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

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KNOWLEDGE.

Law of Clairvoyance, Clairaudience and Psychometry.

How do we know things and events? By becoming conscious of their existence. When we see a chair standing at a certain place, we know that there is a thing called a chair standing before our eyes, because we see it. Our eyes perceive the thing by being affected by its vibrations which act upon our eye-nerves; thus the impression of the eye-nerves becomes consciousness and we know that there is a chair.

The perception of material things is carried on by our material senses and the consciousness of material things is material knowledge. But events which we cannot see, hear, feel, smell or taste by our human senses convey to us a knowledge far greater than the material consciousness of material things. They are made known to us by the psychometric or soul sense.

Clairvoyance, for instance, meaning clear sight, unobstructed by material things, or seeing clear through material things, is a knowledge established by a sense which has nothing in common with the eyes at all. Contrarily, the clairvoyant usually closes the eyes to better establish the clairvoyant sight or clairvoyant perception of things and events which cannot come through the human senses to our consciousness or the consciousness of the clairvoyant.

The X-ray machine is a practical demonstration of clairvoyance, for through it even the material eye is enabled to see clear through material things.

Now how does a clairvoyant know that such and such a thing or being is present?

To make it clear to all readers, let me call the presence manifesting to the clairvoyant, a spirit; then how does the clairvoyant know that such and such a spirit is present?

The objective world or nature is the expression of the subjective world or spirit sphere. Nature is the non-molecular ether transformed into molecular ether from molecular ether into atoms, and the atoms grouped together according to the law of co-ordination form the objective life or objective expression of the subjective or etheric world. In this way the unseen is made seen, the non-perceptible by the human senses is made perceptible to them. But since we cannot see, hear, feel, smell and taste with our human senses is only the product of an etheric world which is non-perceptible to those physical senses, there must be a knowledge which is beyond the knowledge established or coming to us through the human senses. A knowledge of the etheric, or thought-man, the inner man, spirit or soul of the outer or physical man. The knowledge coming to us through clairvoyance, clairaudience and psychometry proves this to be a fact. Psychometry combines the sense of the nose, touch and taste, for the psychometric medium often smells or feels the presence of a spirit or has a peculiar taste in the mouth by which a spirit presence wants to be recognized by parties in the audience. That peculiar sensation of taste is given to the medium by the spirit presence as a peculiarity by which the spirit can most easily be recognized. Thus the quality of our five senses is proven beyond a doubt to our earnest investigator.

Now how does the medium know that a certain spirit is present and wants to communicate with someone in the audience or anywhere else?

The answer to this question is: By co-relative etheric vibrations, created by the spirit and so affecting the corpus striatum of the medium that unconsciousness is established therein to the medium.

There is a certain nerve, only lately discovered by a German scientist, which connects the medulla oblongata with the corpus striatum. Of this nerve so far no scientist knew its purpose or utility. Yes, science was at a total loss as to its working or why it existed.

It is this nerve upon which the spirit can work and thus make its presence perceptible to the medium; and if it can be fully controlled by a spirit, then the medium is totally unconscious of all surroundings and events going on in his or her presence. The seat of unconsciousness, then, is situated in the medulla oblongata, and thus the medium is absolutely unaware of all and everything; he can neither hear, see, feel, taste nor smell anything. No sensation whatever can pass from the medulla oblongata to the corpus striatum and the medium acts as an entirely different person than when in the normal state.

I claim that seventy-five per cent of the inmates of the insane asylums are in that condition.

If this state is allowed to take place by the medium's free will, directed by higher spiritual powers, then the connection with the higher spiritual world is established and higher truths will be communicated to mankind for the benefit of mankind, for the uplifting of the human race. This truth is demonstrated on the Spiritualistic platforms, particularly in their camp-meetings where the best of trance speakers are demonstrating it through their physical organism.

This knowledge from the etheric sphere, however, does not require full control of the human senses or the disconnection of the corpus striatum from the medulla oblongata in the human brain to make itself perceptible to the medium, but it can make itself perceptible to the clairvoyant, clairaudient and psychometric medium in part only, and restricted according to the law of co-ordination and co-relation. That is, if the vibratory waves of the spirit presence are sympathetic with the thoughts, life and surroundings of the medium, then the medium will be able to perceive or become conscious of just as much of it as does co-relate or is in sympathy with the medium's views.

It further does not require a regular medium at all to make itself perceptible to anyone; for we all have sympathetic feelings, likes and dislikes, dreams, so-

WHAT IT IS DOING.

"Facing the Twentieth Century."

The following was written November 10, 1890, and published in the Tribune of New Philadelphia, Ohio. It is of special interest:

To the Editor:—Through the courtesy of a clerical friend, I have been privileged to read a recent interesting publication entitled "Facing the Twentieth Century," by Rev. James M. King, D. D., of New York. It is a comprehensive volume of 440 pages and treats of one of the most vital questions which confronts the people of the United States at the close of the 19th century.

The assaults upon the American public school system by one of the religious denominations have been so flagrant and persistent for many years past that public sentiment was thoroughly aroused, and resulted, December 24, 1889, in the incorporation by the legislature of New York of the National League for the Protection of American Institutions, of which the author of the book, Rev. James M. King, D. D., of the M. E. church, was general secretary and one of the active promoters. Its main object, as expressly expressed, was "to provide a safeguard against every grave existing abuse, and yet graver possible dangers."

The affiliation of church and state is most explicitly condemned in this book, as it ought to be. It may not be generally known or heeded that for many years past the Congress of the United States, in flagrant violation of the federal constitution, has made extravagant appropriations of public money for sectarian religious uses. (This became so notoriously notorious that Senator John Sherman, as far back as June 25, 1890, presented a petition from a number of citizens of Dayton, Ohio, who besought his earnest opposition to appropriations for sectarian purposes. The petition recited the fact that in the year 1889 there was given to Roman Catholics, for Indian education, \$356,000. They demanded from the Commissioner of Indian Affairs \$4,000 more, making a total of over \$400,000. The commissioner refused and announced in June 1891, that he would not extend the contract system. An effort was made to defeat his confirmation by the Senate, which happily failed. "It should be remembered," said the petitioners, "that in 1880 the amount of money secured from the government by the Roman Catholics was \$184,000, and in 1890 it had reached the large sum of \$356,000. It is not true that this perversion of public money to sectarian uses should cease."

The foregoing facts and figures were given by the writer of this article in one of our county papers at that time, but elicited little or no attention. The timely appearance of this book, by Rev. James M. King, D. D., one of the prominent M. E. clergymen in the state of New York, will again direct public attention to this vitally important matter. It may be instructive to me, says the author, "That seven great Christian denominations, by the action of their highest executive councils, have endorsed the principles advocated and the work undertaken by the National League, which constitutes by adherence of not less than one-third of the entire population of the United States."

As a sample of the earnest work of the League, it may be mentioned that in June, 1894, it presented to the New York state constitutional convention the petition of about 40,000 citizens of the state, signed by the League, expressing convictions of not less than three millions of the population of the Empire state reached the convention in authoritative form. The result was a most decisive victory for the principles advocated by the League. The result of the agitation by the League was that, early in the year 1890, all the denominations but one to which it had appealed in 1890, had withdrawn from the receipt of government appropriations for educational work among the Indians.

The result has been that in consequence of the withdrawal of religious bodies, and by the action of Congress, the appropriations for such schools have been reduced from \$611,570 in 1892 to \$212,954 in 1898.

To sum up in this important matter, it is gratifying to state that Congress has declared emphatically that it is the policy of the government of the United States to make no appropriation of money or property for the purpose of founding, maintaining or aiding any religious denomination, which is under sectarian or ecclesiastical control. This from and after June 30, 1898.

"These great results during the past ten years," says the book, "are concededly due to the movement of which the National League is the acknowledged leader, and largely the outcome of the League's active work in Congress and in the individual states."

"No principle is better understood and more firmly established in the judgment of intelligent countrymen than the true relation between the education of the American children and the future of the American republic."

This article is in no sense an advertisement of this valuable contribution to American literature, but a free will offering to a patriotic citizen, who will find his chief reward in the approbation of his fellow-countrymen and a realization of duty faithfully and nobly performed.

C. H. MATHEWS.

New Philadelphia, Ohio.

called, and visions; impressions and notions. If it comes from the higher spheres we call it "intuition." If it comes from the uneducated, ignorant and malicious intelligences we call it a lie, a theft, stupidity, malice, ignorance, etc. And if the intelligence is able to have full dominion over the nerve center of the person through whom it manifests, that is, if the intelligence can sever the medulla oblongata or disconnect it from the corpus striatum, then we call it "insanity." For all etheric life has the power to affect that nerve connecting

A LESSON OF HISTORY.

Spiritual Manifestations Among the Shakers, During 1837 to 1847.

I was pleased with the answer to my question as to the spirit manifestations among the Shakers in 1837 and for some years thereafter, although on one point the writer, Mr. Tuttle or his controlling intelligences, were not quite correct.

The Shakers did not "hide their light under a bushel," but for a long time after the commencement of those spirit manifestations, which occurred from 1837 to 1847, and of which the writer was an eye witness, the outside public from every surrounding section were admitted to our meetings, witnessing all phases of the same as freely as did ourselves, without the least holding back on our part.

I cannot say just how long the meetings were kept open to outsiders, but after a time they declined and insistent conduct in many ways became of such a disturbing kind as to be quite unbearable, and then it was that our leaders decided the best course to take was to close our public meetings, so that we could enjoy these heavenly ministrations in peace. Our leaders said the masses were not ready for such a work, and better not "cast pearls before swine."

Our house of worship was private property as much so as our culinary and laundry departments, and therefore no one could dispute our right to close the doors against an outside rabble not fit to be admitted to any decent assembly, either public or private.

Sometimes there would be present 200 spectators, taking up nearly one-third of our room, and many of them were Roman Catholics, for Indian education, \$356,000. They demanded from the Commissioner of Indian Affairs \$4,000 more, making a total of over \$400,000. The commissioner refused and announced in June 1891, that he would not extend the contract system. An effort was made to defeat his confirmation by the Senate, which happily failed. "It should be remembered," said the petitioners, "that in 1880 the amount of money secured from the government by the Roman Catholics was \$184,000, and in 1890 it had reached the large sum of \$356,000. It is not true that this perversion of public money to sectarian uses should cease."

But, had the Shakers at that time been as ready to submit to a little outside derisive insolence, as were Mother Ann Lee and her immediate co-workers to suffer the most shameful and inhuman persecution from the unbelieving crowds, keeping their doors open and continuing to shed the light abroad, laying aside their dogmatic doctrines, progressing with the times, they might have claimed a very great share (and possibly the leadership in these modern times) in the work of enlightening the then dark and benighted masses as to the continued life beyond the grave, and also the possibilities of spirit return, and communication between this and the other side of life.

I believe that Mother Ann was a chosen instrument of the spirit world to bring about a great work on earth in the line of spiritual peace, purity, universal brotherhood, truth, love, justice, clarity, and every other ennobling qualification of character that can be named. I never learned that she promulgated personally any dogmatic doctrines. She claimed to be led by the Christ spirit, and that through her instrumentality was his spirit made manifest a second time on earth—a new dispensation to be ushered in—the kingdom of heaven established right here in this mundane sphere.

In her day all those gifts which were realized by the early disciples were in full exercise among the early converts to her doctrines. They saw and communed with angel beings, talked in tongues, laid their hands upon the sick and healed them.

I lived with many in my youth who had been conversant with Mother Ann, and they said she was the purest, most elevated, angelic character they had ever known. She taught the converts in their own homes, counseling them in all ways to strive for the highest attainment of life—the spiritual and intellectual. Yes, she taught true Spiritualism, both by precept and example, and

the medulla oblongata with the corpus striatum of the brain. It is this nerve upon which the spirit can work and thus make its presence perceptible to the medium; and if it can be fully controlled by a spirit, then the medium is totally unconscious of all surroundings and events going on in his or her presence. The seat of unconsciousness, then, is situated in the medulla oblongata, and thus the medium is absolutely unaware of all and everything; he can neither hear, see, feel, taste nor smell anything. No sensation whatever can pass from the medulla oblongata to the corpus striatum and the medium acts as an entirely different person than when in the normal state.

I claim that seventy-five per cent of the inmates of the insane asylums are in that condition.

If this state is allowed to take place by the medium's free will, directed by higher spiritual powers, then the connection with the higher spiritual world is established and higher truths will be communicated to mankind for the benefit of mankind, for the uplifting of the human race. This truth is demonstrated on the Spiritualistic platforms, particularly in their camp-meetings where the best of trance speakers are demonstrating it through their physical organism.

This knowledge from the etheric sphere, however, does not require full control of the human senses or the disconnection of the corpus striatum from the medulla oblongata in the human brain to make itself perceptible to the medium, but it can make itself perceptible to the clairvoyant, clairaudient and psychometric medium in part only, and restricted according to the law of co-ordination and co-relation. That is, if the vibratory waves of the spirit presence are sympathetic with the thoughts, life and surroundings of the medium, then the medium will be able to perceive or become conscious of just as much of it as does co-relate or is in sympathy with the medium's views.

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all her true followers preach and practice the same.

Mother Ann had a mission to perform, which she fully and faithfully accomplished, then went to her reward in the heavens. She said it was not her mission to call the people from their individual, domestic relationships, into the communal home, but would be the work of those who came after her, which proved to be the case.

She was the would-be emancipator of woman-kind, and taught their equal rights with their brother man—the sexes to live together in harmony, neither one nor the other to assume precedence, but walk and work side by side in peace and purity of purpose.

She passed on while yet in middle life. Had she survived to the usual age allotted man, and continued to follow out her own personal convictions (as she did while here) I believe her people would have been led into broader and more progressive channels of thought and action than was the case when I was young. I am not cognizant of their present status of life, either physically, mentally or spiritually.

J. H. JOHNSON.

This correspondent, as an eye witness of the manifestations, has contributed to the matter to the regular history of Modern Spiritualism. She, however, proves the correctness of the statement made in the answer, that the Shakers "hid their light under a bushel." They set out to give it free to all comers, but met with such rebuff that the leaders decided to close the public meetings for "the masses were not ready for such a work and it was better not to cast pearls before swine." They kept it to their little community and its high light passed into obscurity. What more could be said to prove that the great opportunity was lost? And more, they espoused it not as the universal knowledge of life beyond, and hereafter, but as an ally of religion, and of the narrow path of their ideas of religion. Spiritualism must be the exponent of Shakerism, and no more.

Had they received it in full measure, this correspondent is right in her conclusion that the Shakers would have led in the great spiritual movement of modern times. But had they done so, they would have been swept from their moorings and soon ceased to be Shakers. They preferred to remain; to conceal the light in the narrow walls of their community, and Spiritualism found other channels less obstructed. Shakerism having no vital force to sustain it, was left to perish.

The existence of the Shaker Society depended on the very sin or evil, against which the members were drawn together. Marriage and offspring were deplorable evidence of a fallen nature, and hence the society could not be enlarged by the children of its members, it could only increase by the sins of those outside. Spiritualism is antagonistic to this doctrine.

The most sacred relation in this world is that of husband and wife. It is according to the laws of nature, of human organization, and as pure as the love of the children of such nature of intelligence and love, are not "begotten in sin," but are divine as the Christ born in a manger in Palestine. Parentage has immeasurable responsibilities, for the Shakers' contention is true of unwanted children, born in strife and antagonism. For one may be started from the initial germ hellward as another heavenward. Not, however, to command asceticism, as with the Shakers, as a remedy for the license of animality, but the firm restraint, and all ways to strive for the highest attainment of life—the spiritual and intellectual. Yes, she taught true Spiritualism, both by precept and example, and

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BLOTS ON CIVILIZATION.

A Terrible Indictment of Our Industrial System.

Can it be gainsaid that the vital interests of humanity in this mortal career are of as serious import, and if set aside or neglected must hinder spiritual progress quite as effectively as will the neglect of correct information in regard to a future state beyond the veil?

If we do not push our endeavors in the direction of a wise, just and harmonious condition here and now, and so co-work with the exalted beings whom we believe are ministering to human needs, are we fitting ourselves to enter the realms of the spirits of the just made perfect?

Spiritualists do not believe in human slavery. Are we as a people aware that the most hideous form of slavery ever disgracing so-called civilized people is now thriving in our country? Do the great body of Spiritualists know that tens of thousands of children under the age of twelve and tens of thousands more under the age of fourteen are treading the hard path of daily toil ten and twelve hours?

Children, in our capitalistic system of "profit" seeking as the paramount, all-engrossing consideration in "business," are deprived of all natural and needful opportunity for physical and mental normal growth, health and strength.

From the state of Wm. Lloyd Garrison and Bunker Hill textile manufacturers have removed to South Carolina where there are no laws regulating child labor, and where they were assured no such laws should be enacted. The report of Elbert Hubbard, who investigated recently the cotton mills of South Carolina, reveals a far more horrible and menacing form of slavery than the chattel negro slavery for which we so dearly paid in lives and treasure.

He writes: "Boys and girls from the age of six years and upwards are employed. They usually work from six o'clock in the morning until seven at night. At noon I saw them squat on the floor and devour their food which consisted mostly of corn bread and bacon. These wretched little plagues of hell, I saw the bright-faced and munched in silence, and then they lay over in sleep on the floor in all the abandon of babyhood. When it came time to go to work the foreman marched through the groups, shaking the sleepers, shouting in their ears, lifting them to their feet and in a few instances kicking the delinquents into wakefulness.

"These toddlers, I saw for the most part did but one thing—they watched the flying spindles on a frame twenty feet long and tied the broken threads. They could not sit at their tasks; back and forth they paced, watching with inanimate, dull look, the flying spindles.

"I learned from a reliable source that a cotton mill having a payroll of six thousand dollars a week in New England, can be run in the South for four thousand dollars a week. This means a saving of just one hundred thousand dollars a year; and the mill having a capital of one million dollars thus gets a clear gain of ten per cent per annum."

And the capitalists who were not born and bred where slavery was an inherited institution, as were the slave owners of the South, are ready to endorse helpless childhood to gain a larger per cent on their investment. Are not our people in need of a new "business" conscience?

In Georgia and Alabama efforts are being made to secure legislation restricting child labor. The state convention of the Democratic party in South Carolina on May 21, 1902, adopted the following resolution by a vote of more than two-thirds of its membership:

"Resolved by the Democratic party of South Carolina in convention assembled, that it is the sense of this convention that the General Assembly of this state should and ought to pass an appropriate law prohibiting the employment of children under twelve in the manufacturing establishments of the state."

But not alone in the South is the child a victim to heartless greed and the despotism of "profit" seeking.

Prof. Felix Adler declares conditions in New York are "worse than in the South." Child labor is on the increase in Philadelphia.

The laws are not enforced in states where restrictions exist. And this trespass upon the helpless child should receive the vigorous protest of the public. The factory inspectors' report of the state of Illinois indicates the very humiliating environment of boys employed in the stock yards.

"Some of these boys act as butchers, sticking sheep, and lambs and swine, others cut the hide from the quivering flesh of freshly stunned cattle, and others sort entrails, pack meat and make the tin cans in which the goods are shipped. In several places a boy has been found at work at a dangerous machine. Because his father had been disabled by it and his keeping the place tidy, recovery depended upon the boy's doing the work during the father's absence."

Mr. A. M. Simons says: "I believe that Chicago manufactures more 'picture frames than any other city in the country—probably in the world. They are largely produced by child labor. The factory inspectors' report of the state of Illinois indicates the very humiliating environment of boys employed in the stock yards."

And another thing we might wisely consider is, to what extent are good people at fault for these perilsous and cruel conditions of childhood because in every way making "cleanness" necessary to the success of the dealer.

Space cannot be given to enumerate the many cruel conditions that are shortening the lives of many of these innocent victims of a "conscienceless" economic and commercial system, and still more fatal to the future of our civilization, causing the physical and

moral degeneracy of those who survive.

The real greatness and perpetuation of a people and a civilization cannot be achieved by army and navy, neither by great accumulations in treasury or world-expanded trade and market, but only by the production of great and robust manhood and womanhood, and for this the foundation must be the healthy, normally unfolded child.

Destruction and deterioration of childhood by wearisome protracted toil, robbing the early child life of the world's development of play, and the cure-free season so important to normal maturing; despoiling helplessness for "profit" making is the most deplorable of robbery. It is the most deplorable, as it is the most horrible slavery the history of civilization has recorded, or the correct estimate of today is compelled to announce. Can our country men and women allow this enormity to proceed?

Is there not in our land enough love-quickened conscience to arrest and remove this inhumanity? Or will we allow the monster greed to destroy the very root of our national life, a healthy, vigorous, well-endowed, well-environment, well educated child?

All who are really Spiritualists (not merely phenomena seekers) must understand that the true progress of humanity and peoples consists not in abundance of possessions, nor intellectual attainments, valuable as these are, but in the unfoldment and growth of spiritual powers and integrity of character.

In the light of higher ideals of human destiny and progress, of individual and collective responsibilities and devotion to the right, every child born in a so-called civilized community should be secured in the rightful inheritance of opportunity of development of body, mind and soul.

Spiritualism ought to make it possible for a spiritual education here and now. The hindrances in our warring, unjust, robbing systems of production and distribution it is quite as important to remove as the errors of old theology, eternal damnation and vicious atonement.

LUCINDA B. CHANDLER.

MY MOTHER'S SPIRIT HOME—A VISION

As I sit in deep dream
I catch a faint gleam
Of the light of a beautiful day,
And I see the bright face of
Of my mother, and trace
Her dear tired feet o'er the way.

I follow her tread,
Through the land of the dead
To the bright land of spirit on high;
I can scarcely keep pace
With her feet in this place,
Though ever so hopeful I try.

As I know not the laws,
My mother must pause
To help my weak spirit ascend;
But a look from her eyes
And quickly I rise,
Such force can her spirit extend.

We pass through great halls
And over great walls
And over green meadow and vale,
All rich with perfume
Of flowers in bloom,
Together in spirit we sail.

To her I oft turn
With the voice of a yearn,
And I ask for a view of the dead,
Whom I had been told
Were at the threshold
Awaiting the sound of my tread.

Just then, as by chance,
I happened to glance
Toward a light that seemed moving
about,
When forth from the air
All blooming and fair,
Came father and brothers and sisters,
With shout.

So quickly they came,
All shouting my name,
I clung to my mother in fear,
Till she called out the roll
Of each kindred soul,
Who drew most lovingly near.

And, oh, how sublime
That soul-greeting time,
'Twas richer than cold words can tell,
There under the dome
Of mother's soul home,
Where all of my soul-kindred dwell.

Then under her care
We all enter there,
And oh, for right words to portray
The beauty and grace
Of that holy place
Where mother's dear spirit holds sway.

There hang on the wall
Bright pictures of all,
Even those who passed not in their
birth.

Are grouped with the few
Now journeying through
The highways and by-ways of earth.
Birds and sweet flowers
And heavenly bowers,
And music's sweet echoing sound
Are parts of the home,
That beautiful home.

Where mother as queen has been
crowned.

Oh, beautiful home!
Oh, heavenly home!
Sweet home where my mother is queen.
In soul-land above,
Adorned with her love,
With not even a veil in between.

DR. T. WILKINS.

Frugality is founded on the principle that all riches have limits.—Burke.

When the state is most corrupt, then the laws are most multiplied.—Tacitus.

Weak men fight their friends, strong men fight their enemies.—Grant.

The sure way to miss success is to miss the opportunity.—Charles.

Every man is a volume if you know how to read him.—Channing.

There can be no civility without a deep morality.—Emerson.

If hours did not hang heavy what would become of scandal?—Bancroft.

In persons granted in a serious trust negligence is a crime.—Shakespeare.

HEART VS. THEOLOGY.

Humanity Triumphant Over "Hell and Damnation."

It has in past time been a mooted puzzle, among those of orthodox belief, what to do with the babies dying in infancy. As babies and all fell in Adam's fall, and inherit from him a sinful and depraved nature, how could they be saved without faith in Christ and being babies, how could they believe?

Calvinism, by its phrase "deet infants" most assuredly implied non-deet infants, and these, according to Calvinistic theology, will be eternally damned.

The so-called Calvinistic theology of today is greatly modified and mollified, and differs essentially from the Calvinism of John Calvin, the Westminster Confession and Jonathan Edwards. The time is past when the "sweet singers" and hymn-writers, even of the greatest apparent sticklers for Calvinism, can write and sing such theology as this:

"—hell is crammed with infants damned,
Without a day of grace."

"There is a never-ending hell,
And never-dying pains,
Where children wait with devils dwell
In darkness, fire and chains."

No so-called Calvinist of today could be hired to say, as John Calvin said: "Children bring their condemnation with them from their mother's womb, being liable to punishment, not for the sin of another, but for their own; for, although they have not yet produced the fruits of their iniquity, they have the seed inclosed in themselves; nay, their whole nature is, as it were, a seed of sin; therefore it cannot be odious and abominable to God."

This is the Calvinism of John Calvin, and was formerly preached by Presbyterians and Calvinistic Baptists—even in the ears of some people who are yet living. And the standard Calvinistic textbooks of theology taught it.

The writer of these lines was a teacher of a Sunday-School class—years ago. Among other children were two lovely little boys, brothers, bright, innocent, condescending. The lesson brought up the subject of sin and punishment. The little fellows, having been taught at home, and Sunday-school, about "hell and damnation," according to the regulation orthodox views—told the subject out of my hands—telling how, if they were bad they would go to the "bad place" into fire and brimstone, etc.

I was then passing from orthodoxy to Unitarianism—not yet ready for Spiritualism. The "little fellows" (all were so much for me—O, it was so horrible that the "little ones" of whom Jesus said, "Of such is the kingdom of heaven," should have their tender minds filled with such terrible ideas! That little episode sped me on my way from Methodism, through Unitarianism and Unitarianism to Spiritualism, leaving the damnable damnation doctrines behind me, as I might say, "I have seen the light, and I am free, no matter by whom taught, or by what book."

The Archbishop of Melbourne has done us the service, says Secular Thought, of putting on record what good Catholics are supposed to believe in regard to hell and eternal damnation. In a recent sermon he said:

"All Catholic theologians are agreed: (1) that infants who die without baptism are excluded from the kingdom of heaven; (2) that they will not enjoy the beatific vision outside heaven; (3) that in common with adults they will arise and be assembled for judgment on the last day; and (4) that after the last day there will be but two states—namely, a state of supernatural and supreme felicity and a state of want may be called in a wide sense a state of damnation. The whole question, therefore, resolves itself into this: In what does the latter state consist in the case of unbaptized infants?"

"Damnation is a state of existence admitting of many degrees differing widely from one another. (1) Its most deplorable form is found in the condition of the reprobate, who in the prison of hell, together with the positive pain of loss, will suffer also positive pains of mind and body—the worm that never dies, and the fire that is never extinguished. (2) It may consist in the positive pain of loss alone—that is, in the consciousness of having lost God the

TWO DISCOVERIES.

Interpretation of Bible Passages.

To the Editor:—I have made two important discoveries which I desire to impart to the readers of your valuable paper. I wish to do this as I realize that life is uncertain, and I do not want this knowledge to be lost. I want the reader's undivided attention a short time, and I will convince you that what I have to offer is the truth; and truth is mighty and will prevail. I want you to carefully notice the wording of the following from the first chapter of the Gospel of St. John, verse 42:

"And he brought him to Jesus, and when Jesus beheld him, he said, thou shalt art Simon the son of Jonas; thou shalt be called Cephas, which is by interpretation a stone."

I propose to show you that Simon Peter is Cephus, the mythical father of Andromeda.

Before making any comments I will present an extract from S. A. Mackey's Mythological Astronomy of the Ancients, part second, page 12.

"Countries and cities were frequently represented by women, surrounded by attributes expressing their condition or situation. Thus Britannia is seated on the waves to show the insular situation of England, etc. The Virgin Andromeda, the daughter of Cephus and Cassiopeia, was the representative of Palestine, a long, narrow, rocky strip of land; figuratively called the daughter of rocks and mountains, because it is a country abounding with rocks and stones, and the Greeks really supposing Cephus, a rock or stone, to have been the young lady's father, added the sign of the masculine gender to it, and it became Cephus."

It is hardly necessary to point out the connection. Let some one fail to see it, I will observe that Simon Peter is called Cephus, and to further identify him he is called a stone. He is also called the son of Jonas.

Jonas is Janus, the presiding genius of January, the Saint John of Christianity, or in other words, Aquarius, the water-bearer of the zodiac. "Allen's Star Names and Their Mythology" has this to say of Cephus: "Others strangely called him Juvenis Aquarius. This means poetically, the 'son of the sea' or water. In Egyptian astronomy a region of the sky was called the Sea and said to be presided over by Aquarius. If you will look at a celestial globe you will find the constellation Cephus within the dominions of Aquarius. The stars are the source of these mythical stories."

Simon in Hebrew means 'one who hears.' Peter means a rock. I take this to mean, 'that hath ears to hear let him hear.' Peter is a rock or stone, the stone means Cephus, Cephus is Cephus.

There can be no mistake about the identity of Simon Peter.

Before going any farther I will make another extract from S. A. Mackey's book:

"The Jewish history therefore, the marvelous part of it, seems not to be composed of new materials, but of such as they had gleaned up from the various nations among whom they had been in bondage, and that their annals might have some credit and positive originality, they took the liberty to make such alterations as would give them the superficial appearance of novelty, by turning singulars into plurals, and what was feminine with their masters, they made it masculine, working it into their histories, and the first lesson they taught to their children was to turn things inanimate have been turned into men by adding the sign of the masculine gender; this was frequently done by the Greeks."

I quote this to show that it was a common practice of the Greeks, and Hebrews to change what was feminine into masculine. That is precisely what has been done with the name Andromeda; it has been changed to Andrew.

The writer in John I, has made Andromeda, the daughter of Cephus, figure as Simon Peter's brother.

You will realize the importance of such a definite identification. It would be like saying the slain to say more on this subject.

The second point I desire to call your attention to is the 16th chapter of Judges, from verse 23 to verse 30 inclusive. To save space I will not give it in full. At that point I want you to read it with attention and then proceed. It is an allusion to the lost island of Atlantis. I again quote Mackey's work.

The existence of the above island has been much disputed; although it has been accurately described by Plato; but it seems the chief objection of those writers against its existence is the antiquity of its fall. Eleven thousand years seem to frighten the writers of modern theology, etc. In most of the encyclopedias you may find something about Atlantis, as well as in other books. You are informed by Plato that about nine thousand years have passed since the island of Atlantis was in being. The priests of Egypt were well acquainted with the island of Atlantis. Athens gained much glory in their wars with the inhabitants. This island was as large as Asia Minor and Syria united; and was situated beyond the Pillars of Hercules (or Straits of Gibraltar), in the Atlantic Ocean, from which there was an easy transition to other islands in the neighborhood of another large continent.

But alas! this vast island, the mistress of universal dominion, was overthrown in one day's time was overturned by an earthquake and buried in the sea.

In the Bible account of this catastrophe Samson (i. e., the sun) stands between the pillars of the house (that is the Pillars of Hercules—pillars of the sun) and bows himself in his might, and the building (Atlantis) falls carrying down all the inhabitants. This is a beautiful mode of describing that calamity, and shows that the legend is very old. An indication of the time it happened may be gathered from that which will be said later on.

We may remark that in all the ancient histories of the death of the solar symbol; we find nothing but mythological character; but in those of a more recent date, though some of them are of considerable antiquity, we find real historical characters blended in with real historical occurrences. This has been done in the Bible account of the loss of Atlantis.

It follows that the Philistines were the inhabitants of the island of Atlantis, were divers in the waters, and they worshipped the name shows, and they worshipped the name Dagon. This completes the exposition of the Bible narrative of the fall of Atlantis.

Before bringing this article to a close I cannot avoid calling the attention of those versed in astronomy to the remarkable astronomical indications in this chapter (Judges xvi). Samson (the sun) went to Gaza (a goat, Capricornus), and entered that sign. He (the sun) took the doors (1 degree and 30 degrees of Cap.) of the gate (the Southern gate) or winter solstice and carried them up the mountain to the summer solstice. This indicates a period covered by the movement of the sun through the signs of about 12,000 years.

Perhaps we may recover the date of the fall of Atlantis by the fall of the woman in the valley

"THE ORIGIN OF LIFE"

Life Never Had an Origin or a Cause; It Is Itself Originator and Cause.

In The Progressive Thinker of August 9, Elder H. W. B. Myrick gives his second article on the "Origin of Life." But, instead of furnishing any information about the origin of life, he occupies his space in an onslaught upon myself. He selects me as his target because my ideas are not "stock expressions of a class." Hence I will answer not as an individual, but as representative of a large class of thinkers.

In the first place, we deny that life ever had an origin or a cause. It is itself originator and cause. We know nothing of dead matter. With equal emphasis, we deny that there was ever a "beginning," so far as substance is concerned. Forms begin and end, but the matter composing them, and the energy actuating them are eternal.

Something never emerges from nothing.

There can be no beginning to that which eternally existed; and as matter and energy have always existed, there can be no such thing as a "First Cause."

The assumption of a "First Cause" implies that cause existed prior to effect, hence the "beginning" was the production of the first effect. This absurd assumption affirms that the "Great First Cause," for untold eternities reposed in complete inaction.

"The Infinite Intelligence" was asleep.

What awakened it?

Theists tell us that the world is "the thought of God."

Was he without thought for an eternity?

What evolved the thought?

In other words, what caused the "First Cause" to act, after an eternity of inaction?

If God's thought is creative, then he began to think only when he began to create; and if he never began to think, then he never began to create, and therefore there was never any "beginning."

As creation of something from nothing is impossible, all causation must be limited to evolution and change of form and condition of substance; and all the properties, attributes, potencies and tendencies of matter and spirit are uncreated and eternal. And as these, at the present time, are producing all forms and conditions of life, so have they been able to do in all past ages.

If not, why not?

Has there been any change in the inherent energies of the Cosmos? To eliminate a single element of matter or spirit would be annihilation. To add one to them would make them something else, would change their entire nature.

Without reviewing the Elder's partial quotations from, and deceptive comments upon the same, I will quote one sentence from his article. He says, "The fact is, the tendencies, forces, attraction and repulsion, in substance are necessary to the growth, development and preservation of an endless succession of living forms, but they do not, and never did originate those forms and endow them with life and intelligence." So, after ridiculing and misinterpreting my use of those terms, he is compelled to admit what in substance he had denied, and confess the necessity of their action in life, growth and development as well as preservation.

Will the Elder please tell his readers just what function they perform in the "development, growth and preservation of life?" If he should do it, he would upset all his baseless assumptions. But I wish to direct special attention to one assertion in the above quotation: "But they do not, and never did originate those forms and endow them with life and intelligence." Who or what did "endow" them? Were they endowed at all? If so, what were they before that endowment? Were they dead matter?

You are one of those "endless succession of forms." You are alive and have intelligence. Who or what endowed you, and what was you before the endowment?

Was the germ cell, from which your being was evolved, an intelligent entity? If not, where did your intelligence come from?

Did your body only spring from that germ, and your intelligent soul originate from another source?

Were your parents father and mother only to your body?

Is the intelligence from a parental germ or does the "First Cause" divide itself into a multitude of individual units and "endow" every physical human germ with an intelligent soul? Thus every adulterous, incestuous conception compels God to divide himself and "endow" its progeny.

It is very necessary, Elder, that you answer the foregoing questions. You assume to instruct us as to the "Origin of life" and you assume that matter, at least, some matter is dead. Now some portions of matter, your body and mine, seem to be alive. They feel and move. Are they really alive, or are they only dead substance that has been put on by something else as we put on clothes?

of Sorek (Hades, winter solstice), whose name was Delilah (Dell-ah Aquarius, the man, the man aquarius). It appears from this that after the sign of the "Turk" (the Turk) was placed in the front, as a screen, and stormed the position of the rebels. The latter maintained a murderous fire, and many women and children were killed by their own husbands and fathers. After dispersing the Macedonians, the Turks massacred the population and looted and burned the houses."

This incident suggests some serious reflections on the argument that women ought not to vote because they are not subject to military service. If women in time of war are not compelled to fight, they are often compelled to die, and to suffer things worse than death.

Civilized men of course try to shield women as much as they can; yet Colonel Gordon says it is never the fighting men upon whom the sufferings of war fall most severely, but upon the non-combatants—the old men, the women and the children. Women bear their full share of the increased taxation and all the other indirect burdens imposed by war; and it would seem only fair that they, as well as the old men, should have a vote in deciding whether war shall be undertaken.

Oddly enough, the plea that women ought not to vote because they do not fight is almost always urged by men who are themselves non-combatants. When Mrs. Julia Ward Howe, Mrs. Mary A. Livermore, Mrs. Alice Freeman Palmer and other deserving Massachusetts women petitioned for a vote, the gentle and beloved Dr. Edward Everett Hale sent up to the legislature a protest, on the ground that they could not fight or die for duty. Yet in his address the other day to the Smith College girls, Dr. Hale said: "If our soldiers go to war, the women of America do their part in relieving the sufferings of armies and bringing in the reign of peace." This is precisely the plea for equal suffrage put forward by Mrs. Hale. It is a very curious and little respect for the time-honored argument that women ought not to vote because they do not bear arms. Florence Nightingale, Mother Bickerdyke and other famous nurses have been out spoken advocates of equal suffrage. "Millions of women," are apt to make a little of this objection. President Roosevelt's advocacy of woman suffrage is well known. General Irving

And, if all life must be ascribed to spirit, and as all spirit is God in essence, then God is all; he is not. Thus your God is not only cause but effect also. Theos is, as Paul affirms, "Ta Panta en Ta Panta," the all in, or of the all. As Theos is the all, then, form never began, there has only been an "endless succession" of Deific modes.

The Elder strongly asserts my position that in the processes of evolution effects transcend causes. This great fact in nature is a terrible eye-sore to all the devotees of the old superstition; for if effects transcend cause, then the "Great First Cause," the cause of all causes, is relegated to the domain of ignorance from which it sprang. But the position needs no argument. "It is self-evident. Look over the entire process of evolution and you will see, what? Progression. You see, in the evolution of the kingdoms of being, a continual increase in functional capacity from the amoeba to man. Also a constant perfecting of organs.

In all forms of life evolution the effects embody the germinal cause, and much more. The germinal cause becomes expanded. The effect is the cause thus expanded or grown, and it transcends in functional power the germ cause.

The earth itself is a grand demonstration of the position. There is nothing new in substance or energy. They are the same now they were millions of years ago. But compare the present with a hundred million years ago. Present conditions are the result of causes then existent. The earth has wonderfully grown in that time. So of man. He is the product, the effect of the life principle, changed from the protoplasmic speck, composed of carbon, oxygen, nitrogen and hydrogen, through reptile, bird, animal and monkey up to man as he is now. Every step has been an ascension, or an increase in functional capacity, and perfection of organs for the use of functions. The first forms of life had neither eyes, ears or other organs of use. But function evolved organs.

It is an immutable law of nature that the chemical union of two or more primates creates new properties and functions in the composite body thus formed. Oxygen and hydrogen combined form water; something as unlike either constituent as can be well conceived. The effect transcends the cause—unlike the cause. Again, take bread, meat, milk and vegetables and submit them to the chemical action of the saliva, gastric juice, bile and the pancreatic fluids, and atmospheric air in the lungs and you have bright red blood; or, what the Elder calls dead matter converted into living tissue, feeling nerves, thinking brain, if not thought itself. "Chemical union of primary elements creates different substances, and entirely new and higher functions."

This known, and everywhere seen fact in nature completely annihilates the perpetually-repeated sophistry that because there is now an intelligent personality termed man, therefore there must have been somewhere, in the realms of space, and older and a bigger man, the cause of the present man. This older, and bigger man is called God, Infinite Intelligence, etc. This monstrous assumption implies that the infinite can cause or produce the finite. The infinite contains the definite, but it does not cause it. They are both uncreated, eternal.

We apply the term finite to forms because enclosed in time and space. Hence the production of finite or measurable forms must, in the nature of things, be done by finite energies. Infinite can never compress itself into measurable time and space. The Elder seeks to escape the crushing force of this fact, by craftily substituting "mechanisms for evolution, where, as every fool knows, the cause may transcend the effect." A stone thrown in the air may be termed an effect and is not equal to the man who threw it. Or, the tool or machine is not equal to the inventor. "The child," he introduces may not equal the mother in size when born, but, through evolution, may far transcend both father and mother in intelligence.

His mathematical postulate has no sort of application to the great fact that in evolution effects transcend causes both in organ and function.

But this sophistry is only a repeated manifestation of the shallowness of all Theistic argumentation. Instead of looking the facts of nature square in the face, they indulge in the most childish assumptions. They have not outgrown the childish notion of causation. The child stubs his toe against a stick or stone, and in anger beats the thing as the cause of his pain. The causing energy was itself. But it transfers the subjective to the objective. So our Theists transfer the subjective to the objective, and make their ideals objective. Fancy and imagination magnify subjective ideals and they become the gods they worship. And although they see life perpetually originating around and within them, in countless forms, they look off into the dim unknown of time and space to find an incomprehensible somebody as the "Great First Cause," the Origin of Life.

J. S. LOVELAND.

Hale of Denver, who distinguished himself in the Philippines, was lately asked: "Are the laws of Colorado less well enforced since women became voters, owing to the fact that women cannot fight?" How is this particular objection regarded in Colorado by men in general? He answered roundly:

"As too ridiculous for serious comment. If all the men who cannot or do not fight should be disfranchised, the polls would be as lonesome as a sea-bathing resort in December!"

ALICE S. BLACKWELL.

OUR TRUSTS.

"In God we trust," our dollars say, We trust in what the dollars pay, And he who has not ready cash Will find his trust to be but trash, For heaven is dark and earth is cold, Without the shining chink of gold.

"In God we trust," the preachers say, Salvation's free—we preach for pay—In poverty and woe and pain, Let hopes of heaven your souls sustain, If here ye suffer want and cold, Remember heaven's paved with gold.

"In God we trust," Then forge great guns, Warships like a thousand tons, Recruit your armies larger still, Make deadlier rifles men to kill; And this we do; that we be just—Let us forget the God to trust.

"In God we trust," Then form a plan By which we damn each doubting man, To endless woe beyond the grave, Through hell's belief a few we save, That they with God in heaven may dwell, While all the rest trust him in hell.

—David B. Page.

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HEAVEN NOW.

A Call for the Abolishment of Ignorance.

Now is the time to have heaven or good condition. When we have an opportunity to do right, to do good, we can do it by act, vote and pen. At present there is a great wrong in this nation; that Spiritualists can help to overcome. Notwithstanding the millions who have knowledge of spirit control, influence and obsession; that Jesus Christ and his first followers had knowledge how to heal those obsessed by evil or ignorant spirits, Christian self-sent their members to an insane hospital, who are controlled, influenced or obsessed by a spirit, or spirits.

It is recorded that Jesus caused seven spirits to leave one woman, and she was healed.

It is sad to see peaceful Christians held prisoners in hospitals for the insane in Massachusetts.

These Christians have the gift of clairvoyance or clairaudience, and for these gifts are held prisoners through the ignorance of police, physicians, lawyers and judges, and in the hospitals the attendants are ignorant of spirit control, influence and obsession, and some of them are cruel to patients under direction of medical students and regular graduates from medical colleges.

Now is a time to work and show the truth, the facts, and let all persons know Spiritualism. We need not wait for any savior, for he is, and is, we will not let his body appear before Christians, lest they call experts on insanity and surely confine him in a prison called a hospital, or asylum for the insane; that is the danger in Massachusetts in 1902.

While the ancient hell was a place under the control of mortal man, as was the Egyptian hell of ten thousand years ago, the great hell of this age is caused by ignorance.

Officers from the least to highest in power are ignorant, or the prisons, which are called hospitals and asylums for the insane, would not be crowded as they have been, and as they now are. At Jerusalem, 1800 years ago each member of the Sanhedrin had knowledge of Spiritualism, and hypnotism.

Now, hell is ignorance. Ignorance is hell.

The lanes, paths, roads and ways to hell are ignorance.

The missing link to hell is ignorance. Now, we need men and women to feed all humanity, and to educate and liberate their minds to give work and income to all humanity, regardless of sex, sect, creed, religion, color, or of what nation.

Help! Have it on earth as you wish it to be in heaven.

The operation of this world depends upon the likes and dislikes of atoms. The whole earth is for man (of whatever nation) as the Supreme Animal, equally Nevertheless, want my heaven, now, and am trying to obtain it.

Boston, Mass. AURIN F. HILL.

A SUMMER'S MORN.

Oh, summer morn! O! gladsome day! The sky begem'd with dew-lit spray, The fragrant air of new morn hush Comes freshly laden from the east; My heart exultant with secret life and song, Feels freed from every taint of earthly wrong.

I see aloft on azure seas of light, The dawn just shining into day, The mystery that veils the starry night, Floats like ghostly phantoms away, And awed with thankfulness this miracle of birth Reveals God's presence here on earth.

Oh, sky and earth, sea and land, Can this fair world be naught, but vain?

The sleep of death must it all end, No more return to man again? Ah! thrilling sense the soul can see The gateway of Immortality!

BISHOP A. BEALS.

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Compared with the Phenomena and Philosophy
of the Teachings of Jesus Christ.

In the first sentence we must premise by saying that Spiritualism is only the modern name for manifestations of the spirit that have occurred in every age, whether under the form of Christianity, or in the old Moslem days in the manifestations of prophets, soothsayers, dreams and the interpreters of dreams of that time. Going back still further, the manifestations that have occurred in India, in Persia, in China, under the various ministrations of those who have had the gifts of the spirit.

Paul distinctly enumerates the gifts of the spirit, or "spiritual gifts" in his epistle to the Corinthians, and it is perfectly easy for you to understand, by his definitions, those gifts, and that they did not exist alone in those days, for those that are possessed to-day resemble them in every way, even the names that are given to spiritual gifts.

Jesus of Nazareth taught from the spirit. It was not his work, but the work of the Father. Nevertheless, angels came and ministered unto him. His teaching was that of the law of loving-kindness; the manifestations were the gifts of the spirit. There was the gift of prophecy, the gift of tongues and the gift of the interpretation of tongues, the gift of healing, the gift of the working of miracles (or wonders), such as are wrought by your mediums for physical phenomena, and all the different gifts enumerated as Paul has classified them. These gifts were possessed and encouraged by the teacher of Nazareth. These were shown to be a part of his work and a part of the work of his disciples; for wherever they went they practiced such gifts as they possessed, their followers practiced spiritual gifts in the early Christian Church. Even the Romish Church has kept alive the gifts of the spirit. The saints referred to in the calendar of the Romish Church, referred to in the early church in Jerusalem, referred to in the apostles and disciples of Christianity, these were accompanied by gifts of the spirit.

It is only in the latter days of the church that these gifts have been denied. For it must be known that George Whitefield, that John Wesley and all the Wesley family, that those who have departed from the Church of England in the various denominations had these spiritual gifts and exercised them without considering that it was evil. Even Watts, the poet, speaks of those "ministering spirits" and "angels" that not only attend the dying saints but that keep watch around you every day. In other words, if you will read the New Testament carefully you will find that ministering spirits and angels bore an active part in the family of the true Christians, and that without these spiritual gifts the introduction of Christianity could not have occurred, since teaching alone would not have satisfied those who were seeking for a "sign" and a "token." Therefore when Paul said, "are they not all ministering spirits," it meant those who have passed from earth, who minister to those who are heirs to salvation.

In our view the teachings of Christ and the early Christians (and you must pardon us) differ essentially from the teachings of theology. Of course all denominations have a portion of the truth, but none of them can have all of the truth, or there would be no differences among them. We are perfectly willing that those who think the Romish Church or the Episcopal Church, or Baptist, or Presbyterian, or Methodist, or Universalist, or Unitarian contains all the truth shall worship there. But it is well known that Jesus did not establish any creed. The only commandment or creed that he gave was the one commandment, that "ye love one another," and his only doctrinal sermon was the Sermon on the Mount.

We are perfectly willing to place that Sermon on the Mount side by side with our own teaching and the teaching of Spiritualism.

Christ's teaching was for the future world; it was the establishing of a spiritual instead of a material kingdom on the earth; it was the overcoming of hatred with love, instead of overcoming hatred with hatred; it was the revelation that God is a spiritual instead of material king, that heaven is a spiritual instead of a material kingdom. He not only defined it, but, in answer to a question, distinctly stated that "the kingdom of heaven is within." Moreover he freely and fully taught about the kingdom, which some of his disciples sought to share with him; that he was "going to prepare a place for them," that where he was "they might be also." Your friends, those who pass from this side of life, often say this. Jesus distinctly conveys the lesson, that the deeds done in human life, that daily practices, which are the results of human thoughts and conditions, must constitute the foundation for the beginning of spirit existence.

In our view, the teachings of Christianity are very simple. The church has made them very complex. What with canonical and ecumenical law in Rome and the establishing of the Papal See under the reign of Constantine, and the various ordinances of the church it becomes

very complex. The Westminster Catechism is no more simple, and the laws that have governed the various denominations. You have departed from these, therefore they cannot be finalities.

The whole Christian world has, in a measure, departed from the teachings of the primal church. Whether the Church of Rome or the Church of England be the primal church, as many maintain, you know that Christianity is not what it was two thousand years ago. John Calvin taught a more rigorous, but more vindictive teaching because of the laxity and corruption that was found in the Roman Catholic and afterward in the Protestant Episcopal Church.

Martin Luther began the Reformation, when, inspired by his religious fervor in his lonely cell, he went forth to visit Rome to pay his tribute to the highest authority in the church. There he found a state of immorality and corruption which he could not understand as being compatible with the purity of the church. Therefore Martin Luther began a mild reformation, which extended to political life when the dissolute King Henry VIII. accepted it as the state religion. Just as Constantine had previously accepted the Romish faith.

The spirit of Christianity, however, manifested itself among the dissenting bodies. The various dissenters, especially under the mild teaching of John Wesley, went forward with the renewal of the gifts of the spirit. While George Fox and the Quakers clearly established distinct communion with the spirits, Mother Ann Lee and the Shakers still further established the communion of ministering spirits. These are but portions of man's acceptance, while the teachings of Jesus remain.

We, as said before, are perfectly willing to take the first four gospels of the New Testament—such portions of them as claim to contain the teachings of Jesus of Nazareth—and present them to you as our own. But we are not willing to take the interpretation of Constantine. We are not willing to take the interpretation of the Popes and the early fathers of the Romish Church. We are not willing to take the interpretation of John Calvin. We are not obliged to take the interpretation of John Knox, that fiery, northern agitator, who, though conscientious, plunged into everlasting torment all who did not agree with him. We are not willing to take the wars that have sprung up in the name of Christianity and call them ours. We are not willing to say, while every foot of British soil is stained with the blood of those who have fought in the name of Christianity, that we accept either one or the other of the contending churches as being wholly right. We are not willing to take the swords of the Crusaders and consider that they are ours.

But all through this we are willing to take the gentle yoke of the teachings of Jesus of Nazareth. We are willing to take the law of love as conquering hatred. We are willing to take the law of the gifts of the spirits as proving and showing spirit power and the excellency of man. It is to the credit of this age of Christendom that the larger body of Christians are outgrowing denominational and sectarian lines; that they are working for the good of humanity more than for the good of the creeds or dogmas of the church, and that in the great world of human thought the real teachings of Jesus have a broader and wider sway than when they were narrowed down to any special form of creed.

Time was when Presbyterians and Baptists would not only quarrel with one another, but would be widely separated in all their daily life because of the differences in creed. Time was when Covenanters and Dissenters could not meet without quarreling; time was when Dissenters and members of the Church of England could not meet without warfare; time was when the Romish Church and the Established Church of England were in perpetual strife. All this was not "Christianity"; it was simply human, and most of it in the lowest plane of human existence. That theology which bears the name of Christianity for the purpose of waging war against the helpless women and children, or even against man is not Christian. But the spirit of Christ, the spirit of the Sermon on the Mount, the spirit of the Golden Rule, the spirit of the various gifts of the spirit are Spiritualism.

To-day the manifestations come according to the needs of to-day. To-day this light is poured out into the world by various means, according to the world's present needs. As this is a materialistic age the manifestations come in form of "signs," "tokens" and "wonders" to meet the man of science and the materialistic mind.

To-day the gift of healing, the gift of tongues, the gift of the interpretation of tongues, the gift of the working of wonders, or "miracles" (so-called) are in the world because men must have external signs and tokens as formerly. That these gifts constitute a series of manifestations adapted to human need is evident. Such men as Dr. Hodgson, Prof. Hyslop, and before them Alfred Russell Wallace, Mr. Crookes and a score of scientific men would not for one instant have turned their attention to merely an ethical proposition or merely to the thought of a future life. But since the manifestation challenges them to

explain it in the realm of scientific research, and they cannot do it, they are constrained—as have been other professors of science—to admit the truth of the spiritual hypothesis, just as the unbelieving Jews and Gentiles were constrained to admit that the gifts of the spirit must belong to Jesus and his disciples, or those things could not be wrought. Even in those days it was said they wrought those miracles in the name of the "Prince of Devils." So theologians have endeavored to explain the manifestations of Spiritualism, by saying they all are the works of Satan.

Henry Ward Beecher, of Brooklyn, the Rev. Mr. Haws of London, Rev. Mr. Savage of New York, and more than a hundred ministers of various denominations did not and do not find "Satan" in these manifestations, and therefore consider them worthy of attention and credence.

Spiritualism in fifty-five years has done more to change the theology of the world than any other form of thought ever accomplished in the same length of time. Christianity was many centuries undergoing persecution. It was not until after the tenth persecution that Constantine became converted and declared against further persecutions of the Christians. Kings and rulers at that time could put to death the advocates of any new theories of religion that they feared. It was not until after his conversion from the bloody handed measures that he had previously adopted, that Constantine caused the persecutions to cease.

Nevertheless, the church in its turn became the persecutor, even down to the time of the Salem witchcraft. You have nothing to be proud of in the persecutions of one Christian denomination by another, while science has continually encountered similar obstacles. It was only in the latter part of the last century that the statue of Bruno could be unveiled in the presence of the Vatican without offense, while to the Holy See it is a continual offense now, but it remains there now by the voice of the people.

To-day you do not put people to death for this form of belief, you do not persecute them except in a mild social way; but that no longer is fashionable, since many scientific men and many ministers of different denominations have wholly or partially accepted it.

But Spiritualism teaches the immortality of the soul; it teaches a personal future life; it teaches the return of spirits to minister to and to communicate with mortals, and to watch over them; it teaches that the life on earth forms the basis of the coming life, and that every deed and thought in earthly life you reap the reward or penalty in your own nature or spirit; it teaches all that can be taught to the present race concerning the nature of man's soul, its past and its future. Unlike the theology of the day, it does not limit the possibilities of the knowledge of man concerning the material or the spiritual universe.

It was the mission of Jesus to point to the God of Love instead of one of hatred and revenge; it was his mission to point to the spirit as the source of life, instead of material nature as the source of life; it was his mission to show that all that is good and great must come from the spirit instead of from the material conditions; it was his mission to show, that whatever is real is from within; that "as a man thinketh so is he," that you do not have to commit murder to be a murderer, you do not have to steal to be a thief, but when you have hatred for your fellow man, that is murder, when you think to do your brother wrong, you do him wrong, and that whatever good there is in your thought that is also real and true.

Not only can the Christian Scientist, the Theosophist and the best in the different denominations find out the spirit of Christ's teachings, but it is the universal Word of God all over the world. In Persia the Golden Rule is interpreted: "Do unto others in thought or deed as you would have them do unto you." In every language there is the Golden Rule. In the Arabic it is: "Feel toward others as you would have them feel toward you." For it is well known that if you feel kindly or unkindly your action will correspond with the thought or feeling which must precede the action. The world is growing nearer to this height.

Spiritualism in the last fifty years (we beg your pardon, but it is true) has Christianized Christianity. It has brought it from the narrow trammels of creeds to the broader range of universal brotherhood; it has established, or re-established, the gifts of the spirit that had well nigh died out within the church for lack of encouragement; it has re-affirmed these gifts as being the natural presentation of spirit power to man; it has illustrated them through the various signs and manifestations that have been given in its name, and in the gifts of the spirit, it has fulfilled the Scriptures. As Jesus said, he came "not to destroy, but to fulfill."

It is only the adhering to the letter that kills, and the giving of the spirit that gives life. So Spiritualism came, not to destroy, but to fulfill. Young men and maidens, old men and matrons have dreamed dreams and have had visions; those of youthful years have been made to speak words of wisdom far beyond their years; these gifts have descended upon them and have made an impression all

over the world. No longer is there the Neptis mourning in time of death; no longer the crape, no longer the awful shadow of the tomb; but garlands of flowers are frequently hung upon doors to announce the birth into spirit life of a loved inmate of the household, and beautiful blossoms fill all the rooms with fragrance to show that the life that has gone out has entered a world of blossoming.

Spiritualism has wrought this change. We have stood beside the caskets of the departed with clergymen of all denominations, ministering to those who remained in the hour of their affliction and their words were pervaded with our belief, with our knowledge. When an Episcopal minister would say: "I know that the friend whose body lies here is with us at the present moment; that he is seeking to comfort those who are mourning over his body; that his guardianship and love can remain with you, dear friends, in your mortal life," that was Spiritualism, and he knew it. It was just what was said from us twenty minutes before, then it was called Spiritualism. But he was an Episcopal clergyman. When the Rev. Dr. Thomas, of Chicago, tells his friends that the spirits of the departed are near, that they can minister to their friends here, and take cognizance of the earth life, that they can uplift and strengthen their loved ones, not only by impressions, but by their actual presence, it is accepted as Christian theology. Precisely the same words if we utter them are called Spiritualism. What is Spiritualism but the knowledge of the spirit of God and the spirit of man wherever they may be, whatever they may do, and into whatever state they may enter?

However, Spiritualism does not accept the thought of a creed; that you must limit your investigations. If there is an open door to the other world you have a right to know it. If there is a method of communication with loved ones who have departed this life, it is your heritage to possess it.

When Dr. Franklin toyed with the lightning, the church condemned it; when the steam engine was harnessed to be your truck-horse, the church condemned it; when the doorway opened a little over half a century ago, so that many had possessed the knowledge of communion with the spirit world, the church condemned it. But like the electrical knowledge, like the inventions of Edison, like the steam engine, which does much of your work, those other forces of nature will be harnessed as your horse power; the sunshine that is bursting forth with promise, the air that oftentimes does not fulfill what it might do; the great seas that lie between other lands and yours, will be made amenable to the powers of the spirit, which are more and more unfolding to man. The spiritual nature is no longer a mystery to be feared or a bubble that is to be burst and sent into annihilation.

The spirit of man is the ego, the weapon of material power, that which causes his body to move, his brain to think, and Spiritualism—not Christian Science, not theosophy, not occultism—but Spiritualism pure and simple, has brought this knowledge to the world.

We hail any door, or any sidetrack, or any ism that will bring more people into relation with the spirit of man. But Spiritualism is the fulfillment of the promise of the Christ of Christianity: "I will send you the comforter, even the spirit of truth who will tell you all things."

That which brings hope to the hearts of the mourners, that which dries the tears of sorrow; that which reveals the life that is hidden by man's blindness and materialism; that which shows the way unto all these paths of inquiry and investigation; that which takes the torch of the spirit to light the way through the shoals and quicksands of material science; that which says to the agnostic and materialist, "If you do not know, if you always deny, we can tell you," that which says to the Christian, to the partially doubting, to the one whose philosophy is trembling because of the lack of perfect knowledge, "this is knowledge," that which says to the doubting one, "we can convince you," that which says to the one that has but faith, "you can have full knowledge," that which declares to the Christian Church that Jesus made a claim that has never been fulfilled until now, that this "comforter," this "spirit of truth" is abroad in the world and will overcome falsehood by its truthfulness, will overcome error by its truth, will overcome darkness by its light, that the great realm of the unseen may be revealed to the consciousness and to the usefulness of man for the purpose of bringing him to the ethics of the Sermon on the Mount and the Golden Rule.

We declare that Spiritualism and the Christianity of Christ are one. We declare that the Christianity of Christ and the teaching of Spiritualism and its manifestation fully accord, and we declare that these are as far removed from the theology of Christendom as war is from peace, as hatred is from love, as selfishness is from unselfishness, as aggression is from brotherhood, and that Spiritualism teaches that fraternity which is intended as it was in the days of the Sermon on the Mount to overcome hatred with love, war with justice and peace, and to bring men unto knowledge of the soul and of the spirit as triumphing over the limitations of the body and over death.

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666

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MISUNDERSTANDING.

Illustrating the Errors of Religious Teachings.

We miss so much because we do not know. We get alienated because we do not comprehend. We contend and fight because we mutually fail to see each other's standpoint. Much of this in the whirl of life cannot be helped at this time. Some of it could be avoided if we would be slower in deciding. Largely we learned things in our youth, as being true, which were not true, and all our life, on that line, has been off the track.

I have been forcibly struck by Dr. Watts' hymn, "How vain are all things, etc." Take the third stanza:

"Our dearest joys, our nearest friends,
The partners of our blood,
How they divide our wavering minds,
And leave but half for God."

He had conceived the vicious idea, as all orthodox people at that day had, that anything pertaining to this world and ourselves was sinful. When to love and serve "the partners of our blood" is the truest and holiest method of serving God. It was the falsity of early teaching. That came from false scripture; and that from the ignorance of the mortal who wrote it. A woman in Connecticut had twin babies and loved them very much. Her minister talked and preached to her about her children standing between her and her God, that her judgment was warped; and she killed them. Does it take the sad mistakes of life to enlighten us?

Monks and monasteries are an extension of this same thought. The devotee says: I wish to be holy, but I cannot be in the busy world of temptation, so I will retire from life, where I can think of God only.

Nunneries were not a misapprehension except on the part of the victims; it was an enlightened plan of corrupt man.

You old people who have old school readers, will remember reading that splendid selection, "Henry De Montfort, or the Knight, the Hermit and the Man." It should be reprinted. The valiant knight became convinced he was wrong, and wishing to atone for the past, became a hermit. Reflection convinced him this too was a mistake. He then resolved to return to active life as a man. He reached London at the breaking out of the plague, and played an important part in that trial.

What I mostly wished to illustrate in this paper was the source of our feelings and emotions. We are composed of spirit and matter, life and form, faculty and organ, one giving consciousness, the other adapting us to the plane, two natures merged in one. The one or the other may in the kaleidoscope of causes predominate over the other. In fact we see this. Some are over selfish. The old method of explaining this was to say it was the devil. Then they had to imagine a great angel, the brightest ever made, becoming the very worst, making war in heaven, and landing in a specially prepared place of torment, from which he issues to thwart the purposes of an omnipotent God. This was a Munchausen story. Hear James: "A man, when he is tempted, is drawn away by his own lusts, and enticed."

Take the other side. When the spiritual predominates, when we rejoice in helping the needy, when we reciprocate the sunshine of friendship, when our hearts burn with the outpourings of love, it was said, God has seen fit to give us poor worms the blessings of grace.

True enough, if we understood it. It is not mechanical, however, like giving an apple to a child. It is the spiritual man blooming out. It is the awakening of the God within. As from a single whorl of petals in the wild rose, whorl after whorl is added by cultivation from the stem in the center, so from the infinite possibilities sleeping in the soul, beatitudes, triumphs, glories, ecstasies spring into life, in union with the paternal fountain of the Infinite. We have a brighter inheritance than any of us dream of. Our true enjoyments are from the same source,

though we sometimes misapprehend the method of their coming. I sometimes look on to see the vibrations of joy in the hearts of my fellows, even with their mistaken views, realizing that sometime we shall see alike and all our pleasures be enhanced "when the mists have cleared away."

These two natures can be cultivated either for the better or for the worse. They can be harmonized. This is religion. The power is within us, and about us, and above us. The first great note of life, with all its minor chords, are one in sympathy, when rightly attuned.

Let us look still farther. Mistaking the earth to be flat, because it appeared so, caused the persecution of the man who said it was round. Witch-fires were lighted all over Europe from the mistaken fancy, they were doing God a service, and above us. The first great note of life, with all its minor chords, are one in sympathy, when rightly attuned. Let us look still farther. Mistaking the earth to be flat, because it appeared so, caused the persecution of the man who said it was round. Witch-fires were lighted all over Europe from the mistaken fancy, they were doing God a service, and above us. The first great note of life, with all its minor chords, are one in sympathy, when rightly attuned.

Of all the infidel nations the Jewish was the worst. Not a word of immortality is found in the Old Testament. But by learning of the Egyptians and others, after hundreds of years, they modified their views to admit "in the resurrection at the last day." One or two Christian sects even now date their life from that time. But it is more singular still to see more than half the Christian world, although it has grown to see that life is continuous and not extinct at the time we drop the form, still hold to the resurrection of the physical body. The magnetic collateral of the body—all of any value to the spirit in the next life, went with it, even if these eyes did not see it. How slowly we overcome our misunderstandings.

Look again. Taking the Gospels as history, the disciples always misunder-

stood the gospel teaching; and the writers of the Epistles looked for and taught that the end of the world and this order of life was to come to an end in that generation, 2,000 years ago. Some continue to teach it yet. Nearly every word of the Book called Revelations is highly colored figures, meaning something not literal, and yet is taken by the most of the orthodox world as literalism itself. The Jewish Rabble laughed at ingersoll for treating the scriptures as literal. Only the "initiated" understood the "allegories." These "allegories" were largely astrological. The ignorant did not want to know, and do not yet.

The Calvinist does not misunderstand his particular texts, they are plain, but the writers of them misunderstood the truth; or else the doctrine, when fully taught, means Universalism. As an old Methodist minister once said, "Calvinism is Universalism gone to seed." The God in the souls of humane men is rising up and repudiating the unholy savagery, Bible or no Bible. O that we better understood the heart of goodness and love.

To some who may read this, it may seem like too much assurance; and you may ask how I know—or by what right? I will tell you, and you know as well as I, if you will but think. Reason is given us for use, not to "put under a bushel." A sweet fountain cannot bring forth bitter waters, nor a good God, for his pleasure, awaken beings into consciousness to be forever miserable. Is Christ better than God? One per cent "that was; that out of the hills away" engaged his supreme attention until it was found, can he be proud of his percentage if God does anything less? "A wise man builds his house upon a rock," and a wise God will not create a devil that will finally overthrow his work. God is not bankrupt, so we may not look for thistles from his planting, but may expect "figs." Allow him time to finish his work.

Our life is a spark of divinity; and divinity cannot be lost. "An eye for an eye," did not come from God. A wise God, in order to destroy sin, would not destroy all sinners but eight, and leave sin just where it was before. He is working by a wiser rule. If God wanted to forgive sin, he could do it without the tragedy of killing his son. If all the Jews are to be forgiven and saved with-

out repentance (see the eleventh of Romans), and God is just, we are as good as a Jew.

These are a few of the ten thousand reasons to show us the world, as a world, has been hypnotized into a good deal of error and misunderstanding. All that makes us differ is our heredity, and our proofs; some of them are fallacious.

Now turn the tables to the positive side. I cannot be healthy without obeying physical law. I must eat and assimilate food; you cannot eat for me. To be learned I must study and digest the various products of science; you cannot do my work. To be spiritually developed I must obey the spiritual law; I must live the life; and no one can do this for me. The spirit is a receptacle and record of our whole life. We print the volume of this existence within ourselves.

A bad record will give pain, and a good record will bring joy. You ask me what of the bad record? It must be corrected through the life, just as it was made. If you have wandered from the road, retrace your steps.

The objection to this view is, we see people die who are still making a bad record. In such cases one of two contingencies must occur. The necessary correction must be made, and in the next life proper teaching must be given and acted upon to supply deficiencies. If it should be that the mind cannot be brought to that teachable point there, they must return to this side of life to have further experience under more favorable circumstances. You remember the question how if any of us would build a house we would first sit down and count the cost; and the power and intelligence that originated our race counted the cost sufficiently well to finish it. We see by observation that instead of having character thrust upon us, we must choose it, and wisdom has made provision for every responsible case. In vain shall we try to crowd omnipotence down to our time limit and methods.

C. H. DOTY.

Juliana, Neb.

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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 respondents, that to give all equal bearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and with letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to 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 while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Henry Brunner: Q. A friend has gone into a trance or hypnotic sleep, saying as he entered it, he felt queer, and had a premonition that he should not wake again in ten years. It has been now four days. He sleeps, rises, moves around, but sleeps. As he awakes, although he drinks water, nothing, it is possible for him to remain without food for that time?

A. As we learn that this subject of trance has been intensely reading books on "Personal Magnetism," Hypnotism, Suggestive Therapeutics, etc., there can be but one conclusion, that he has become overworked, and his mental aberration has taken this peculiar form. In such a mental state with plethoric habit, he may prolong this fast for weeks, but not beyond a limited time of thirty-five days at most. As insane persons often refuse food, and will starve unless they are forced to partake of it, so this subject may refuse food until dying with starvation. His friends should guard him from this, not be alarmed by belief in his being in trance, hypnotized, or otherwise than suffering from overextension of the brain. For this he should be treated, and will recover. Yet having struck the fancy that he is asleep, he may adhere to the pretense for a long period of time.

D. A. Richardson: Q. I have sat regularly for state-writing and trumpet for three years and yet have not received the slightest mental benefit. Would you advise me to continue?

A. This correspondent shows remarkable perseverance, but his senses have not been held in conformity with the laws and conditions of control. To sit for any declared phase is certain to bring disappointment. If he will organize a circle by the rules given in Mediumship and Its Laws, he will receive manifestations such as, the conditions furnished will allow.

H. A. G.: Q. (1) How many Bibles are there?

(2) What is the difference between the Catholic and Protestant Bibles?

A. (1) The Hindus have the Vedas; The Persians the Shaster; The Chinese the Book of Kings; The Mohammedans Al Koran; The Christians the Old and New Testament.

(2) The Catholics church discourages reading of the Bible by the laity, and strictly forbids their reading the Protestant Scriptures. The version it allows is of course translated and revised for the church's benefit, and intensely Catholic.

To place the Bible in the hands of the people was the great effort of Luther. He made the first translation into German, of the New Testament (1522), and with the help of others the Old. The perfection of translation of the English Bible has been of slow growth. John Wickliffe in 1384 made the first. Tyndall made a better translation and was burned at the stake therefore. His work was finished by Coverdale in 1535. The Calvinists published a "Geneva Bible," and in 1568 there was issued the "Bishop's Bible," the "authorized version." In 1611 King James' version was published and has ever since maintained its position. The recent attempts to displace it by new translations have failed. For it the much-quoted passages are put in plain modern English they lose all their charms. In 1610 the Catholics in England published the "Douay Bible," prepared for Catholic use. The reason assigned by the Catholic church for not encouraging the reading of the Bible by the laity, is, granting the premises, strictly logical and praiseworthy. An infinite God has given the Book as an infinite revelation to man. Man is finite and cannot understand such an infinite revelation. To attempt to do so would lead to misunderstanding, confusion and the ruin of his soul. But God through St. Peter, endorsed by Jesus Christ, has given the priesthood this infinite discernment to explain this revelation to the laity. Hence the latter's attempt to gain understanding is at great peril and they should always consult the priests and accept their word as from God. To make the matter more mysterious, the Bible of the priests is in Latin, as are the services.

B. Cadwell: Q. Is there any reliable or satisfactory evidence of the existence of Jesus of Nazareth?

A. The Christian believer must rest

content with the evidences furnished by the New Testament, and any attempt to fortify his position by consulting pagan historians will lead him to disappointment. Or the value of evidences furnished by the Bible this question does not rest upon to speak; whatever it is it must be accepted as absolutely exhaustive. It is true pagan authors have been quoted, but the best biblical scholars now doubt or boldly declare the passages which have been so eagerly quoted, forged and interpolated. The mention in Josephus is too transparent to need comment. The historian Pliny, born C. E. 62, as well as Tacitus, and Celsus if they wrote at all of the Jews, wrote from hearsay—the talk of the Christians, and Tacitus, on whom the greatest reliance has been placed, wrote in the second century and hence from hearsay. The brief mention he makes has been shown to be interpolated by some copyist who made the change to suit his own views. The letter of Abgarus to Christ, and the reply, maintained to be by the head of the church for a long time, are declared forgeries by the Catholic leaders.

The Decretals, which were second in authority to the Bible, were declared to be the work of early councils from the birth of Christ to A. C. 498, both Catholic and Protestant critics unite in calling them forgeries. There was no history of this early period. The most vigorous of the heretical Christian sects, did not believe that Christ was a personality, and the hottest controversies were held over this dogma.

Of the church fathers, Origen A. D. 254, the only scholar the Eastern Christian church can claim, was one of, if not the greatest, after years of labor for Christianity he renounced it and returned to the noble Greek philosophy. In his numerous writings in favor of Christianity he makes no allusion to Christ as a man—Christ was the truth. The same may be said of all the early Christian writers; not a new fact, not a saying of the master is to be found in their pages.

Of this great world-event, the birth, life and death of a God, fraught with the most momentous consequences to mankind, all the pages of the contemporary Roman historians there is not a line of mention. Such are the facts, and the investigator must draw his own conclusions. The question so far from being "settled," in the affirmative, remains to test the faith of its believers to the utmost limit.

J. W. D., Cal.: Q. (1) Is it not proved beyond question that the Pentateuch was written by Moses?

(2) Are not the events there recorded confirmed by profane history?

(1) Theological scholar of any standing affirms that Moses wrote the Pentateuch. On the contrary these books were written at brief intervals of time by different authors. They are among the earliest compositions of the Semitic people. No one knows by whom they were written, or can guess within thousands of years of the time. (2) There is not a line in profane history confirming the events recorded in the "Books of Moses." Their acceptance must rest absolutely and entirely on the internal evidence they furnish.

C. H. M.: Q. Is Spiritualism a knowledge or belief?

A. Spiritualism has for its fundamental object to give knowledge of the future and past existence. It may be a belief—a faith with those who are willing to accept it in that manner, or—absolute knowledge by those who study it as a science.

Maple Dell Camp, O.

We are still having a good time at Maple Dell Camp. Our attendance is increasing each week. The weather most settled and good health at the camp, and all seem happy, not a discord. Our president has recovered from his attack of rheumatism, and is lively as some of our younger men; is everywhere, wanted, and manages to get there, and with a smile and a cheering word.

We are only saddened by the loss of one of our number passing out who had long been a sufferer, but was with us for a few days, and was so happy, but she will now dwell with our camp in the spirit.

Passed to spirit life, our sister, Mrs. Olive A. Becher, after much suffering. She was laid to rest on last Sunday by the Eastern Star order, of which she was a member. She leaves one son to mourn her, the husband having gone before.

We have a state convention the last of the month that will bring many from a distance, and we hope for a flow of spiritual blessing.

E. A. RATHBUN.

Clinton Camp, Iowa.

The annual election of officers of the M. V. A. occurred at Mt. Pleasant, Ia. Clinton, Iowa, August 15. The following officers were elected: President, W. F. Peck; vice-president, Emma J. Knowles; secretary, Mollie B. Anderson, Clarksville, Mo. Trustees, W. M. Kellogg and Max Hoffmann.

Many plans are contemplated for the improvement of the camp, among them the use of electric lights which, I believe, is insured for next year. I wish to say a word for our new secretary. She is a lady of marked ability and will undoubtedly carry on the business with enterprise and success. I hope all interested will uphold her hands and make the work both pleasant and easy for her.

Our attendance is about the same as usual. Our gate receipts show this without a doubt. We have had only one fair Sunday, which has made those days dull to what they usually are.

STELLA A. PISK, Sec'y.

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FEELING, AND ETHICS.

Conditions Necessary to the Advancement of Spiritualism.

It may seem presumptuous to affirm that the basic fact of Ethics, as a science, is ignored. As analogous, the time was when the mass of mankind were just as sure of the existence and set every twenty-four hours, as they were of anything. They thought they had actual demonstration of the fact; but now we know that they did not know. The ancients made a distinction between the stars and the planets. Copernicus formulated the movement of the latter; Galileo demonstrated it, and supposed their orbits were circular; but Kepler discovered that they were ellipses, and after nearly twenty years of laborious effort, he declared his three planetary laws; and yet, astronomy was no science, and could not be until Newton discovered the laws of attraction and motion which were modes of the operation of forces. The idea of force as the cause of phenomena was never given to the law of attraction. It was then seen that phenomena were the result of a force acting on matter. By this law, all the movements of the planets and their satellites were explained, and planetary astronomy became a possible science.

During the Middle Ages, the mass of mankind—even the philosophers—accepted the idea that all matter consisted of four elements—earth, air, fire and water; and great expectations arose as to the benefits that could be obtained by their combination and transmutation. Gold would become plentiful; the elixir of life, to preserve perpetual youth, could be discovered by some combination, and the philosopher's stone, which would make gold, would make one wise. The philosophers wrestled with these problems for hundreds of years, when one Dr. Priestley discovered oxygen—something which they had never dreamed of, which proved to be a mighty agent and knocked all theories and schemes into so many absurdities. Then was discovered another force—chemical affinity. Oxygen, uniting with hydrogen, formed a definite proportion, formed water. Having discovered the law of this force, chemistry was made a possible science.

We have a theory accepted by the mass of mankind, that knowledge is the product of all human activities—the guide and director of all human affairs. This is the ethical analogue—the geocentric theory and alchemy being the mechanical analogue.

In early times of our history there were two systems of philosophy—the Ionic and the Eleatic—that flourished before the time of Socrates. When he gave them a careful study he pronounced them sophistries. Abandoning these, he began to study human nature by observing the conduct of men.

He went into the streets of Athens and began to interrogate the people. By skillful analysis, he showed them that their answers were erroneous, and their ideas absurd. Thus he went from one to another, all day long. After a while he became conspicuous, and attracted thinkers and investigators.

He said: "To know the good and not to do it, is akin to madness." He thought the good could be acquired, and he called it knowledge, which afterward he called virtue. This is a word that he could analyze, and he did it: thus, Virtue in itself has four elements—(1) piety, (2) justice, (3) courage, (4) temperance.

It will be seen that these are states of feeling—not knowledge, though he did not see the distinction between a feeling and an idea. The latter is the consciousness of the conception of an idea which can be true or false—far more likely the latter and the former (feeling) is always real, though that which arouses it may be unreal.

Socrates' analysis of virtue contains the basic element of ethics (feeling), but as he did not write, his disciples, notably Plato, after his death, undertook to set forth his teachings in writing. By either they did not understand his analysis of virtue or they ignored it. Plato was full of theories and airy visions; his own cogitations suited him better than the teachings of his master, though ostensibly embodying them. He went off on a tangent and elaborated his own conceptions; and thus the basic element of ethics was lost to the world.

The question that puzzled Socrates was, What is good? He felt the good himself, and acted accordingly. He thought that all men should seek the good. He did not realize that feeling the good could only give rise to good conduct. Why did not all men seek the good? What he overlooked was that feeling is a force, and that human conduct is the result of its action. The laws of human conduct were not discovered; therefore, ethics as a science was impossible.

The great mass of mankind still accept the theory that knowledge is power. This theory being false, serves as a complete barrier to the science of ethics, just as the geocentric theory and alchemy were barriers to astronomy and chemistry and their allied sciences.

The feelings are not acquired, de novo. The germs of them are innate. They cannot be developed by an appeal to the intellect, or by reason, or by the acquisition of knowledge. It is only by their due exercise that they are developed, unfolded and cultured. Knowledge has no effect on them. It is only instrumental in devising and applying means for the gratification of that feeling, and that feeling can be employed, or can be employed; and an effort made to gratify them is human conduct.

Feeling is a force that moves to human conduct. The mode of its action is natural law. It is in the nature of a desire, aversion, spiritual of conjugal love of justice; love of a paternal, philanthropic parental, fraternal, patriotic, love, love of approbation; passion; anger, revenge, jealousy, or envy, ambition, hunger, thirst, and all other sensations, pleasant and painful; and the like. These combine in innumerable ways, and when very intensely active they act singly, presenting every conceivable form and aspect of activity.

Since man's feelings differ, their conduct differs accordingly; but in the duct differences and conscious, they main, being self-interest, the conflicts and struggles that characterize our civilization. We can now see why ethics, so-called, remains in a speculative, chaotic condition. Man's feelings, opinions and beliefs become anomalies, and man can change them without a corresponding change of feeling. So long as we feel that knowledge is the prime, causal factor in human activities, and consequently the producing cause of human conduct, we must necessarily fall in the solution of life's problems. The cart cannot pull the horse; the effect cannot produce the cause; but so long as we persist in regarding knowledge as the producing cause of voluntary, rational activity, we certainly must fail.

In a recent article in The Progressive Thinker it closes with: "Intelligence is the Saviour of Man and the Joy of Heaven."

Let us analyze this statement. Intelligence is from the Latin, *intus*, within, and *lego*, to collect. It may be defined as notice, information collected and communicated. Knowledge of things distant or before unknown. It is always external to us, while feeling is always internal. Intelligence saves. It may be a force, or it may be an act; it must save from something which it dreads; therefore it must be feeling. These attributes make it an entity; for that which can act, desire, and will, is an entity. For good, it comes to be an entity. For evil, it has been defined, and says: "You are evil; this is intelligence to me, and gives me joy. He gathered that intelligence. It did not exist prior to the decision. Certain things rise to it which cause it to rise, in a condition which affords no means of enjoyment. That means enables me to gratify my feelings, hence the joy. It is the cognition of means that I can employ as means of enjoyment. It is nothing more—nothing less. If the writer had said, 'Intelligence is a means instrumental in saving man, and enables him to rejoice in heaven,' he would have expressed a truth. As for the joy, I would rather have it myself.

Now, here is the same appearance that made a man say, hundreds of years ago, "The sun rises; I know it does," but he did not know it; and the other fellow to say "The four elements of matter are earth, air, fire and water, and know it these four elements," at he did not see them. "Intelligence is the savior of man and the joy of heaven," says the modern thinker, but intelligence can neither feel, think, nor act. Our good, earnest friend says so because it appears so to him.

This subject is of such vast, incalculable importance to mankind that the apathy and indifference manifested in it, haunts me continually; and it appears strange that so little attention is given to it. We all cannot devote to rapid advancement of our glorious philosophy. Able writers and speakers explain it. It is as clear and evident as the golden rule. Why is it not accepted more generally? Why is not the golden rule generally practiced? Because people do not want to. Well, they do not want Spiritualism, here intelligence is as clear as can be, and the intelligence is not wanted. The brightest pupil of Socrates was Alcibiades. His intelligence did not save him from disgrace and ruin. The intelligence of the great philosopher, Bacon, whom Byron pronounced "The wisest and meekest of mankind," did not save him. Lucifer, who ate the forbidden fruit, could not stay in heaven. Intelligence seems a poor savior.

"Three armed is he who hath his quarrel just." He who has Truth for his support need not fear. I am like the fabled lamb on the wall who rallied at the wolf. "It is the wall that speaks," replied the wolf. I have conversed with a number of writers, and have seen again, and in but a single instance have my statements been controverted. Under the cloud of this great misconception, namely, that knowledge is the guide and director of all human affairs, the great body of the people can make no more rapid advance in Spiritualism than if being done. Knowledge deals with means for the attainment of ends which are not before it. Knowledge is not a rubber stamp, but a guide. Where there is no deed or other feeling, there would be no need of intelligence; for there would be no motive to act; and there could be no motive without means, the devising and applying of which is the use of intelligence. While we wait for the exercise of the will we are robbing him of his moral agents, because the moral agent is feeling, and feeling is a matter of intelligence. The moral agent is a matter of feeling. The agency is not free; it is determined by the character of the feeling.

Recently attended an exhibition of physical spirit manifestations through the mediumship of Anna Eva Fay, in Kansas City, in the presence of an audience of about 2,000 people. I was particular to notice the state of feeling manifested by the assemblage of spectators, and was not disappointed. Nervous drew them to this exhibition, just as they would be drawn to an exhibition of a sleight-of-hand performance. A committee of three men chosen by the audience was on the stage of the theater to detect any fraud. A handkerchief taken from one of the committee, after being magnetized by the medium, was thrown on the floor in a heap. Miss Fay stepped away some ten feet and commanded the handkerchief to come to her. It immediately came, and was held in her hand. They moved to her, not leaving the floor, and keeping time with the music. This feat brought out a tremendous applause and great hilarity.

The significance of it? Not one in a hundred ever thought of it, judging by its effects on the assembly. It was fun; it was a wonder; it was a novelty; it was all. A wooden-bottomed chair with a small piece of board and a nail, was placed in the cabinet with Miss Fay and a committee man. Soon strokes like those of a hammer driving a nail, were heard, and instantly the chair was brought out with the board nailed to it. Well, that was curious; that was all there was to it. No one seemed to think what it meant.

The conduct of a people is a reflex of their mental condition—an outward expression of the indwelling spirit. There is a force, a conscious, persistent desire to enjoy, to be happy. If the desire be good, the act to which it gives rise will be good. If the desire be evil, the act will be bad. This is a prompted by it will be bad. This is a fundamental law of human conduct. It is as follows: Man employs every means in his power, and pursues every desire, and he follows the law of the unconscious. A man buys a farm or ranch. He may buy a gold mine. He buys a gold mine, and it turns out to be a sand lot, if he chooses to furnish water, the wilderness is sure to blossom as the rose. So in the quietest times, there is always the wild, throbbing beat of speculative impulse. That is California.

W. P. PHELON, M. D.
San Francisco, Cal.

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DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

While every successive issue of The Progressive Thinker is a gem, there are occasional jewels with unequalled brilliancy. Among the best named, to a stranger in a strange land, comes No. 664. The feuilleton article of that paper, entitled "Mercy and Spirituality," cannot be bettered, and the make-up of the whole paper is in alignment and harmonious. It is a curious thing, that there is but one of a kind, on the earth at the same time. Nor do we forget that the paper and its incomparable editor are one.

Like bees upon the clover, so have the Knights of Pythias, claiming for themselves that mutual friendship which would dare to die for another, come and gone. It is no difficulty for San Francisco, the mistress of the Western Sea, to hospitably entertain anywhere from 10,000 to 75,000 visitors and not feel very much crowded. Give us a week's notice and we'll feed half the continent. They can sleep out of doors without any discomfort. The K. of P. are made up of the bone and sinew of the country, which keep the business and educational faculties of all kinds constantly in motion. The great majority of them are thus the typical American citizen. There are two points of criticism, appearing to one knowing nothing of the interior workings. One is the overshadowing of military drill in Hardee's tactics, with the dominant physical this must always be. There are always enough cultivate. For the horrors of war, in the nurseries, why should we, even in an amper, at war, add to them. The other criticism is, they do not admit ladies to any but a morganatic membership. They have a fenced-off corner for themselves and are Rathbone Sisters. I do not favor any movement, in this age of the world, that does not admit both man and woman on an equal footing. The illumination of the city was the first thus far attempted. The electricians who have the matter in charge, are evidently not averse to learning from experience. The State at large has no need to blush for the artistic and lavish way in which the freedom of the city was offered to these companions and friends. No unseemly overt act stained the record of their visit.

The one thing that has thrilled the whole city with horror, was the sudden passing of Clara Fair and his wife. It is but a short time since the settlement of the Fair estate, which has been in litigation for years, withdrew a rich plum from the lawyer's grasp. But once more the heavens are darkened, as the heirs of money are once again flying thither, with their backs sharpened by experience, to seize what the law may permit of the wealth of the multi-millionaires concerned in the fight. The "Fair Estate" has come to be synonymous with a plucked bird or a description. To one unaccustomed to automobile sport, it seems almost suicidal to drive a machine of that kind at the rate of 75 miles an hour, with only a rubber tire between the rider and death. But they have paid the penalty. The suffering and needy have lost a staunch and generous benefactor in Mrs. Fair. The city of San Francisco has been bereft, in Mr. Fair, of a hand ever ready and open for all public improvements.

A little earthquake called on us, and left its card. It was one of the rolling kind. As it was here only fifteen seconds, we hardly knew it had come, before it had gone. The disturbing thing, about an earthquake is, we can never tell how long it may choose to abide with us. The longer it stays, the more unendurable it becomes. Captain George Walrand, of Denver, Colorado, is in this city, seeking by rest and quiet to woo back the health and strength which overwork and the strain of business have robbed him of. Nervous prostration flows glibly from the tongue; but it is not so easy to meet and overcome, no matter how strong our wills may be. The Captain's friends are everywhere and all desire for him a speedy and complete return to health.

The sounds and signs from our summer camps, begin to tell in tones not to be misunderstood, that our various workers who have been doing "year man's service" in the various fields of labor, are seriously thinking of an early return to their homes and the renewal of incessant, unstinted labor in behalf of the cause we love so truly and so tenderly. It is to be hoped that the restful change of the summer will bring them back to us, with renewed life and forceful vigor.

There is one thing that seems strange to a newcomer in this state. It is the almost universal devotion of all classes to the fateful decision of Chance. It comes straight enough, too, for the old mining days were almost entirely devoid of any scientific knowledge of where one might expect to find the metal whose yellow tinge the golden poppy, the flower emblem of California. Not being able to work out the problem of where it might be found, by the use of the factors of geological formation, there remained but one other way, the personal searching or prospecting. This, too, was as uncertain as the turn of a card. A poor man may play, and fabulously rich to-morrow, or the reverse. But the conditions of the chances have tinged the business of the whole country. There are more rash, rank, speculative movements, more mad, more reckless, more desperate, than there are in any other part of the Union. A man buys a farm or ranch. He may buy a gold mine. He buys a gold mine, and it turns out to be a sand lot, if he chooses to furnish water, the wilderness is sure to blossom as the rose. So in the quietest times, there is always the wild, throbbing beat of speculative impulse. That is California.

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