to his audience, he made use of the words in the witness scene from Macbeth: "Double, double toil and trouble, Fire burn and cauldron bubble," and I venture some went out of the room thereby convinced that the minister was powerful familiar with the language of the Bible.

I felt so glad he was not preaching a sermon in the name of the Nazarene! He did not tell his people three mediums figured at Endor, the woman, Saul and Samuel. He played upon the unaccountable credulity of his listeners by calling the medium, the witch of Endor, while the Bible only mentions her as the woman of Endor. He described her as an "abandoned woman like all of her class." Since I heard him utter those last seven words I have forgiven The Progressive Thinker for publishing that Collation of the weaknesses of churchmen some years ago, and wish I could send the reverend gentleman a copy of it and of the words once uttered by the inspired tracer on Judaea's shore. Let the guiltless cast the first stone.

The Bible only says of the woman of Endor that she was a truthful instrument for spirit intelligences and killed a fatted calf, and baked bread and constrained the doomed king to eat and overcome his physical weakness. What was discreditable to her character in that?

But flimsy proof that Mr. Rasmus had not found wisely nor made personal investigation of the fruits of honorable mediumship was far less than his assertion that a medium never tells only what is on the sifter's mind. The Bible contradicts him on that in many instances. Why did the medium, or seer, tell young Saul who had given up hunting for his father's asses, that they were found? Was that on the young man's mind, after three days of weary search? Many thousands of living people can give proofs of his mistakes. How many more years must this minister read to catch up to date?

Rev. Rasmus made a point that hurt when he described a fraudulent materialization perpetrated on Geo. H. Williams, once Attorney General of the United States. But then we are told we must wink at all such things and gulp down imposture of every name and nature. Rot! Any medium that once deliberately does fraud, is unworthy of further confidence, no matter what powers, until he has brought forth works meet for repentance. Ostensibly do not take us seriously because we so often lack earnestness and honesty.

CHAS. B. WARR.

The deeper the sorrow the less tongue it has.—Talmud.

## VANCOUVER, B. C.

A Bright Outlook for Spiritualism.

Here in far-off British Columbia we hear but a faint echo of the struggle for spiritual truth, and are mainly dependent for those few sounds we hear upon the columns of your truly valuable paper. For a long period Vancouver has seemed to be the dumping ground for all the fake mediums and spiritual mountebanks in existence. There have been exceptions, however, such as the brief visits of Moses Hull and Mrs. Cowell; but those exceptions have been like the visit of angels, "few and far between." It was time to time there have been efforts made to organize the work in this city, but these efforts have, mainly through inexperience of so-called leaders (sic), resulted in a condition of things utterly deplorable, until the very name of Spiritualism has become a by-word and a reproach.

So long has been the standard of Spiritualism in this city, that every partially developed person around the neighborhood, however meagre their qualifications might be, have always been considered good enough for Vancouver. So that with the exceptions already noted, the spiritual platform in this city has been filled (and disgraced) with mediums (save the mark) whose knowledge even of the primates of the English language has been utterly deficient.

We have had fake mediums of every variety, and their name is legion; Spiritual lecturers addressing their meaningless prayers to "our blessed Lord and Savior, Jesus Christ," and enough spiritual rubbish every way to make a human sick, until the local class, the really sincere Spiritualists, have hung their heads in shame, because of such things.

But "it is a long time that never ends," and I am pleased to be able to record a complete change from the old order of things. Our desire for real spiritual food is now being abundantly supplied, and the local class, the really sincere Spiritualists, have hung their heads in shame, because of such things. But "it is a long time that never ends," and I am pleased to be able to record a complete change from the old order of things. Our desire for real spiritual food is now being abundantly supplied, and the local class, the really sincere Spiritualists, have hung their heads in shame, because of such things.

"After a famine comes a feast," and the Spiritualists of Vancouver are now enjoying a spiritual repast which is as new as it is pleasing. Mr. Kneeshaw came to this city a stranger, not knowing a single person without herald or introduction; sought no favors, asked no help; but just simply went to work, hired a hall, and talked "Spiritualism"—not occult Spiritualism, or Christian Spiritualism; but just simply the broad, simple, philosophical Spiritualism of universal law. The result is in every way gratifying. Thinkers are being attracted, and we are constantly hearing such exclamations as, "So this is Spiritualism!" "I never knew that there was so much sound sense amongst the Spiritualists before!" etc. We feel now that Spiritualism has come to Vancouver to stay, and a creed-bound city is at length seeing the dawn of a new day.

After all this I need not tell you that our meetings are increasing in numbers and importance; and are besides attracting the very best element of our city, and the result is that the true Spiritualist can invite his friends and neighbors to a well-spirited meeting, and be proud of the man who is here to represent them.

With all good wishes for your continued welfare, and the increasing popularity of The Progressive Thinker, I am fraternally yours. JAMES ILLINGSWORTH. Vancouver, B. C.

## MY HOME AT LAKE BRADY.

Well, I've thought the matter over, And as near as I can see, I do not know another place I'd any rather be; The story-writers slight us, The poets pass us by, But right enough I'd old "Brady" choose to live and die.

It's just as old as Egypt, And a hundred times as good, And the lake has been here longer Than the pyramids have stood; And if I have what is wanted, I guess 'twould stand a show Aside of any other place, No matter where you go.

Give me "Brady" in the spring time, When the apple orchards blow, And the cherry trees resemble A good-sized drift of snow. Give me "Brady" in the summer, With lovely wheat fields golden, Where the reapers buzz by day-time, At night take-dids are scolding.

Give me "Brady" in the autumn, With the robin's good-bye song; Thanksgiving time and Christmas A-come right along! And "Old Brady" in the winter, With cross-roads drifted high, And, just listen to the music When the street-car whizzes by.

With pop-corn and with hickory nuts, In the evening by the blaze, When the neighbors call to talk about The spirits wonderful ways. Yes, looking at it all around, I'm willing now to say, I'll take, for solid comfort, Dear "Old Brady" any day.

These lines are dedicated to my new home at Lake Brady, by my guide "Coral," Dec. 24, 1901. NELLIE C. MOSIER.

Childhood itself is scarcely more lively than a cheerful, kindly, sunshiny old age.—L. Child.











# Another Page in the History of Spiritualism.

As stated last week, The Progressive Thinker will introduce at no distant day a new page in the History of Spiritualism. It will be a great surprise to many who have supposed that certain profound statements led to a certain individual as their author, whereas quite the reverse is true. There is nothing grander, more beautiful, or more soul-uplifting than the truth, wherever it may originate. While this disclosure does not in the least discredit any one, it does make known a master mind that heretofore has not received proper credit, and who is entitled to recognition. The Progressive Thinker leads in trying to solve the great problems of the age, presenting each week a vast amount of Spiritual and Occult matters, which every Spiritualist and advanced thinker should be familiar with. Now is the time to introduce the paper to the attention of your friends generally, inducing them, if possible, to subscribe, and thus keep in the front ranks of the advancing procession.

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SATURDAY, JANUARY 25, 1902.

The Morris Pratt Institute.

An appeal that should be heeded, and met with generous response by Spiritualists, is that made by the veteran worker, Moses Hull, in The Progressive Thinker this week.

The Morris Pratt Institute is an enterprise that holds out great promise of good to the cause of Spiritualism, if it is adequately supported. Its usefulness can hardly be over-estimated, in placing Spiritualism on higher ground before the world, and making it more worthy to stand, in the person of its representatives—its public teachers—in equal estimation, in literary culture, with the accredited teachers in the pulpits of the popular churches.

It has been a great detriment and a standing disgrace to our cause, that the illiteracy of many public workers has been painfully manifest to intelligent and educated listeners, whose ears have been shocked by gross falsities in grammar as well as in other respects in which a fair degree of education is especially desirable.

One who is not grounded in the essentials of an English education, to the extent that his public utterances are reasonably near correctness in the grammatical use of language, often makes a sorry display of his lack of literary culture, and causes well educated friends to blush with shame over his errors of speech.

To give an example, a somewhat noted Spiritualist "pastor" and "Rev." being asked the question: What is the office of the spleen in the human body? he answered before his audience, and grandiloquently answered, "There are no spleen."

And some of his hearers were well educated and intelligent people. Just think of it! Such a display as that! On the part of a public teacher!

If his answer was given under inspiration, it showed that there were ignoramus in an spirit life as well as in the mortal. An educated and well-read medium would not be subject to such inspiration as that.

In any case it emphasizes the necessity for liberal education of public workers in the cause of Spiritualism.

Such and too many other similar instances that might be mentioned emphasize the need of an educational institution where not only the essential elements of English can be acquired, for the proper literary qualifications of public speakers and mediums, but also where the environments, and the work of president and professors, will conduce to send forth into the great world of life and business, men and women who shall be not only well informed in a general sense, but well informed and intelligent—as Spiritualists.

What Can We Do for Spiritualism?

This is a query that may well interest every Spiritualist—every one that loves its truths, and loves the great sweet message it brings to humanity.

This message is so different in many important respects from the ordinary types of religion, or doctrinal dogmas, enunciated in the church creeds and confessions of faith, that it stands out like the luminous sun amid darkening clouds of gloom and sadness.

If we but let our minds dwell on the terrible teachings of orthodoxy, till we in some real degree realize the horrors unspeakable embodied in the old theology—thousands of tender hearts have sunk under the burden, in deepest despair over the destiny of loved ones.

To many sorrowing despairing ones Spiritualism has come bearing a message of light and life, dispelling darkness and death.

Others have been rescued from the cheerless outlook of materialism, to rejoice in the knowledge of a future life, and the prospect of a destiny of progress in the endless Beyond.

Certainly Spiritualists have reason to rejoice and be glad, at the largeness and brightness of the great light of their truth and knowledge. Will not the degree of their appreciation be manifested by the interest they feel in efforts to uphold the Cause and extend to others the light and knowledge of the truth?

There are wide fields open for earnest beneficent effort. The Progressive Lyceum, the Home Circle, the local Society, and other means of upholding Spiritualism and extending its influence, appeal to the minds and hearts of all well-wishers to our cause.

Beside these, the Spiritualist papers are an efficient aid and should not be

## THE SPIRIT WORLD IMPINGES ON THIS.

LYING LUMBERMAN KNOWS HIS FATHER IS KILLED—A GIRL HEARS HIS CRY.

Believers in what is occult or the telegraphic, as set forth in a special letter to the Chicago Daily News, from Hull, Canada, will perhaps find no difficulty in accounting for the following occurrences in a Galtian lumbering shanty. Ordinary mortals of conservative ideas find it not easy to explain them. The facts are vouched for by a clergyman.

A party of lumbermen were engaged in piling logs on Christmas eve. They made the piles unusually high. The teamsters expostulated with the log rollers for doing so, because of the danger to the lumbermen, if the latter should slip while they were rolling the heavy logs to such an elevation.

Joseph Galt, a young French-Canadian, had just made some jesting reply when his foot slipped and the forty-third thirteen-foot log slid down upon his shoulder and rolled over him to the ground. His companions carried him to the shanty, where he was immediately laid on a bed and made as comfortable as possible.

As night came on he fell into a kind of stupor. From this he awakened in a high fever, talking about his father. "I know you would come, I was sure of it, father, mine. You had better hurry, step along!"

After a time he went on, "Keep away from that railway; don't rest there; get away from the logs!" And then, in a faint, excited voice, "There! just what I told you! He's killed, he's killed! I know it. Mon Dieu, I rest more!"

With that a quantity of blood gushed from his mouth, and he fell back in the rigor of fast approaching death. There was just one last sobbing cry heard above the lull of his comrades as they knelt around him in the old habitant fashion, "Marie, oh, Marie!" and he had gone.

DEAD MAN AT LOG PILE.

Perhaps it was natural that on Christmas day some of the idle men should make their way to the pile of logs, the scene of the accident of the preceding day. But they were quite unprepared for what they found there.

During the night several of the logs had bulged out of their places in the heap and rolled down to the roadway. And underneath them, crushed into the snow, and, of course, stone dead, was an elderly man, and nearly a little while he had apparently set down while resting on the pile.

The body was carried to the shanty and laid in the next bunk to that occupied by Joseph Galt's body. In trying to learn the man's identity the lumbermen discovered in one of his pockets this letter, written by Joseph Galt:

"My Dear Papa:—All goes well so far, and now we are settled for the winter near Galtian Lake. You must know the place; just near the Thompsons' portage road, three or four miles north of the lake. But yet I know not why I stay, unless it be to forget all about Marie and her devilries. For the work I like not, and I feel I am here after all. No matter; the good God will let him escape for what he has done to me with his lying tongue."

"And me? My father, you must do just this one thing for me: Come to me here. Come for the Noel sure. Maybe you will see me never more. If you come not now, I did wrong to leave you, to persuade you not to come with me as before. Sure, sure come for the Noel. Your affectionate one,"

"JOSEPH."

So it was father and son, killed within a few hours of each other, at the same spot, who were lying in neighboring berths in the same shanty in the stillness of death at the Noel or Christmas eve.

Just two days later, the clerk of the shanty and one of the teamsters were in the office awaiting their turn to report to the local manager of the employees of the night and in her own soul she felt that she was wanted.

Two, three days before had she heard her Joseph call to her and go to him she would, to leave him never more no matter what people said any more. And the old man Galt had himself sent a boy to her house on Christmas day to tell her to make haste and go to River Desert if she wanted to meet Joseph once more.

And the lumbermen were compelled to tell her that the bodies of father and son were even then on the sled at the door.

It was at 11 o'clock on Christmas eve, when Marie was putting on her wraps in the hallway of her home to go to school, and, of course, alone, and heard her lover call her name in agonizing tones, she fancied from the head of the stairs. At which hour the man she had parted from in anger because of evil reports of his sayings respecting her, was dying 300 miles away with her name on his lips.

Psychic Influence in Church Work.

Spiritualists and managers of Children's Progressive Lyceums, and as well all who have the care and training of children, may gather a profitable lesson from the utterances of the Rev. Clifford Snowdon, as epitomized in the Chicago Daily News:

At a meeting of the Congregational ministers of Chicago a paper treating of the novel subject, "Religion and Psychology," was read by the Rev. Clifford Snowdon, pastor of St. Paul's Congregational church at Beverly Hills, which aroused deep interest and brought forth a lively discussion. In the course of his paper Mr. Snowdon urged the application of psychological methods to church and school work, emphasizing the importance of the Sunday-School, and criticizing the present methods of teaching as antiquated. He also intimated that church members might profit by the extinction of faith made by the Christian Science followers of Dowdle and other so-called divine or mind healers, declaring that through the use of mental suggestion they were undoubtedly accomplishing many cures, and that it would be well for the churches, instead of sneering at the subject, to recognize the question of suggestive therapeutics as a practical reality and a field from which church members should not be barred.

Speaking of the subject of his paper, Mr. Snowdon said, "The study of psychology according to modern scientific methods has done incalculable good for our common-school system. There is nothing occult about the processes or methods of modern psychology. The investigators simply observe the phenomena, tabulate results and formulate conclusions which they call laws. Religion is perhaps the most great object of human interest to be examined by this method. We have been in the habit in prayer-meetings to tell our experiences, thoughts and feelings. The psychologists simply enlarge the field of the prayer-meeting and compare the experiences of religious people by means of printed lists of questions. From the answers to these questions averages are taken, results compared, and general tendencies shown."

It is very clearly shown by this study that what we religious people call "conversion" is not at all an abnormal experience, but clearly normal. The physical and mental change is so great that no other name is more applicable than the one given by the founder of religion in the "new birth." It is in the study of this transition period that psychology has been most effectively applied. In the transition period of a child's life, if a minister is alive to his opportunities and in touch with the child, he will be able to assist incalculably in that change which comes to the mind of the child when it finds itself emerging into a larger and richer world of experience, and to exert a lasting influence for good upon it. This is done by individual work and with definite knowledge of the individual characteristics of each boy or girl, fitting the method to the individual.

A better understanding of the boys and girls by the ministers and Sunday-School teachers must result in keeping the young people in the churches. The Christian training of the young people is the most important consideration of all and methods of teaching must be applied by which they will learn that honor, purity, humility and love are not mere abstractions for study and application on Sundays only, but are vital parts of everyday life. The brightest and keenest minds of the Christian world are now turning their attention to the problem of religious education.

Do I think that faith is wanting? Well, there is an unanswerable argument in the present tendency to believe in Christian Science, Dowsism, and other cults and isms. I was speaking recently with a young man on the subject of religion. He was an intelligent Chicago business man. He told me that he had lost faith even in the Bible, and that he was a Christian. The clause in the apostles' creed that spoke of the miraculous birth was to him utterly unbelievable. I asked him what his present religious attitude was. His reply was: "Well, I think that the transmigration of souls is nearer the truth." Now, that fellow couldn't see how utterly ridiculous was the state of mind that could swallow the transmigration of souls and not believe the possibility of the miraculous birth of Christ! I know half a dozen so-called skeptics who believe in telepathy and disbelieve things much more probable.

A little light from the study of modern psychology would do much for such a class of preachers. The trouble is that the general public is enlightened by everybody except the specialist who really knows, because he, unfortunately, doesn't care whether the general public knows anything or not. To the newspaper and the pulpit this meddling of knowledge must remain for years to come, and it behooves us to gain our information as clearly as possible.

Some teachings on suggestive therapeutics will dispel the halos that burden the brow of a good many "healers." The foundation is defective.

Very Reverend Frederic W. Farrar, Dean of Canterbury, and without question the ablest person intellectually among the many scholarly prelates in the Church of England, has started the entire religious world with the declaration that the established church must make radical reforms in its system, else lose its influence with the people. The poor complain the services are tedious and tiresome. The saloon and gambling dens are more valued than the sanctuary. He demands immediate action to prevent the pending calamity.

The only salvation for the Church of England, or any other resting on the same foundation, is to discard its aristocracy, while the bloody sacrifice was incidental to that contest. Priests have misrepresented the facts pertaining to it for a purpose.

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# Man's Aural Self. = By Charles Dawbarn.

## CHAPTER FOURTEEN.

### Homo Misrepresents Ego.

Perhaps there is no more favorable case in the history of Modern Spiritualism for our proposed examination and analysis than the assumed return of the well known Kate Field to her dearly loved friend Lillian Whiting. This case having been offered to public criticism by Miss Whiting is no longer sacred to private memory and experience. It is, as it were, dedicated to the public, for "instruction, correction and approval" by the careful student.

Psychical phenomena seem absent from Miss Field's experience of spirit return to her old friend. It is mutual interchange of thought, by suggestion, which is taking place. Miss Whiting experiences certain sensations, which she interprets. She believes herself in direct conversation with the spirit; almost as much so as when the twin were mortals. Certain of these sensations vibrate into mental vision, so the immortal Kate is at once suggested as present in her old form.

We here stop a moment to note that this is suggestion from the mortal side. Such suggestion could not possibly picture the spirit form as it is now. Memory is evoked, so the form will be visualized as it is remembered, with probably a little of the "weird" infused into the mental picture, as befitting the supposed appearance of spirit. This phase of spirit return would not be possible to a sensitive who had never seen Miss Field, or heard a description of her appearance. Let us keep in mind that the influence suggested to Miss Whiting is from her old friend, but whether the visitor is a few feet away, or at an unknown distance, we have, so far, no means of determining. The suggestion is that she is there, actually present, and in her old form. If the pictured form be sufficiently clear and distinct there will be seen the movement of hands, lips, eyes, etc., customary in social intercourse.

The form having thus become an auto-suggested fact by the mortal, the vibratory thought of her spirit friend takes mental shape. There is an interchange of affectionate greetings, and probably so interpreted by both mortal and spirit. It is when conversation actually commences that we find how impossible it is to determine the part taken by the spirit. Everything that can be echoed by the old memories flows smoothly between Miss Whiting and her visitor. Presently there is the suggested thought of some fact of which Miss Whiting is sure she herself is ignorant.

Here again we pause to recall the fact that Miss Whiting, like every other mortal, has an aura, with a center of consciousness of its own. This aura has its own experience and memories, far wider and deeper than those of the mortal. Although these experiences and memories remain, for the most part, unknown and unrecorded by her mortal mind, they are yet a part of her inner life. The extent of this knowledge we cannot now stop to discuss. For the most part the untrained mortal is ignorant of the existence of his own aura, and is startled when its existence is assumed as, in the jargon of to-day, a perpetually existing state of "subconsciousness." While it may be impossible to determine the outreach of Miss Whiting's inner selfhood, that selfhood involves a fact of tremendous import to be now taken into consideration.

It is certain that Miss Field, having forsaken her mortal form, is now manifesting in what was once her aura—her outer self. We have already seen that the mortal cannot possibly determine the shape of aura, so the form of the visitor is, of course, a suggested interpretation of the sensation experienced by the mortal. But from whom does this sensation come?

Miss Field, now living in aural form, is easily in direct association with the existing aural form of her mortal friend. Their aural forms were in the close touch of devoted friendship in earth life. Death cannot touch the aural form, or even limit its memories or experiences. So the friends are in as direct aural sisterhood as when both were in earth life. Miss Field and Miss Whiting have

experienced no aural bereavement. They can mingle in sweet gossip as in days of yore. But the Miss Whiting of to-day is a very limited partner in the blended life, catching only occasional whispers from her own inner self, much less that of her old friend. Thus the talented writer catches her friend's appearance by suggestion, and her thoughts must be received in the same way.

But Kate Field has not returned to mortal life. Why should she? She is in as deep sisterhood with her old friend as ever, and the aura knows it. But the mortal only senses it. It flashed its way from the mortal's own aural center of intelligence out into her mortal brain, there to be interpreted into the language, the experience, the limitations of her earth life.

We now see that when facts are given to Miss Whiting, as from her spirit visitor, and received as wondrous tests because unknown to the mortal, they may be perfectly familiar to her aural consciousness, as well as to that of her friend. In fact in such intimacy it is not likely that one has a secret from the other. But when the mortal would claim the old love, measured by its old limitations in earth life, it is not there, and never will be again. That love has become, once for all, as unlimited as aura. But all the same the mortal struggles to rebound it to herself.

Miss Whiting is a sensitive, with the privileges of clairvoyance and clairaudience. That is to say, when she senses thought vibrations struggling earthward she interprets them in terms of her own daily experience—and a nice little mess she makes of it.

The spirit walks in a garden to refresh herself—as Miss Whiting would do. She declares herself fatigued by the effort of an hour's conversation with her old friend. She describes her daily life, its pleasures and duties, in the terms of earth experience. They must be so translated by the mortal. She has just been attending a morning concert in a world that has always been suggested as without morning and evening. And the chief singer at that concert is not some angel with a million years of practice and an evolved larynx, but one who recently crossed the Styx, and whose name is perfectly familiar to the two friends.

The spirit goes to the concert—whether to a reserved seat is not stated. Bellamy in Looking Backward pictures the coming mortal as enjoying concert or lecture in his own arm chair, by his own fireside, through his own phonograph. Shall spirits be less privileged? In the spirit's description of her home life, passed with her beloved parents, are suggestions of domestic happiness and luxury such as would naturally picture themselves to the mortal mind of Miss Whiting.

The writer contends that the talented but mortal Miss Whiting has never heard or seen Miss Field; that her intercourse with her old friend has consisted of thought flashes, vibrated into her mortal brain from her own aural center; and that her interpretation of those vibrations was, necessarily, in terms of mortal experience. And yet further, there is not one spark of evidence that any single fact of Miss Field's life and experience finds its way into earth life, through the organism of Miss Whiting. The attempt at such expression and description by the spirit, at the request of the mortal, proves the impossibility by the resulting absurdities. We see that even under the most favorable conditions of which we can conceive, no such vibrations could be interpreted by the mortal, save in terms of her own experience.

With such an object lesson the student will realize the absurdity of the constant attempts by inspired writers and orators to picture scenes in spirit life for the benefit of mortals. We need not examine this particular case of "spirit return" any more closely. It has told its tale of impossible or imperfect assumptions by a mortal sensitive, founded on total ignorance of the existence of aural selfhood, with all that it implies.

Such mental phenomena are but one phase of the "spirit return" which has been claimed as the modern improvement upon ancient experiences. We need not linger to specially examine the clairvoyant vision which has told us of the "something" issuing from the head of the dying

man, and assuming more or less of the old and well known mortal form. We have seen that such an interpretation of the sensations experienced by the sensitive mortal could not be otherwise. We do not for a moment dispute that the departing "something" has been sensed under very exceptional conditions, but let us remember that in such a case the sensation is all from the mortal's own aura, since the escaping intelligence is in no condition to be seeking contact with mortal life. It is the Ego of the mortal expressing what he sees to mortal brain, and, as usual, necessarily interpreted in terms of the mortal's own limited experience. When Ego and Homo have been trained into closer association in earth life there will be less difficulty in mutual interpretation of each other's thoughts.

We now pass to what is called "physical phenomena," which, for the public at large, seems to offer the only real proof that the dead live, and walk the earth as in days of yore. We find the assumption that the spirit comes to earth wielding not only his old power over matter but often exhibiting greater energy than was possible to mortal limitation. Universal history tells the tale of ghostly power for weak or weak over poor mortals. When the experienced scientist perceives a movement of some material object, or hears a material sound under conditions where its moral production was impossible, he faces the one truth of the highest import to himself and all humanity. Such experiences are to-day on record—experiences freed from the emotional influences that usually accompany asserted evidence of spirit return. As they can be repeated at any time by similar patient and prolonged investigation, we need not stop to quote any particular instance. The man who could follow the scientific experiments of the renowned Englishman Sir William Crookes, or the American Professor Hare, and remain unconvinced of their verity is simply not amenable to evidence. But the acceptance of such successful experiments and learning their lessons are very different processes in mortal mind.

There is a fact connected with all such physical phenomena that cannot be too strongly emphasized. Any effect produced upon our planetary matter by a returning spirit would demonstrate the existence of energy in whatever may be the form of that spirit. It would further demonstrate that such energy is precisely of the same nature as that of mortal man, as otherwise it would not produce a similar effect upon mundane matter. It follows that the existing aural energies belonging to the present time to the outer life of every mortal must be capable of exhibiting similar manifestations. We have here a case of an existing force, unknown and therefore unused by the mortal of to-day. We say unused, but the mortal may sometimes ignorantly compel it to his service, and thus produce ghostly effects of whose source he is unaware. When we would analyze physical phenomena we must keep these truths carefully in mind. We will thus realize that such phenomena may be strictly veridical, and yet not necessarily be the product of powers impossible to mortal man.

The rap is, perhaps, the very simplest form of the physical phenomena we are investigating, as it is supposed to offer satisfactory proof that the dead live, and can talk back into mortal ears. But as far as mere sound is taken into consideration there is nothing to indicate the source. Even if every supposed case has been investigated without results there still remains the assumption that the external energy of mortal man may be producing either the tiny rap or the shock that can sometimes upset furniture, and even shake the building.

But we face a different problem when the rap becomes the messenger for human intelligence; spelling out messages that seem to need no interpretation. As such raps were the first chapter in the history of Modern Spiritualism we must analyze them with some care. We have first the sound, which is the result of energy, acting upon matter, and of course associated with intelligence. Mortals are experiencing vibratory effects from Cosmos at every moment which they cannot interpret. Their intelligence is evidently not for the mortal, but it is there all the same.

The only difference in the case of the rap, as of so many mysterious noises that "affright the dark" is that the mortal catches this vibration and records it as sound, albeit it may be a sound the mortal cannot interpret. The earthquake shock that rends and tears the planet is a Cosmic rap. Homo is trying his best to interpret it, and discover its meaning. But our little raps every now and then proclaim themselves as if they were prisoners in one cell conversing by raps with prisoners in the cell adjoining. They cannot see or feel one another, but intelligence, embodied in sound, breaks through the barrier. At this point, if wise, we trouble ourselves no more about unknown causes for such raps. The intelligence manifested is evidently human, and therefore the effect of a human cause.

In our last very important point was settled, but it was only the first letter of the alphabet. It does not follow that anything else is to be accepted as settled. We must go slowly. There is no intelligence for us in a rap we cannot interpret. If the message slowly spelled is French, and we do not understand French, we could not interpret the thought. But if we can recognize it as French we have an assured fact, which is that the intelligence whose energy is compelling the rap, is trying to express his thought in French. That would be another advantage, for such a rap cannot be evolved by chance. It has become merely a question of interpretation. But the Rochester intelligences rapped in no unknown tongue. Their tale was in plain English. It was intelligence addressing itself to intelligence in a language mutually understood. But here we meet a serious obstacle. Intelligence comprehends intelligence just so far as mutual education and experience will permit, and no further. If the rapping intelligence be really a returning mortal, as he claims, his communication must be limited to terms of mutual experience, or it cannot be interpreted. Everything he has learned or experienced in his new life may be rapped till the very planet is shaken, but it cannot be interpreted by the mortal.

Suppose he converses "over there" in a language unknown to earth, and of structure unknown to philology, he must use a word of it when he raps to mortals. Yet it may well be that he now thinks as well as talks only in that language. He may have almost forgotten the tongue of his native village, and thus be himself dependent on an interpreter, nearer to earth life. That is to say, one who has not forgotten quite so much.

So much is recognized by every student. But its lesson is that the returning spirit is limited by our ignorance; and that all he would teach must be expressed in the terms of our ignorance or the mortal cannot interpret it. Every fact that we can attest we receive, and forthwith proclaim the glory of spirit return. Perhaps it comes to us rapped out letter by letter. The assumption has always been that the sensitive can have no influence on such a message. But whether that be so or not we see that the message must be absolutely limited by our powers of interpretation. It is pointless to discuss the method by which the unseen intelligence can produce a physical rap. We do not know how our own intelligence and energy can wield a pen or move a tongue; and quite likely the spirit visitor knows no more about it than we do. But it is of immense importance to know that the spirit can bring us no knowledge we cannot interpret into the terms of our present limited consciousness.

There seems to be reasonable proof, plenty of it, that spirit can produce sounds imbued with intelligence; can recall events of his mortal life; and can look abroad on earth and form opinions as to what he sees. Such a spirit may be wise or foolish, virtuous or degraded, weak or strong. He might even have acquired vast spirit knowledge, but we can have none of it for lack of experiences by which alone it can be interpreted.

If this be the case with communications by rap, where we seem reasonably safe from mortal interference, we shall find our mortal limitation still more marked as we now proceed to examine other phases of phenomena associated with spirit return.

(To be Continued.)

## THE MIND IN NATURE

To the Editor:—In your issue of Nov. 30, appeared an article by Mr. Channing Severance in criticism of the position taken by Texas Spiritualists concerning an "Infinite Intelligence." The general tone of his critique shows that he falls in line with Theists in assuming that if such intelligence exists it must necessarily be of a high order—possess the various attributes of omnipotence, omniscience, wisdom, benevolence, in fact every quality that may exalt it (or him) in the estimation of man. It is through this unwarranted exaltation of the mind in Nature that many of the world's greatest thinkers and scientists have rejected the hypothesis of such intelligence in toto, not considering that in the acceptance of an extremely inferior mind-principle which is as subject to development or progression as are its associate physical attributes the solution of the world-riddle will in all probability be found. Future generations will not be confronted with the question, Is there a God? but with, What is the degree or nature of the Infinite Intelligence? And it will not be regarded as one mind, but rather as an infinite number of atomic mind-units co-operating to produce (not with a clearly defined purpose and pre-determined such as the human intellect exercises), the multifarious organic and inorganic bodies of the universe. Arguing from these premises it follows that since the Infinite Intelligence has its basis in the atomic constituents of matter it must necessarily be of the very lowest order.

Assuming that there are evidences of design and purpose in (especially) morphological structure which the various mindless factors of evolution are unable to explain, we must judge the mind thus manifesting itself in precisely the same way as we judge that of man and the beings below him in the scale of life, i. e., by their actions and accomplishments.

Mr. Severance says: "In expressing a belief in Infinite Intelligence the Texas Spiritualists omit a very essential thing, they do not attempt to explain what they mean by the term, and I doubt if they could, should they try."

Mr. S. need not wait for those who believe in an Infinite Intelligence to define the meaning of these terms; all he has to do is to look up the definitions of "infinite" and "intelligence" in a ten-cent pocket dictionary, join the two definitions together, and he has a full explanation of the degree and the qualities of the infinite mind, though he did not express himself to that effect. He rejects it in toto because he sees no evidence of such a mind as the Theist pictures to himself. Mr. Severance concludes that there is either such a God, or none at all, and that settles the matter. By pointing out everything in Nature which appears to disprove an all-powerful and an all-wise Creator, he forthwith jumps to the conclusion that there can be no Infinite Intelligence of any kind in existence.

Thus, while his article is replete with, in fact, entirely composed of instances which seem to indicate the non-existence of such a being, he deliberately shuts his eyes to the palpable evidences of purpose and design which appeal to our senses on every side. He even goes so far as to say that, "Reason has thus far sought in vain to discover the least sign of any plan or purpose in all the countless phenomena that greet the human vision." So far from his failing to perceive a plan or purpose in the countless phenomena constantly flashing upon our senses I call upon him to point out a solitary single fact or phe-

nomenon in which design and purpose is not manifested. Of course he cannot do it. We can even perceive it in "the endless mutations Nature is forever engaged in... in life and death forever alternating... in big fish eating little fish... and in this carnage going on forever."

A great God that, I hear him say, that permits all this. He may well say, great God in a sneering, contemptuous sort of way, for I do not believe myself that there is anything "great" about the Infinite Intelligence, except its extent. Outside of that I hold it to be of the very lowest, most insignificant order, totally devoid of sentimentality such as mercy, justice or benevolence. These exist only in man as the result of education. But we have evidence that it possesses the qualities we call love and hate, these manifesting themselves in attraction and repulsion. But since love and hate assert themselves only after the exercise of judgment, the latter is proved by the existence of the former.

Thus there can be no love or no judgment dissociated from love and hate. These three psychic properties constitute the true trinity of Nature, inseparably connected as they are, and though they are primarily only of the very lowest order, they are all-sufficient in themselves to account for every psychic phenomenon, and for all which indicates purpose and design in the building of the organic and inorganic worlds.

Now, if Mr. S. should be unable to point out a single instance, especially in the organic world, wherein purpose and design is not clearly manifested, then the question concerning an infinite intelligence resolves itself merely into one of degree or calibre. The instances he cites of the struggles of life of "the brute creation, and of the fiendish acts going on between man and man that make the soul sick with horror," etc., simply prove that said intelligence is devoid of the qualities called mercy, benevolence and justice. But now he will ask: Where, then, is the purpose manifested "in the endless mutations that Nature is forever engaged in... and no sooner than maturity has been reached by anything, than decay and death are sure to follow?... Why this building up and tearing to pieces; why this eternal feeding of one form of life upon another with such cruelty and heartlessness that every sensitive human being is shocked?"

I would say in reply that our mind is but the result of education; that we view these things from our own arbitrarily established standards; we have been taught to believe that they are wrong, hence consider them so. But must the Infinite Intelligence not possess an entirely different mind than ours? Let its caliber now be what it may. What kind of a universe would we live in if life and death did not follow each other in endless succession; if worlds were created destined to exist forever? If devolution were not followed by evolution, would infinite space not eventually become congested with constantly evolved suns and planets; nay, would such congestion not have ensued an eternity ago, precluding all further evolution or creation?

This contention is based upon the nebular hypothesis, now proved by the Lick Observatory photographs, showing worlds in every stage of development from a nebulous mist to planets in their life-evolving prime. Also by the discoveries recently made by Prof. Ritchie of the Yerkes Observatory. Viewed from these standpoints is devolu-

tion, retrogression and final dissolution of worlds into their primal attenuated state not an absolute necessity?

And lies in the term "mutation" not the principle for every enjoyment conceivable by man? Mr. S. can see no purpose in these senseless mutations. Let him but describe a single one and he will see the purpose himself; that is, provided he will not shut his eyes to it. Let us take, for instance, the worst ones known to man: floods, hurricanes, earthquakes and other catastrophes. They are great evils, every one will admit, but their purpose lies in the fact that death is essential to the generation of new life, of new beings. Moreover, could there be any enjoyment of the good this life affords, if we had no conception of the evil? There would be no good, in fact, because this is but a relative term, and realizable only by intuitive comparison with its opposite—thus what we call evil. The keener, then, our perception of evil, the more intense our appreciation of its absence.

Mr. Severance stigmatizes the third declaration quoted by him, to-wit: "We affirm that a correct understanding of such expression (of the Infinite Intelligence) and living in accordance therewith constitutes the true religion," as "twaddle, for it means nothing." I interpret this declaration as the others, i. e., that all evil, mutations or other phenomena of Nature are absolute necessities in the evolution of worlds, unless Mr. S. holds that this world was created for his special benefit alone, and future generations have no business in it whatsoever. In that case the Infinite Intelligence certainly made a great mistake in introducing mutations into the world, and in not running the universe in accordance with the views held by Mr. S.

A correct understanding of such expression" would simply lead the mind to the contemplation and realization of all the (comparative) good there is in the world, and to stimulate it to enhance it as far as lies in our power, thus affording us not only healthful exercise of all our faculties, but also leading us to higher planes of life, to vanquish the evil if possible; endeavors "which constitute the true religion." If we cannot always live in accordance with the Infinite Intelligence as expressed in the phenomenon of life, we can at least try to do so, and in these very attempts we will find our reward.

To Mr. S. it is shocking to contemplate that "All through the works of Nature death and disease lurk in the footsteps of man." Well, if he can conceive of a better plan in which new worlds and new beings can be called into existence, I would like to have him point it out. He may give the Infinite Intelligence a pointer or two, perhaps.

He asks: "Is a wrong act not committed, when Mr. Worm is not expelled" (from a man's stomach)? Now let him be ever so "divinely appointed," the infinite mind has provided us with intelligence for that very purpose, so Mr. Worm must go.

This applies to all other evils, so that in the exercise of our intelligence to combat evil in all its forms we find our greatest sources of enjoyment. If there were no evil in the world we would simply be debared of all intellectual pleasure. It is that what develops brain; just that what has afforded Mr. Severance the keen pleasure in formulating his ideas and presenting them to his numerous readers. Would his life not be shorn of half its pleasure if he found no evil to combat?

In his concluding remark he "wonders where Infinite love, of which we hear so much, has any connection," with the trials and tribulations mentioned by him. Love, I reply, is of as many degrees and intensities as its oppo-

sition—hate, and that of the Infinite Intelligence is necessarily of the lowest order because it has its seat in the constituents of matter, and must, therefore, be commensurate in degree with its associate physical or dynamic properties. Both psychic and physical properties develop through aggregation and especially through organization as seen in the marvelous co-adaptations of organic structure. Can Mr. S. see no intelligence and design in the construction of an eye, a brain, a heart, lung, liver or other intricate parts of an organism, which jointly and separately have certain functions to perform? Does he attribute their development entirely to the non-entities called "factors of evolution"? If so, he takes a position different from that of Darwin himself, who admitted that the theory which bears his name is totally inadequate to account for the intelligence and purpose manifested in organic life.

Now this objection will present itself to the reader: If intelligence and purpose of a high order are indicated in the construction of a complex organism, how, then, can this contention be reconciled with your former assertion that the Infinite Intelligence you accept is of the very lowest order? I answer that the intelligence in Nature (as a whole) has nothing whatever to do with the building up of an organism, but that this is accomplished by the biological or protoplasmic mind, a mentality diffused throughout the entire organism, animal and vegetal, and known to psychologists as the subconscious, subjective, secondary and subliminal mind, though of its source, genesis and real functions they appear to be totally in the dark. These constructive minds, or active factors in the rebuilding of each individual organism, have their source in, or are derived from, the atomic minds, these latter possessing no further capacity than to assemble the essential elements into protoplasm from terrestrial conditions are favorable, and then its functions cease. The mind diffused through each protoplasmic cell is now thrown upon its own individual resources which are of a self-developing nature because the judgment existing concomitantly with love and hate inevitably exerts itself in that direction. It adapts the cell or combination of cells to its environments; it gathers experiences of various kinds; these suggest modifications of structure, the entire fund of which (experiences) determine the processes of cell-formation and are perpetuated through the function of reproduction after the organism is evolved for that purpose. (What I have here stated in one sentence probably covers a period of millions of years and countless generations of the lower orders of life.)

Thus in man we see the entire ancestral fund of experiences of the protoplasmic mind asserting itself, these being preserved through the memory which constitutes the most essential element of mind in all its various phases and degrees, from the lowest to the highest. The law of heredity—that great unsolved problem of science—has its fundamental principle in the memory of the protoplasmic mind, the mnemonic impressions communicated by the parental mind to that of its generative germs determining the resultant processes of cell-formation. The biological minds of these germs or seeds not being cognizant of any other conditions than those transmitted to it, can, of course, build up no different organism. It knows just that and nothing else.

Thus all mind in Nature is simply determined by the degree of development it has attained as manifested in the graduated scale of organic life.

Fitzgerald, Ga.

HERMANN WETTSTEIN.

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