

The Path of Life, though hard to climb,
Yet leads to Heaven above,
Its track is evermore sublime,
Gemmed by the stars of love.

A Fine Lecture by Mrs. M. T. Longley Next Week

Though chilling clouds may hover round,
And darken all with gloom,
The sunny hill is brightly crowned
With lily buds of bloom.

Do Not Depend Upon Others for Your Spiritual Reading This Winter, But Take a Wide Awake Paper.

The Progressive Thinker.

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Here and Hereafter.

BY CHARLES DAWBARN.

CHAPTER SECOND.—ENERGY.

We must not lose sight of the important fact that energy is never latent. It may be a trifle less demonstrative at one time than another, but the essence of the unit is motion. So units come, and units go in their eternal play, their unions and disunions becoming what we call experiences. But about this time our dear friend the scientist begins to get into trouble. He has learned his lesson of motion. He has followed it with his five senses. He has then invented senses that can follow that movement after he himself grows blind. The motion of the units in the flame of a candle, posing as heat, his manufactured sense will record at a distance of a mile and a half. That is the true fairy tale told by Langley's wonderful bolometer. He thus learns that at least up to that point the heat movement of the units is going on in precise- ly the same manner as when he sensed them with his eye a few inches away, or with his thermometer at a distance of a foot or two. He assumes, he guesses that it thus goes on forever. But his own recorded experiences are against him, for Nature every now and then changes her molecular groupings.

The scientist counts her heart beats, takes her temperature, and gives the form a name. He catches and bottles hydrogen and oxygen, and grows very learned about the size and movement of their units. But in a moment, when he just happens to mix two of those gases, he has discovered SOMETHING with not the slightest resemblance to a gas, so he calls it "water." He has not the shadow of an idea why certain proportions of hydrogen and oxygen make water but as they always do it, he prefers to call it LAW, instead of Intelligence, and lets it go at that.

He now settles down to study water, and gets along swimmingly. He puts in heat, and he takes it out again, when he discovers that his progress is blocked at both ends. He has lost his water at a certain temperature either way. He finds this a critical point, meaning about it. All he knows is that he has got ice at one end of his scale, and steam at the other. His water has vanished from sight and touch. Once a he declares it LAW in big capitals, and of course, Intelligence has nothing to do with it.

The ice is his master. The more he shivers with cold the harder it gets. But he is lord and master of the steam, and reduces it to slavery. Presently he finds that at another of these "critical points" it, too, vanishes. He tells us it has become gaseous, perhaps electricity. He sadly acknowledges that he cannot follow it further, either with or without his instruments. Surely this should be a lesson in humility. But it isn't.

We have been taking a simple illustration of just two gases, and their behavior under changing conditions. Now we will return to our little red hot planet, with its surrounding steam, gases and ether, each and all composed of units, or corpuscles if the student prefers the new word. Let us once again recall that Intelligence rules so clearly and unmistakably that the scientist calls it LAW. There are certain conditions of energy, and myriads of "critical points" as graded classes in Nature's every day school. And you know nothing about the class above you till you get there.

We are not going to follow the planets' history step by step. Intelligence is perpetually adapting herself to changes; and every form discovers what that means. But now we begin to enter the region which is a desert to the scientist and his instruments.

The earliest molecular gatherings evidently evolve either backwards or forwards with equal facility. It is just oxygen and hydrogen into water, and back again. Quite simple so far, and nothing to make a fuss about. But when the gathering units, inspired by energy, give Intelligence a little more play what we call "elements" appear. The units have blended into known and unknown gases, and at "critical points" have solidified into forms the scientist can't take to pieces and analyze. He finds, however, that he can imitate Nature to a certain extent. He can send those forms back into gases, or put them to use as they are, and blend them to suit his whims. But presently Nature reaches another of her "critical points," and these blended units take another step forward, instead of backward.

The scientist has to accept a critical point without explanation. He can straddle it, but he can't go through it. So when a speck appears on the rock or in the water, and, as it were, beckons other units to come and be eaten, he shouts "behold LIFE," and assumes that LIFE was evolved out of the gas and water blends that were there before. But at that critical point, INTELLIGENCE has got a new hold, and comes a little more to the front. Her rule is law as much as ever, but in sunshine and shadow, heat and cold, liquid and solid within limits, she is feeling her way upward and onward, and at every step getting further from her last "critical point."

We now begin to see something of what this last change means. We always had energy expressing itself by movement of the unit. In the crystal that energy manifests in the molecules by inviting visitors to come and build upon it. But in the new speck the unit passes right on into the outside itself, before it goes to work. The attraction is called "hunger" and the effect is labeled "assimilation." It is noted as a "life process" but not even guessed by the scientist as the work of the INTELLIGENCE which we have traced at every step doing its work in its own way as conditions have permitted.

It is now we perceive the tremendous

progress that has been gained in, or by this last step. The new born speck, instead of waiting for something to turn up, moves on its slow way, and the friendly attraction of the past has become now capture by force or stratagem. We recognize "will" as present, but we remember that it was always there, for Intelligence without will is an impossibility. There is, of course, an evolved capability of expression, but the same eternal Intelligence.

Something more has happened. Creation is further from its base. At first combine your gases and you have water. Decompose your water and you are back to your gases. With rock and crystal a step forward and a step back would seem to complete the round. But now a new factor has appeared, and must be taken into account. The blend of molecules have evolved a will; that is to say, Intelligence, hidden before, can now be seen and felt, and must be taken into account in any and every change. When you would go back to first principles you have to decompose not merely solidified gases, but their evolved will. It may be possible, but most assuredly it has become difficult. The decomposition is dealing not only with substance and energy, but with Intelligence so active that it has become "will." It is true there is no brain in sight, nor likely to be for evolutionary reasons, but "will" is there, and it is absurd to attempt to explain it as polar attractions and repulsions. These attractions and repulsions are themselves but tools for the use of Intelligence. Evolution is itself but an increased manifestation of Intelligence, just as retrogression is a lesser manifestation of Intelligence. So what will we venture to call the "creative base" is further away at each step of evolution.

Let us come in contact with a remarkable feature of the Creative Intelligence. Like the bowler of to-day, it throws its ball from the base every time, although the discharge becomes more powerful, and the distance covered is much further as the game proceeds. The individual life, and its potentials are all included when it leaves the place within limits unmarked by a "critical point." The change we mark from amoeba to man has been so gradual that even the scientist can't place his finger on his instrument on any spot where Intelligence changed her base, under different conditions and rules. Yet a very different game has been evolved by Intelligence and his co-workers.

We marked the "critical point" where form first becomes a psychological expression of Intelligence. It was as tremendous a change as that from gas to water, save that the form remained the same, to mortal eye. This time it was an invisible SOMETHING we call "will" claiming and exhibiting a limited control of form—limited at first—but with growing power, for it was Intelligence wielding evolution. She was playing a higher game though the players remained the same old Cosmic companions.

Here we stop to take issue with the Science of to-day, at least as represented by Carl Snyder and his ilk. They have marked and recorded certain processes, and left Intelligence out of their study, at least as a factor in the game. To them substance and energy can be either weighed, measured or recorded, and sometimes analyzed. When they suddenly discover an Intelligence present which is not capable of being expressed by polarization or chemical attraction they proceed to assume, and teach that substance and energy have not only married but become parents of a child, which they are willing to call Intelligence. So there was a time—a moment if you please—when with Nature for nurse, the baby was born. Of course it was a "critical point," a very critical point indeed, but a little different from the former critical points. The new was blended with the old, and Nature was continuing her little game with the same shaped ball, and even the same raw materials. Something was changed and something was added, so the scientist enrolled the change under the heading of Psychology. Once again we assert nothing had come into existence, or even into expression, that was not there from the beginning as the Cosmic partner we call Intelligence.

Still the scientist blocks the way. He cannot realize that it is the same old game as played by Nature from the beginning. She just pitches her psychological ball an inch or two further than before. Of course he recognizes the fact, and proceeds both to study and teach it, but he declares the game is ended. His own senses and his invented senses have followed the game so far, but it would be ridiculous to suppose that scientific manhood does not cap creation. The being who can make an instrument that will measure the heat of a candle 7,000 feet away, and who has found out what stars are made of, is, of course, Nature's ultimate.

(To be continued.)

There is nothing so likely to produce peace as to be well prepared to meet the enemy.—Washington.

The smaller the drink, the clearer the head and the cooler the blood, which are great benefits in temper and business.—William Penn.

Everyone of his opinions appears to himself to be written with sunbeams.—Watts.

Whatever situation in life you over wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it.—Shenstone.

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 733.)

Martha could endure it no longer. Without lighting her tallow candle which stood upon the rude table she undressed and went to bed unmindful of the fact that she had eaten no supper. She was not afraid, for she knew no one would harm her. There were family tents all about, and the occupants were for the most part honest, hard-working farmers with their wives and children, and they were not of a class to molest a helpless girl.

Martha heard through the stillness of the damp night air, the voice of the preacher shouting to his congregation. He took for his text, "Come ye out from among them, and be ye separate," and he emphasized the fact he had obeyed the command. Picnics, fairs, parties, pleasures and pastimes of all descriptions, he denounced as snares of the devil, but the height of his eloquence he poured upon the women. Feathers, flowers, ruffles, ribbons and laces were but factors in the devil's scheme to lure the soul to destruction. "It is not posies you need but camp-fire," he shouted; "not camphire (camphor) but camp-fire."

After the preacher had exhausted himself, there was a general prayer meeting, but Martha heard little more than the shrieks and groans. About midnight the women who occupied that portion of the tent adjoining Martha's returned and were much talking. The old woman who had been dozing by the stove awoke, and wanted to know all about the meeting.

"How did you like Brother Higdon tonight?" she asked.

He just gave the women fits," said one; "told them that they must be meek and obey their husbands and all that."

"I did not like him one bit," said another decidedly.

"You know what the apostle Paul said," came from two or three meek-looking little women.

"I know," replied the decided one, "but Paul owned up that he said some things that the Lord didn't tell him to, and I believe what he said about women was one of them, but of course he wouldn't own it."

As near as Martha could judge this view of things was received favorably. They then began discussing the prayer meeting; and it seemed that religious fervor had run high during the evening. Several women had taken the flowers from their bonnets and the rings from their fingers. Some had been converted and several had lost their strength. Among the latter was one young woman who arose to speak with an infant some three months old clasped in her arms. She had spoken but a few words before she began to sway. A friend near-by took the baby from its mother's arms, and the poor young woman fell heavily to the ground. Her husband sprang toward her with outstretched arms, but one of the clergymen had stepped between him and his prostrate wife, and said sternly, "Don't you touch her! Don't you dare touch her!" The young man meekly withdrew and the meeting proceeded. All this and much more Martha listened to.

At last one of the women asked, "Where's that Weston girl?"

"She went home with her folks," was the prompt reply from another.

"She ought to have been here to-night," said one of the women, who earlier in the evening had stripped her bonnet of its flowers. I don't know but she is all right, but when I was converted the converts used to make a good deal of noise, and I haven't heard her make any."

"I don't like the girl," said another, "she looks and acts just like a Spiritualist medium I used to see up home—always seems to be feeling something way off somewhere. Mediums are witches, I believe, and you know what God commanded his people to do with them."

"Nonsense!" said the decided one who had so recently settled the "woman question." "The Weston girl is just as good as any girl on this campground, or I lose my guess. It's time we were all in bed."

With that sensible remark she set the example by starting, and in a short time silence reigned.

All night Martha lay thinking and staring into the darkness. Every time she thought of the young preacher and the scene in the tent, her cheeks would burn with indignation and she would exclaim to herself, "And he is a married man and a minister, and I thought he was so good!"

Martha had been reared in almost nun-like seclusion, and was wholly ignorant of what the world calls "society," but she came of a long line of honorable ancestry whose ideas of morality were as stern and unyielding as the hills of their native land. Narrow-minded they might have been, but they were honest and honorable. The more Martha tried to solve the questions which arose in her mind, the deeper she became involved. All her old doubts returned in full force, and many inconsistencies in the religion she was supposed to believe arose for her to contend with.

Just as it began to grow light a little she heard two distinct raps upon the board roof over her head and a voice— the same voice she had often heard— again said to her, "Peace, child, peace."

A feeling of restfulness came over her and she slept until the encampment was astir. Martha then arose and looked out after eating a few mouthfuls of food, erept out of the tent unobserved and made her way to the carriage drive. She had not long to wait for the little black horse came briskly up to the gateway.

"Father, I want to go home," said Martha. "Please let me go now."

Mr. Weston looked surprised and inquired, "What is the matter, Martha? Are you sick?"

"I am sick of staying here. Please, father, let me go home," she said pleadingly.

"What's all this?" said a sharp voice near by. Looking around Martha saw one of the elders, a sharp-featured, gloom-faced man who looked as if he had not laughed for forty years of his life, and had done his best to restrain his fellow-believers. He now approached Martha and eying her with stern displeasure, said: "So you want to run away from your duty, do you? Quench not the spirit lest it depart from you forever. Beware how you trifle with the spirit of God, for there is a sin

which will never be forgiven." Then turning to Mr. Weston, he said: "If that was my girl, Brother Weston, she would strip off her furbelows—glancing at the ribbon which Martha wore at her throat and waist—and stay on this ground and confess her sins and give in her testimony with the elect."

Mr. Weston pushed back his hat and rubbed his head.

"Father!" said Martha in such an intense tone of voice that Mr. Weston glanced at his daughter quickly. "Come on," he said, holding out his hand, and in another moment they were trotting along the willow-fringed, stony road leading home. When they drove up to their own gate they were met by Mrs. Weston. Her high, narrow forehead was wrinkled and her thin frame seemed to be quivering with some great emotion, and, as her husband jocosely remarked, her mouth was tied in a bow knot under her chin.

The moment the horse stopped she burst out: "Well, this is a pretty piece of business, I should think, making me put up all that victuals and then you come lugging it all back this time of day. Martha Weston, I thought you had experienced religion. I guess you'll have to get another dose, runnin' away from meetin' in this way."

Martha, without speaking, passed by her mother and went into the house. Here a surprise awaited her, for the moment she entered, a middle-aged woman clad in deep mourning, came forward to meet her. Martha knew her aunt had buried her only son but a few weeks before, but she was not prepared to see so great a change in her. In the white-faced, big-eyed woman before her Martha could see hardly a trace of the bright, happy, fun-loving aunt she had always known.

"Oh, Aunt Laura!" said Martha, without another word she threw her arms about her aunt and burst into tears. Probably it was the best thing she could have done, for it strengthened the bond of sympathy between the two, a bond destined never to be dissolved. After supper that evening, Mr. Weston went and sat down beside his sister, and after some preliminary hemming, began the subject of religion. Mrs. Gray listened quietly to what her brother had to say, but showed no interest. At last he concluded his remarks with, "I trust, Laura, that you will one day sit down with Abraham, Isaac and Jacob in the kingdom of God."

"No, Silas," replied his sister, "I have no such hope or desire. I may think me very wicked, but I will never go to any heaven where my boy cannot go. He was as good a boy as ever called a woman mother, but he did not believe in the Bible or Christ as a savior, and according to your religion he is a lost sinner. I have searched the Bible carefully, and I cannot find in it any hope for him."

Here Mrs. Gray began to sob. Mrs. Weston went up to her sister-in-law and said kindly: "Don't, Laura. Your duty is to look after your own salvation. You thought your boy was unconscious for a good while before he died, but he might not have been, and you do not know what thoughts he might have had. He might have asked the Lord to save him, and perhaps you'll yet find him among the saved."

Mrs. Gray sobbed impatiently, and turning to her brother, said, "Sarah does not believe one word of that, neither do you, Silas Weston."

Mr. Weston hitched his chair un- easily. "I dunno," he said. "I think it's safe to leave him in the Lord's hands."

"You would not feel so complacent about it if you had died in such a way," rejoined his sister.

The next morning Mr. Weston, with his wife and son went to the camp-meet-

ing, leaving Mrs. Gray and Martha alone for the day. After the morning's work was done, Mrs. Gray picked up "The Coming Conflagration," which lay open upon the table, and began reading, but she soon threw the paper from her. "It is terrible," she exclaimed with a shudder. "Talk about the joy of saints arising to meet their Lord, when their friends and neighbors have got to be burned by this same Lord just because they do not believe just so and so. Oh! I wish I could know the truth. I tell you, Martha, this is just killing me, and I cannot bear it much longer."

Martha looked distressed, and after a moment's silence, said: "You know, auntie, that some people who believe the Bible do not believe in hell or the burning of the wicked at the judgment day."

"I know, child, but all this is in the Bible, and that is not all. I tell you, Martha, if the Bible is to be believed, God has done and has ordered done, things that no enlightened nation at the present time would countenance for a day, and yet we are told he is the same God yesterday, to-day and forever. It seems to me when human beings get more civilized and more merciful than their God, they had better get a new one."

Martha sat silent for some time, then she said: "I believe half the people claiming to have so much religion are not one bit better than many who do not profess to have any."

"Certainly they are not," said Mrs. Gray. "I found that out long ago; but then it is not a question of goodness, but of belief. It is through faith salvation comes."

"Oh, yes, I know," said Martha, "when it comes to salvation, kindness and good works, and a sunny nature count for nothing; it is the one who believes that gets saved from the wrath to come. I heard one sermon that I never have forgotten. It was from the words, 'If any man has not the spirit of Christ, he is none of his.' Elder Reams said that was too plain to be misunderstood, and he said that whoever had the spirit of Christ would bear the fruits of the spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith and temperance, and no matter how much anyone professed, if they did not produce these fruits they would not be saved."

Mrs. Gray smiled as she answered: "That is equivalent to saying that whoever does produce the fruits will be saved. I have no desire to undermine your religious belief, Martha, especially as I have nothing to offer in return, but years ago I lived in the family with an out and out infidel. He did not try to skulk out of it by taking some other name, either. He was an honest, hard-working man, and I never knew a gentler, kinder man in my life, and his wife told me that during the ten years of their married life she had never known him to get angry or fretful, and he certainly practiced temperance in all things. I remember asking him one day if he never got mad, and he said he had a habit when he felt himself growing angry, of thinking how he would feel about the matter if he was out in the ocean drowning, and that always calmed him."

"That's like Uncle Ezra," said Martha, laughing. "He says when he begins to get 'riled' he always imagines that George Washington is standing by, looking at him, and he says it works 'fust rate.'"

"Well, you can see for yourself, Martha, that it does not depend upon the Lord, but upon one's own self. If we are determined to conquer ourselves we will, but at times it helps to get the mind off of something new—it matters little what."

(To be continued.)

A NEW PLAN

To Oppose the Roman Catholic Church.

To the Editor:—Noting the incident relating to P. A. Seguin, in your paper of Nov. 28, it seems to me there should be some kind of organization of Free-thinkers which could on occasion resist the encroachments of this church, all over the world. The A. P. A. is dead, and as it was never much in effect but a bolt to a political kite, I do not know that it is very much to be regretted.

There is no use expecting any efficient bar to the Roman church among the Protestants, as they are nearly all women. All the men who have any backbone have left the Protestant churches, so the only effectual opposition that can be expected must come from the Free-thinkers, and it seems to me a society, secret, fraternal and beneficial, could be formed among the Free-thinkers, and if properly organized would in time grow to be a power to be reckoned with by all enemies of free speech, were they Catholic, Protestant or Mormon.

I have proposed this time and again among materialists and others; they all say it is a good idea, but no one seems to be able to get a move on. The Free-thinkers in France have the credit of harrowing the old Roman church in their country. The Bohemian Free-thinkers have almost nullified the influence of the church among that nationality. Why not the Free-thinkers of the whole world unite in a brotherly organization which would form a basis of co-operation against all the enemies of free-thought and free speech?

Properly organized it would slowly spread over the whole earth, and in time become strong enough to wipe out both physical and mental opposition to progress.

The Free-thinkers of France have, I am told, organized among young boys under 20, an order called the Sons of the Coast, and have had the honor to earn the wrath of the church for their success in operating against it among young people. Why not us? Who has the brains to organize such a society in a simple yet efficient form, building for future more than for immediate growth. I have a small sum of money to help launch it.

An article in the last copy of The Progressive Thinker, in reference to attacks on the public school by the Roman Catholic church suggests that there is work out for such an organization from the start. The Junior Order American Mechanics is a society in the east getting up to protect the public schools, but it insists on the Bible in the schools, and has other marks of the Protestant priests to make it objectionable to Free-thinkers; but it may furnish us an idea. I wish something could be started along this line. Is it not practical? Such a society could affiliate with the Bohemian Free-thinkers, the German Free-thinkers society, and other societies, but should be broad enough to admit all the half-fledged Free-thinkers (on probation if need be), and make them by degrees full fledged.

It might arouse less antagonism and so be more effective in influencing public opinion, if it were not known as a distinctly Free-thinkers' society, but have the protection of the public schools and also free speech and free thought as their main object.

My idea would be a society with the dignity and weight of Freemasonry, to combine all the fighting, blood among Free-thinkers into one order that would form a basis for political action. Press work and lobby work, a central order to watch and combat all the foes of free thought, but especially the Roman church. Am I right, or am I "nutty?"

W. O. PURVIS.

Plankinton Hotel, Milwaukee, Wis.

NOT ALL A DREAM.

Is life only a beautiful dream,
Where the dreamer dreams on and on?

Or are the glories realized
In dreamland's happy home?

"Would seem in vain were this life
If only a dream it be,
And the silver barques built in sleep
Would never sail eternity's sea.

Life is a golden reality,
Through which the soul is gently led,
And by the living waters
The dreamers all are fed.

MRS. E. L. WELLS.

Houston, Texas.

of our time are fried foods, pastry, baking minerals and adulterants."

Why not prohibit these so as to keep people from getting sick?

I am fully satisfied that not one one-thousandth of the sin, pain, sorrow, evil, sickness and degradation in this country is caused by the use or abuse of intoxicants.

Prohibitionists make the mistake the Roman Catholic church has made. They substitute the law of force for the law of love, and I am sorry to see that the trend of Protestantism is rapidly in the same direction. Every man's actions and life should be regulated from within in his own soul, and not from without.

I affirm, therefore, in conclusion, that prohibition is false in philosophy and harmful to the best interests of society as well as contrary to the plain example of Christ and the teachings of the Bible. It usurps the individual prerogative of self-control and transforms man into an automaton, a cringing slave. Only through freedom as nature gives it to us, can virtue of the highest type be acquired.

Knowledge is the only true remedy for all vice and crime. So long as the effects of an evil are limited to the perpetrator himself, legislation has nothing to do with it.

S. J. BROWNSON, M. D.
Elkins, Ark.

I have seen too much of the past—to take many fears for the future. (As for myself, I long ago ceased to walk the floor.—Henry Watterson.

Different View-Points.—The Cosmo-Psychical Vs. the Individualistic View of Evil.

This article is suggested by the position taken by S. D. Bishop on "Human Rights," in No. 723, and "The Liquor Traffic," by P. C. Mills, in 721 of The Progressive Thinker. These writers take the individualistic view of sin, depravity and evil in the world. They represent a large, intelligent and conscientious body of people.

On the other hand, in my discussion of these questions, representing, as I believe, the more advanced scientific opinion, and especially looking at the whole subject from the standpoint of evolution, and being equally as conscientious, I have honestly arrived at a very different conclusion concerning the matter.

First, I will present an epitome of my views concerning the existence of evil from my cosmo-psychical standpoint. Then by way of an application of the principle, answer the main arguments of my critics.

Pope uttered an inspired truth when he said:

"All are but parts of one stupendous whole,
Whose body's nature is and God the soul."

Evolution being true, from all we know of nature in its broadest sense, evil is not a unique phenomenon, confined to man alone and the result of an accident, but a great fact which has existed in one form or another from eternity, and is subject to the great law above mentioned.

Prof. LeConte well proves that it exists in the form of physical evil in the animal kingdom. Throughout all that realm, struggle with an inimical environment, resulting in the survival of the strongest, the swiftest and the most cunning, is the rule. This struggle may have seemed evil to the individual at the time, but it was certainly necessary to that progressive elevation

which culminated in the higher being called man; hence looking back upon it from our viewpoint, we cannot regard it as evil.

The same argument applies to physical evil in the human realm. We seem to be surrounded with an evil environment against which one must constantly struggle or perish. Heat, cold, tempests, floods, volcanoes, venomous reptiles, etc., are all about us.

Our only remedy is knowledge of nature's laws.

But without this necessity for struggle and knowledge we certainly could not emerge out of animality and into the higher humanity.

Now, shall we call that evil which is a necessary condition of our progress to a higher plane of life? It may seem to be, but really is not. IT IS GOOD IN DISGUISE.

Now look at organic evil—disease in all its hideous and infinitely diversified forms, include, all the results of intoxication if you will. But suppose after ages spent in obtaining knowledge concerning the causes and applying it to its eradication, can one look back from our elevated standpoint, at physical perfection, and call that evil which is certainly the necessary condition of our elevation? We cannot. It is again only good in disguise.

So moral evil, perhaps the most hideous form of all evil, that of which all previous forms are but forecasts, may in accordance with this great law, be regarded as a necessary step in our spiritual elevation.

"Either God is not all-good, or else not all-wise, or else not all-powerful, or else there is no God."

So said many of our vicer fathers as they stood before this greatest problem of the ages.

But evolution teaches us that knowledge of, and conformity to, the laws of the moral and spiritual universe, will

eventually enable us to completely overcome moral evil.

Happiness is not the goal of humanity. Virtue is a virtue that is, the full, complete, harmonious development of all our mental faculties and bodily powers in perfect correlation with our environments.

Evil, then, is the necessary condition of all progress, especially moral and spiritual progress. It is a part of nature and must exist. From a philosophic viewpoint they are not good or evil. They are only higher or lower. All evil consists in the dominance of the lower over the higher; all good in the temperate use of the lower by the higher. The stronger the lower is the better, if it is only held in subjection," says LeConte. The higher is the natural order of growth from the lower.

So from the cosmo-psychical point of view, Pope again was right when he said, "Whatever is, is right. What we call evil, is necessarily incidental to our liberty, our intelligence, and our spirituality as human beings."

Drunkenness is an evil so-called, deeply deplored by all, but as I showed in a former article, an inevitable result of the working of nature's process for the formation of character.

It, therefore, seems plain to me that a logical application of the doctrine of evolution to the solution of the problem of evil, will satisfactorily answer all the arguments of my critics. They look at the liquor traffic from one standpoint, I from another, so we come to different conclusions. Whenever and wherever liquor is mentioned they seem to be unable to think of anything but the drunkard. "The business of the liquor dealer," says Bishop, "is making drunkards." How untrue is this assertion. His business, like all others, is to get a living, make money. The millions who use liquor temperately, and the physicians who use them medicinally, re-

sent this as an insult.

The U. S. Dispensary, which embodies science and is gaged for nearly 150,000 physicians, is of about the same value in the world; in a great measure the only true diffusible stimulant in the world; of the highest value in low fevers."

An article so universally used and so valuable is sure to be abused; but to stop its use because of its abuse is nothing more than an expedient for the weak and diseased. To establish prohibition as a principle among men in general would be to degrade the race and remove all incentives to a moral growth. How foolish the parent who would remove everything the child should use or play with out of its reach. Wisdom says leave the articles in their accustomed place and teach the child their proper use.

"Horse stealing," says Mr. Mills, "what of it?" I answer: We expect law to prohibit crime, but we look to it to only regulate matters that do not involve crime, but contain only risk under certain conditions. Certainly the selling or drinking of liquor is not a crime. Legislative regulation is all that a thing not vicious in itself but which may readily be abused, needs.

"The saloon-never made a Huxley or a Spencer." No, nor did the Dark Ages with its prohibitory laws and inquisitorial devices either. But the liberty, the abuse of which results in drunkenness and other vices, did. Of course the drunkard should avoid every form of alcoholic drink, but I deny that a prescription for a sick man should be made a bill of fare for the well. Those who advocate prohibition in order to keep men from becoming drunkards, should, to be consistent, prescribe the dyspeptic diet for the well, in order to keep men from becoming dyspeptics.

The chief chemist of our government, at Washington, says: "The great evils

Our Foremost Thinkers.

We take great pleasure in introducing to the readers of The Progressive Thinker, Mr. W. J. Colville, one who stands high as an author and lecturer. His answers to questions, on the rostrum, and his lectures and improvisations, place him in the very front ranks among the intellectual Stars of our Cause, and his views will be carefully considered. His opinions on the ordinary Developing Circle will create a profound impression. Mr. Colville's present address is Room 11, Flood Building, Market street, San Francisco, Cal., where he can be addressed for engagements.

Our answer to that pathetic query is not far to seek, and it is a very blunt and decisive one. If you do not accept a theory of life which would bring you inexpressible peace and consolation did you accept it, you can not be reaping the advantages of entertaining a glorious faith and do not share.

The afflictions of those who are called "possessed" or "obsessed" are very real to those who experience them, and the victims of painful delusions should, in most cases be very gently dealt with, though there are some instances where only the most heroic mental treatment has proved to be of great avail.

Mental treatment of a sound, logical person is gratifyingly effective. The sufferer from her demented state and who was truly grateful, but believers in her obsession coolly said that suggestive treatment had removed an evil spirit from her and certainly if such had been the cause and suggestion of the right sort would still have been effective. The only facts in the case are these: Mental healers who accomplish the best results in all such cases of extraordinary mental aberration, have no belief in evil spirits, and consequently can have no fear of them; not admitting the existence of the haunting influence of evil spirits or practices, any act bordering upon exorcism or exorcism, but they do need a powerful hand in the gratifying process of strengthening a patient's weak and dormant will, and dispossessing the minds of the afflicted of the power of the unseen or of their malignant enemies on earth.

"A man's foes are they of his own household," and "no one can do me an injury but myself," are two of the strongest and wisest sayings upon the subject of obsession with evil spirits.

very existence they may have totally ignored, but we can readily imagine the hideous babel of confused noises which would soon ensue. [Discord is musicless insanity, and there cannot be harmony where two or more performers are struggling to play different tunes at the same time upon the same instrument.

"The name is legion, for we are many," is a good text for believers in adverse demoniacal possession to reflect upon most carefully. The most violent onsets of insanity are often due to nothing but confusion, therefore the most effective remedy for demonic all forms is to provide for the needs of the mind.

...adherence to a theory which reverts to the old-fashioned devil, or something very similar, to its former place in human belief, and thereby plays directly into the hands of the most relentless enemies of Spiritualism. All such actions are "destructive principle in nature," and the "annihilation of the finally impenitent" should be left to benighted believers in almost infinite folly, but who have no place in the creed of those who acknowledge "Infinite Intelligence" in their accepted Declaration of Principles. But though we are relentless foes of the idea of essentially wicked spirits, we thoroughly endorse the wise saying

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A New Locality for Heaven and Hell.

Rev. W. A. Freeman, a Baptist preacher, has put the knowledge of the sun gained by astronomers to a useful purpose. He says there is no doubt that the sun spots are openings into hell, and the bright surface is the abode of the blessed. There it will be handy for the saints to stand on the yawning edges of the craters forming the spots and look down into the fiery abyss and see their dearest friends and relatives suffering infinite torture!

Hot enough for a hell? Aye, hotter than the incandescent electric current of ten thousand volts! Hot enough not only to melt iron and platinum but disintegrate them into vapor! When ministers of the gospel, supposedly having received a fair education supplemented by a few years in a theological college, stand up in their pulpits and put forward such rot as truth, and the "evangelists" use the same to scare the susceptible at revivals, their hearers are excusable if they run after any old thing that comes along, claiming divine authority. Here lies the secret of the success of such dabble humbugs and insane cranks as Dowdle. The matter with Rev. Freeman is that he is ignorant. If he had studied the nature of the sun thoroughly, he would have known better than to speak himself an ignoramus.

He obtained a smattering of knowledge, and at once made theological use of it.

The trouble with his hearers, that they patiently receive such nonsense as truth, is that they are more ignorant than their pastor.

Talk about the necessity of Pratt institutes to educate spiritual scientists in raising the standard of intelligence of the college bred church exponents.

All that Rev. Freeman knows about the sun spots he has gathered from some sensational newspaper article, written by a penny-a-liner, who evolved a good share from imagination.

Darwin and Wallace labored their life-time in the study of evolution. Any preacher at a little church at a county four corners, can obliterate the whole theory, and prove God began making the universe early Monday morning and finished the job Saturday night, pronounced it O. K., and rested up on Sunday!

At the most deplorable part of the affair is that his church members are so saturated with superstition, that although they know better, will congratulate each other in the rare gifts of learning and eloquence of their seven-by-nine minister.

Mission Work.

W. A. Spicer, secretary of the foreign missions of the Seventh Day Adventists, inadvertently gave a glimpse, an inside view, of the facts in mission work. He has resided in India several years, and speaks from knowledge. He says:

"The heathen man is not necessarily ignorant. In the universities of India are men learning western ideas, western customs, but still they cling to their idols. The customs of the country are such that the old religious teaching is upheld longer after the men know there is doubt as to the truths. After the Hindu is baptized even his mother cannot take a glass of water from his hand, believing thereby she would be polluted."

It has been so constantly repeated, that the heathen were poor, benighted souls, ignorant and brutal, that it passes unquestioned when the contribution box for heathen missions comes round.

Is it conferring a favor on a people to convert them to a religion, which causes such absolute separation of near and distant relatives, and breaks up all the old customs of domestic life? What if missionaries from India should attempt the same work, in this country?

Helen Gould's Bible Prizes.

Resulting from the ban of the Roman Catholic church placed by the Rev. T. J. Marley on her class of 300 girls at Lyndhurst, Miss Helen Gould has offered \$750 in prizes to be awarded for the best essays on the double topic, "The Origin and the History of the Version of the Bible Approved by the Roman Catholic Church" and "The Origin and History of the American Revised Version of the English Bible."

As set forth by the Milwaukee Free Press, this competition will be open to the world, and the offer is made through the bible teachers' training school, organized by the regents of the University of the State of New York.

Four hundred dollars will be given the writer of the best essay, \$250 for the second best, and \$100 for the third.

Ever since she was a child Miss Gould has had a sewing class in Lyndhurst. At an annual party, given the class by Miss Gould a few weeks ago sandwiches were served. As it happened to be on Friday, the Rev. Father Barley was most disturbed, because children of Roman Catholic families were permitted to break the rule of the church relating to the eating of meat.

Notice was served on the clergyman that in future scriptures would be read before the class, and attention was called to this by Miss Gould, who wrote:

"The church you represent discourages the reading of scriptures or the Bible."

Father Barley replied, denying the allegation, but adding: "But the Roman Catholic church does not allow to reading the Protestant version, which goes back only to the days of Henry VIII of England, and was then got up for obvious reasons."

Miss Gould now adds another word to the controversy by writing through her secretary to Dr. W. W. White, president of the Bible Teachers' School: "It is strange that any one acquainted with ordinary facts in history could make such a statement concerning the versions of the Bible."

So Miss Gould has decided to offer prizes for the best essays regarding the origin and history of the two versions of the Bible.

Dr. White expressed the opinion that the offer made by Miss Gould would do more to stimulate the study of the Bible than any other thing that has happened in recent years.

"In case Roman Catholics will consent to take part in the contest," said Dr. White, "their members certainly will be added to the committee. It is my idea the length of the essays should be limited to 5,000 words. The conditions of the contest will be made public as soon as possible."

Here is an opportunity for some distinguished Spiritualist to gain renown by winning a prize of \$400. A work of this kind will be greatly in demand. Miss Gould is a lady with a national reputation. She is a philanthropist at heart, and in an unpretentious manner is doing a vast amount of good.

Outgrown the Old Idea of Hell.

By no means. It is constantly repeated that with the coming of greater enlightenment the old, dark and damnable ideas of future punishment were outgrown, and would never more arise.

It appears that the Catholics hold to the old belief, with unchanging tenacity. The Rt. Reverend Challowers has a book just out in which he submits some points of good Catholicism. This is the consoling picture he draws of the fate of the damned:

"Ah, what a gloomy misery it must then be to be chained down to a bed of fire and brimstone, not for ten years, but for ten thousand times ten, but for as many hundred thousand millions of ages as there are drops of water in the ocean, atoms in the air, or in a word, for an immense eternity. . . . Nor shall the length of time insure these wretches to the evils which they suffer, so as to make them the more supportable. . . . After millions of ages, their torments shall be as fresh and their feelings of them the same as on the first day."

And then swelling with consciousness of his greatness he exclaims: "How much we are indebted to God for having called us to the true faith, preferable to so many millions whom he has left behind in darkness and in the shadows of death."

What is the purpose of all this indescribable torture? Punishment is to deter from crime, or to reform the criminal. Here there is no thought of reform. It has one only object, to gratify the vindictive cruelty of the merciless tyrant who supposedly sits on the throne of the universe! It gives the priests the means of holding the minds of men in the thrall of superstition, and abject slavery.

And for what crime are these spirits given immortality for the purpose that their torture may be everlasting? They did not say they believed the impossible. They know more than the priests. They were honest and true to their convictions. Giordano Bruno is there, because he taught that there were more worlds in space than this earth; Socrates and Plato and all the ancient philosophers, because they lived before Christ made the atoning sacrifice, or if later did not accept it; all the scientists, men and thinkers, leaders in thought, under anathema of the church, on all this assembly God is wreaking his unquenchable vengeance!

And the saved! They who are shouting his praise, and exclaiming at his merciful justice in not making hell any worse!

LAST SUMMER AND NEXT.

The rose that bloomed last summer is dead.
Last summer is over-past;
The songs have been sung, the tears have been shed,
And have vanished and gone with the things that have fled.

No matter, dear, if love only last.
The rose that is budding will bloom again,
Another summer is near;
Tears may be bitter, but songs will be gay.

We fear not to meet whatever we may,
If love will stay with us, dear.
—Miller Purvis.

"Love-Sex-Immortality" By Dr. W. P. Paelon. For sale at this office. Price 25 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hues. A fancy, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice material in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

A GIRL SEES HEAVEN IN HER TRANCES.

Mary Kidder, Aged Fourteen, Astonishes Michigan City by Revelations—Brings Word of the Dead—Gives Correct Information Concerning Persons Whom She Never Saw—Angels Move Without Wings—Additional Facts.

Kalamazoo, Mich.—Mary A. Kidder, aged fourteen, has startled this city by her revelations of celestial regions.

Hundreds of people have visited the girl at her home in the southeastern part of the city and have been wrought to a state of excitement by messages from the dead and revelations of the future.

The girl falls into one to three trances a day, during which time, she says, she is in heaven, where angels speak about her and reveal to her the past and the future. Miss Kidder has startled persons by describing things that happened fifty years ago. She tells of departed persons who were unknown to her, and brings messages to the living. Her descriptions of heaven and the inhabitants of the celestial region are most vivid. She foretells the details of her own death and that of her father and mother. In an interview recently she said: "I can't tell just what the sensation is like; I can't tell when the trances are coming. It just strikes me suddenly. I lose control of my body and seem to be carried up—up to an almost unimaginable height."

"The air seems soft and fans my face. I fly through the clouds and then suddenly I know I am in heaven. About me stretches a great city, but there are no houses nor streets. Beautiful white-robed angels are singing and talking and sailing through the air. I am fascinated through two immense, white, pearly gates, and then the whole beauty of the place is before me."

Angels Have No Wings.
"Colors of every hue and description are seen in the music which I ever heard are on every side. I seem to know all the persons there and they come to me and talk. It all seems so strange to me. The angels tell me their names and when I come back here and repeat them and describe what I have seen, I find the living relatives of the angels here and they look at me and wonder."

"No words can describe what heaven really is. I try to cry out my joy, but I find I can move neither hand nor foot. One of the spirits told me that when I died I would be free to move just as they do. I cannot understand how they pass through the air. They have no wings."

"I have just had a vision," said Mrs. J. M. Willey, one day lately, as she awakened suddenly from a restless sleep, at Portland, Oregon. For months she had suffered from tuberculosis. The best physicians had been employed, and everything possible had been done to restore her to health, but for the past few weeks the doctors have expected the end to come at any time.

Two weeks ago her little 4-year-old daughter, Mary, was taken dangerously ill with spinal meningitis. As the mother watched last Wednesday night, a strange light was in her eyes, and her wasted features looked brighter. She knew that she might pass away at any time, but she called her husband to her side.

"I will not go now," she said. "I will wait for Mary. Mary and I will soon go together."

Late Sunday night the child closed its eyes forever, and early yesterday morning the mother's soul passed away.

Since Wednesday the mother has told her friends that she was going with her child.

Sunday evening all was quiet in the bedroom when the mother's voice aroused them.

"Wait, Mary, I'm going with you," she said, softly, as she attempted to raise herself, and look at the child. Even at that moment the child's life must have passed away, for a little later its body was found to be cold and lifeless.

"I will soon join Mary," she told her husband, as she called him to her side. All through the night she grew weaker and weaker, and died quietly about 7 o'clock yesterday morning.

She HAD A VISION.

Obsession ASSUMED TO BE A FIXED FACT.

I am more than gratified as to the stand you have taken in giving to the world the truths of not only the results of hypnosis, but the facts concerning the character of the spirits who have the knowledge and power to use hypnosis, either for good or evil purposes, the results ever depending upon the character and design of the user.

Bread is life-sustaining, but I could be smothered with it. Water is a necessity, but I could be drowned with it, and so with every other thing. It can be made to serve as a blessing, or a curse.

I have been sadly touched by the condition of the obsessed lady referred to in your issue of Dec. 5, on page three, under the heading, "A Most Pitiable Case," wherein the writer quotes from a letter received from a husband regarding how his wife was controlled by a spirit assuming to be Abraham Lincoln, but has now been so hypnotized as to become insane. I desire the address of that husband and wife, as I have no doubt she can be relieved by Dr. Lane, of Boston, for I know of a lady he took from the insane asylum who is to-day a well woman in Boston.

I went to see the lady who was advertised in The Progressive Thinker as desiring help, on Rhodes avenue, and found her removed to an orthodox home.

HE SEPARATES THE SOUL FROM THE BODY.

Dr. Albert Sarak Count de Dos Orizant, who recently attracted notice at the Planters' Hotel, St. Louis, has created considerable discussion in Washington, D. C., by some of his wonderful feats.

Dr. Sarak, who is about fifty years of age, says his father was a Thibetan and his mother a French marquis. As a child he declares he was initiated into the mysteries of his strange faith, and now he claims to be in constant communication with his superior, the Grand Lama.

The theory of reincarnation, one of the most recent in the religion, if it can be so-called, which he is an exponent, he believes, will soon be recognized by all people. He claims to be a sort of missionary, and as such has visited European capitals and many of the cities of South America.

Separates Soul and Body.
He lays claim to the power of dispatching his spirit to the astral plane, thus allowing him to read the future. This alleged separation of the soul from the body is performed while in a sort of trance, the air of the room being made heavy with incense and filled with strains of soft music. It is an exemplification, he says, of the power of mind over matter, concentration of thought being the motive power.

Every night, he says, his soul visits the mysterious city of Lhasa, whose sacred precincts no stranger has ever penetrated. It is said, and talks with the masters of his faith.

For those who go to consult him, Dr. Sarak goes into this trance-like state and while apparently unconscious tells them of their future. At these times his voice seems to come from a long distance and his speech is slow and distinct. He is a master of fourteen languages, but his English is so imperfect that he prefers to use French or Spanish when giving these seances.

Puzzled French Scientists.
At a demonstration in Paris, several years ago, he says, he baffled the French scientists who came expecting to find him either a clever hypnotist or a charlatan. He explained to them, he says, that "vital force" could be consciously directed by one who understood it. To prove his statement he asked one of the most skeptical professors to come forward and hold above his head what was admitted to be a perfect piece of plate glass about two feet square.

Dr. Sarak stood several feet away, he says, and concentrated his mind upon the glass, which in a very few minutes broke into a thousand pieces in the professor's hand.

At this same meeting he says he hypnotized and made rigid a huge cobra that crawled out of the cage and came toward him at a word of command.

Beautiful Spanish Wife.
Those who receive invitations to his house for one of the occasional "evenings" are greeted by his Spanish wife. When her husband appears she introduces him and then devotes herself to the guests until he is ready to talk to them of his belief.

At all these affairs Dr. Sarak wears a long robe of white satin, heavily embroidered with gold, and which contrasts with a costume which contrasts with his black hair and beard. After his talk he goes into the state in which he says he divides the thoughts of those present and reads the future.

HE SAYS THAT HIS INNER VISION KNOWS NO BOUNDARIES.

He says that his inner vision knows no boundaries, and is usually able to be unfolded in order to "prove" to the unbelievers that there is no trick.

Paints Blindfolded.

He once played a game of dominoes in which the usual rules of the game were observed, and usually he could list read around the numbers of the dominoes before touching them and turning them over, there would have been a strong suspicion that he was playing the game haphazard. At the end of the game he turned to a guest to whom he had previously given a folded slip of paper. The guest passed the paper about the room and every one read the score of the game.

"I read the outcome in the astral plane," said Dr. Sarak.

Later the same evening, the doctor, still blindfolded, painted a moonlight scene on a canvas 18x36 inches. His hand was steady, and he could be heard to hold his slip of the edge, in eight minutes the work was finished and presented to one of the guests.

Light From "Vital Force."
Then he lit a cigarette with the "vital force." One of the men held the cigarette in an ordinary drinking glass at some distance from the doctor. He concentrated himself on it, and after several moments a tiny flame sprang from the end, and it burned steadily.

The cause of his belief, however, which has caused the most comment and is the least "occult," is his faith in what he believes is to be the unusual destiny of his child, the little 5-year-old Augustus.

Doctor De Sarak says that the soul of his adopted son has been reincarnated in the child, and is a leader of the people in his school in him.

The child is an exceptionally beautiful and winning boy, with nothing of the prodigy about him unless it be his voice, which is full and exquisite.

Augustus occupies the place of honor at each of the meetings and banquets. He is always in the company of either his mother or father, even when asleep.

The Public Schools.
President Eliot, of Harvard, in an article in the "Atlantic," on the public schools of the United States, does not make religious instruction one of the objects of our school system. It is to teach:

"Family love, respect for law and public order, love of freedom and reverence for truth and righteousness."

This is the true, broad, American idea on which the public schools rest. That it remains undisturbed on this basis should be the undeviating effort of every one calling himself an American citizen, for here is the only safeguard to free institutions.

But the Catholic church thinks differently. It believes religious instruction should be first, and better the child grow into a man ignorant of everything else, rather than not be fully instructed in the precepts of its religion. For this end, it has established nearly 4,000 parochial schools, with a million of pupils. Not that the public schools do not give able instruction, for they are far better than the parochial, but they are godless, and to have the Catholic creed taught the children, the great expense is incurred by the parents at the command of the priests.

The New York Sun prophetically says the future "becomes a very serious question for political discussion."

Most assuredly it will, for the great power of the press is being utilized, and some of the leading journals, controlled by Catholic influence, or owned by members of the church, have begun a crusade of abuse, there to undermine public confidence and pave the way to the bold assertion of their rights to share the public school funds.

Judaism and Christianity.
The difference between Judaism and Christianity was discussed by Dr. Emil G. Hirsch before his congregation in Temple Israel, recently, showing why the Jew cannot change his Judaism for Christianity. He said:

"Religion is a force to make men better in the world to-day. The world is a stage and we are the actors. God is the stage manager. We must fill it with melody or discord. We must consecrate it not to a future world, but to present good. War and pain are from within and we, in this world, must live out the best there is in us."

"With the Christians the most of you would say religion is a method to win the favor of God, a scheme of salvation. For most men religion emphasizes otherworldliness."

"For the Jew immortality is of no importance. We have no right to affirm or deny it. Judaism tries to give men a true understanding of this life. Judaism is this worldliness."

I am well aware that this has been much forgotten. Some of my colleagues are more at home in the heavenly Jerusalem than they are in the streets of Chicago. They act as agents and sell tickets to the heavenly Jerusalem so that all you have to do is to tear off the coupons from station to station. Christianity starts with a wrong assumption. Suffering and sin are not interchangeable terms. We must be worthy, but we need not be happy in the ordinary sense. The standard is within, that of self-respect. The usual attitude makes God say: 'In this world you have suffered and have been bad, therefore you shall get it worse in the next.' Where is the justice in this?"

"By this idea men make God a big policeman, with candles in one pocket and a sword in the other. To the good folk he hands out sweet chocolate, and makes the bad ones take the bitter, bitter medicine."

He said that he had once expected a reward loss of goodness. Refraining from committing a crime to keep out of the penitentiary is not an indication of your moral strength, but just the opposite. A good deed is its own reward. Therefore, Judaism has never made another world.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound; price \$1.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this office.

"Discovery of a Lost Trail" By Chas. B. Newcomb. Excellent in spiritual suggestions. Cloth, \$1.50. For sale at this office.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture." By twenty physicians and specialists. Edited by Albert Turner. Of especial interest and value. For sale at this office. Price \$1.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. C. Peckham, M. D., M. A., Ph. D. Price \$1.

VAIN WARFARE.

Attempts Made Fifty Years Ago to Wipe Out Spiritualism.

The attempts in a few years last past by wise men to explain away or account for spirit manifestations on other than the spiritual hypothesis, are no better than similar efforts made by vice versa fifty years ago. All such attempts are failures, for they fail to fit the facts. Some folks thought the wise professors of that time (about 1853) had "explained all about the raps, and killed Spiritualism." Yet the opposition brought to bear against it did not retard its progress, nor win back its converts from their faith.

For purposes of comparison I will quote an extract from the History of Modern American Spiritualism, p. 121.

A. H. NICHOLAS.
Summerland, Cal.

Leaving all the small fry to the ignorant who have long since swept over their names, let us glance briefly at the efforts of those whose position in society entitled the world to expect from them something at least worthy of their names. To commence with those who assume to be the highest literary and scientific authorities on the subject, let us notice the work of Dr. C. Rogers, of Boston, who filled a volume of what he called "The Philosophy of Mysterious Agents, Human and Mundane." In strict accordance with the title of his work, Dr. Rogers has favored us with a treatise so eminently mysterious that the only comprehensible idea we can gain from it is, that though the manifestations do actually occur, nevertheless they are not the work of spirits.

"Still, as somebody or something must be answerable for that power which has proceeded from turning a table to the turning upside down of a continent, Dr. Rogers gravely sanctions a theory which leaves the whole burden of the manifestations on the cerebrum, which is supposed somehow to act somewhat in the way described by one of his newspaper eulogists in a criticism on his work which reads as follows: 'He said that he thought that the revelations were not spiritual, but a cerebral automatic movement, depending for its development upon the idiosyncratic temperament of each individual, inspired through the spinal centres by a mundane process of electrized vitality acting upon every molecule of the system.'"

As this sentence includes a quotation from Dr. Rogers' book, it is not, claims to be a compendious definition of its meaning—it implies on the part of the writer a condition of lucidity to which few persons besides the Boston editor could arrive after attentively perusing the book. As an example of the effect produced by this occult work on less enlightened journalists, we quote a second criticism, which appeared in the Cincinnati Commercial:

"The only true and legitimate manner of accounting for the taps is the physiological defect of the membranous system. The obtuseness of the abdominal indicator causes the cartilaginous compressor to congregate into the diaphragm and depress the lungs into the flange. Now if the taps were caused by the vibration of the electricity from the extremities, the tympanum would also dissolve into spiritual excitement, and the orifices of the body would ferment and become identical with the pigmentation."

"A friend of ours who graduated with distinguished honors at one of the northern universities, says that he must dissent in toto from the idea that the depression of the duodenum into the flange could by any possibility cause the orifices of the body to ferment, and become identical with the pigmentation. He says the thing cannot be done, and after quoting several learned authorities on the subject, winds up the argument by the remark: 'The vibratory motion communicated to the tunica albuginea by the partition of the alveolar process, effectually disintegrates the cerebellum, and predisposes the patient to preternatural distension of the auricular membranes, which, in such cases, the rappings become painfully and distinctly audible.'"

"Now, whether this is, or is not so, we will not undertake to say, but will leave the whole matter in the hands of the learned savans, in the full confidence that little can be added to the above triumph and incontrovertible exposition."

"As if to compensate for the undue share which Dr. Rogers assigned to the cerebrum in turning the world upside down, Dr. Dods, another learned philosopher, came to the rescue, with a theory of equal lucidity, which accounted for all the mischief, by the automatic action of the cerebellum. Both gentlemen agreed that the nerve centers had something to do with it, but the particular way in which they acted, whether in conjunction with the cerebrum or the cerebellum, was precisely what constituted the cream of the mystery, and what neither of the learned doctors could explain."

"Unfortunately for the success of the back-brain theory of Dr. Dods, just as it was midway in its career, and seemed likely to divide the honors with the front brain theory of Dr. Rogers, the cerebellum advocate himself became a convert to Spiritualism, and by aid of his accomplished daughter, Miss Jeanie Dods, a medium of fine oratorical capacity, carried into the fold of the spiritual church a much larger number of converts than his 'back brain' theory had ever found readers."

MY MOTHER OVER THERE.

I can feel but little sadness when I think of passing over, For the thinking brings a vision of a bright opiate dream.

But the vision that relieves me of all worry and care Is the ever-present knowledge that my mother's over there.

I am conscious of her spirit at the threshold now and then, And I feel that she is waiting in some green and flow'ry glen.

For her children, with her spirit full of brightness, pure and fair, And I trouble not at going, for my mother's over there.

She once called me to existence from the great Eternal Whole, And I often hear her calling to her spirit home my soul.

GENERAL SURVEY.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor disclaims all responsibility for the views expressed in the articles, believing that the cause of truth can be best served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet it is no reason why they should be suppressed; yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WHITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a typewriter machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged, more or less; otherwise many items would be crowded out. Sometimes thirty lines of text cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. Correspondents who do not give the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Clara L. Stewart writes from Dun-
kirk, N. Y.: "I am on my way to El-
mira, N. Y., where I shall serve the
society the remainder of December. I
would like to hear from societies in this
locality that are in need of a speaker.
I can serve any that are near enough
to reach them between Sundays and
Thursdays, and would especially like
to arrange for January. I spoke in San-
dusky Sunday evening."

Ellen Foster writes from Ogden,
Utah: "I like the paper better than any
other paper I have read on Spiritual-
ism. Her husband has been a medium
for a long time and she can see no bad
effects therefrom. She thinks the dis-
cussion on The Great Psychological
Crime will do good."

W. Lynch writes from Toledo, Ohio:
"At the annual election for our society,
just held, the following officers were
elected: President, Henry E. Dowd;
vice-president, Dr. W. O. Hoffman; sec-
retary and treasurer, Henry J. Hoffman.
Mrs. Marian Carpenter, of Detroit, has
just closed a very successful engage-
ment with our society. Mr. and Mrs.
Walk Ripley, of London, Eng., open an
engagement for the month of December,
to be followed by Mr. G. W. Brooks, of
Springfield, Ill. Mrs. Dr. Parker has
presented our society with a new piano.
Taking all things into consideration,
our society is on the high road to suc-
cess."

Corra H. Moore writes from Philadel-
phia, Pa.: "The Progressive Spiritual-
ists organized in this city, Oct. 1, 1903,
has been meeting with unusual success.
We have 150 members. Hundreds are
being turned away from our doors, the
hall not being large enough to accom-
modate the immense throngs."

A. W. Keller writes: "A violent social
and test circle will be held at the home
of Mr. and Mrs. J. W. 63rd
street on New Year's night, Jan. 1,
1904. A good programme will be pre-
sented. Good mediums will be present,
and refreshments served. A silver col-
lection will be taken. Everybody will
be welcome."

W. R. Cooper writes: "Tuesday even-
ing, Dec. 8, was the occasion of a most
delightful surprise. Mr. and Mrs. J. W.
Hill, of 320 Lafayette street, to cele-
brate the 28th anniversary of their mar-
riage. There could not have been a
more congenial gathering of friends,
everyone trying to outdo the other to
make the evening an enjoyable one
with music, songs, recitations and re-
freshments, about fifty were in at-
tendance. All were very much at-
tended. Mrs. Hill is doing good service in our
cause. Her lectures are both enter-
taining and uplifting, and her meetings
are well attended."

Dr. Beverly writes: "At Lakewood
Hall, corner 31st street and Indiana av-
enue, Thursday evening, Dec. 17, the
Spiritual Society will hold a
box party and dance. The program
has been prepared. A lunch will be
served with free tea and coffee. Booths
will be erected for different mediums
and palmists to give readings. Gypsies
in costume and Indian chiefs material-
ized, with many other attractions. All
will end with a merry dance. Tickets, 25
cents; 5 for one dollar. The program
will be a great success, and we
will be glad to make you welcome at
any time."

The Chicago Chronicle says: "Mary
A. Kiddle, of Kalamazoo, Mich., has
been going into trances for the last
week. She professes to have visited
heaven and to have conversed with
departed spirits. She has told persons
with whom she is not acquainted about
seeing dead relatives whom she did not
know and some who have never been in
Kalamazoo. Mary describes heaven
graphically. 'The trance just strikes
me suddenly,' she says. 'I lose control
of my body and seem to be carried up,
up, up, to an almost unimaginable
height. The air seems soft and has
my face. I fly through clouds and then
suddenly know I am in heaven. About
me stretches a great country, but there
are no houses or streets. Beautiful
white-robed angels are singing and talk-
ing and sailing through the air. I am
flushed through two immense white
pearly gates, and then the beauty of the
whole place is before me. Colors of ev-
ery description are seen and the most
beautiful music is heard on every side.
I seem to know all the people there and
they come to me and talk. A spirit told
me that when I died I would be free to
move just as they do. I cannot under-
stand how angels go through air. They
have no wings, neither do they walk.'"

Spirit Message to Mr. and Mrs. Wood-
man:—"We come in answer to your
kind letter. This is all new to us. We
have met Annie and all your children,
and we have wished to come and make
the promised visit. Now we can see
the pictures and meet your children
face to face. We thank you a thousand
times for the Progressive Thinker you
sent to us, and we can realize now
how grand it all is, and what a great
truth it represents. You should be

Take due notice that items for this
page in order to insure insertion must
contain the full name and address of the
writer. Otherwise they may be cast
into the waste basket.

proud of such bright and beautiful chil-
dren who come to your home and bring
sunshine by their presence. If our chil-
dren could only understand this, how
truly happy we would be. We will try
and influence them to appreciate The
Progressive Thinker now, which would
be a comfort to them. It was good of
you to think of us and write to us. We
are happy and we know now that this is
the true way. Oh! we regret that we
missed it so much in the mortal. You
have indeed helped us into the light,
and we hope to visit you in your home
some time, with your dear children. We
are with our loved ones. Your friends
are Mary and Henry Mason."

B. S. Fisher writes: "Dear old friend,
energetic, liberal, educative Progressive
Thinker, how any aggressive mind who
wishes to keep abreast of the times can
afford to do without you, I cannot under-
stand, and especially if they are Spirit-
ualists. Well, I am here at Alameda,
Cal. The rainy season is upon us. The
ground is growing so muddy. Buds are
swelling under the sheath of trees, and
out of doors this winter day it seems
like an Eastern day in early May; it is
fairly glorious! I have been lecturing
for the month of November for the First
Spiritual Union of San Jose, to good ad-
vantages. I hope to continue my labors
there again soon, after the state organ-
izer, A. F. Brown and wife, stir them up
for a short season. I should be pleased
to answer other calls in this state. My
address is 2232 Santa Clara avenue, Al-
ameda, Cal."

Mrs. W. A. Shawson writes from
Muskegon, Mich.: "I enclose a copy of
some notes I preserved a couple of
years ago. These lines were written at
the fourth sitting of my husband's
medium and myself. We started in to
simply sit quietly in the silence for
health, strength, or whatever might
come to us. I at once began to be im-
pressed with messages of the descrip-
tion, it being given to me so rapidly I
found my knowledge of shorthand of
great benefit in preserving them. As
this is in line with the 'higher medium-
ship,' the 'independent method,' etc., I
thought I would send it to you, believ-
ing this method to be much more valu-
able than the use of boards, tables, etc.,
in the home circle, as what we have
done often can certainly do, and the
mediums we were so wonderfully
cheering, strengthening and enlighten-
ing, I wish others might profit thereby."

Wanted, by the Church of Truth, of
Denver, Colo., a No. 1 speaker and me-
dium. Address the secretary, I. T.
Hart, 2011 Scott Place.

Mrs. J. A. Murtha writes that she will
serve the Englewood Spiritual Union,
528 West 63rd street, for the last three
Sundays evening of December, and has
the months of January and February
open for engagements, and would be
pleased to accept of societies with
open dates. The Progressive Thinker
takes great pleasure in recommending
Mrs. Murtha as a most remarkable me-
dium.

An extraordinary instance of "mul-
tiple personality," or "multiple con-
sciousness," in which a young girl at
different times in her life exhibited the
varying characters of a dozen persons,
is recorded by Dr. Albert Wilson, in the
Journal of Mental Science, of London,
Eng. The multiplicity of personalities
began, Dr. Wilson states, when the girl
was attacked with influenza and cere-
bral meningitis, at the age of 12 1/2
years. In the third week of the illness
she was delirious and maniacal, and
showed intense fear of imaginary
snakes (visual hallucinations). She
was mentally blind in that she could not
recognize people, yet a hand or any
crease in the counterpane became to
her a snake. In the fifth week recovery
set in and intelligence returned. In the
sixth week suddenly she developed into
a different personality. While in bed
Mrs. Hill, of 320 Lafayette street, to cele-
brate the 28th anniversary of their mar-
riage. There could not have been a
more congenial gathering of friends,
everyone trying to outdo the other to
make the evening an enjoyable one
with music, songs, recitations and re-
freshments, about fifty were in at-
tendance. All were very much at-
tended. Mrs. Hill is doing good service in our
cause. Her lectures are both enter-
taining and uplifting, and her meetings
are well attended."

The Church of the Psychic Forces
holds services at Wilcox Hall, corner
Chapman avenue and 43rd street, every
Sunday. Conference at 3 p. m. Lec-
tures at 8 p. m. The hall number is 361-
63 East 43rd street. Conducted by Mrs.
Isa Cleveland.

All letters for G. H. Brooks for the
next two weeks should be addressed to
Ashtabula, Ohio, care of General Del-
ivery. Mr. Brooks lectures there dur-
ing the last two Sundays of this month.

James Wallace writes: "I like your
paper, The Progressive Thinker, the
best of all I read. I am one of the many
who are waiting for Brother Jamieson
to explain the phenomena that come
through mediums outside of Spiritual-
ism."

Aug. Reht writes: "Dr. C. Wyman
was the speaker for the Society of
Spiritual Truth, 423 Clason avenue,
Brooklyn, N. Y., Sunday, Dec. 6. His
subject was Ancient Spiritualism,
which was well presented. Mr. Ras-
musson then gave a number of spirit
messages which held the closest atten-
tion of all present."

Mrs. LeSueur writes: "We wish to re-
mind our friends of more than the
Band of Harmony Bazaar taken place
Thursday afternoon and evening, Dec.
17. We shall have everything our
friends need for Christmas presents or
for themselves. We have some very
nice comfortable. Supper served at
six o'clock. Masonic Temple, room 512."

Secretary writes: "Clara E. Strong,
president of the Sunshine Club, holds
public services in Boston, Mass., as
follows: Morning circle, 11 o'clock; Sun-
day school, 12:30; afternoon and evening
services at 3 and 7:30. These
meetings are held every Sunday at Ar-
more Hall, 67 Warren street, Roxbury.
Every Tuesday and Friday evenings,
home circles are held at Room 420, 80
Huntington avenue. A cordial invita-
tion is given to all who live in Boston
attend. Progressive Thinkers for sale
at these meetings."

When writing for this paper
use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns
of The Progressive Thinker are for
sale at this office. Bear this in mind.

We go to press early Monday morn-
ing, hence communications intended for
current issue should reach this
office no later than the previous Satur-
day morning. Bear this in mind.

Prof. Lockwood, ranking first among
the great scientists, is now lecturing in
Philadelphia, Pa. One of his subjects
was, "Are the people ready for a Com-
mon Sense Religion?" This gave the
professor a splendid opportunity to show
up the "sorcery" of vicarious atone-
ment, and its precise similitude to the
pagan "sorcery" of human sacrifice for
the atonement of the sins of pagan na-
tions, from which Christians borrow the
idea. The Professor has recently had
six large charts made from cuts of the
interior brain tissues, showing dis-
tinctly the relations of the "projective,"
"commensural," and associative fibers of
the encephalon. He believes this to be
the greatest exposition of the possibili-
ties of human development and of the
range and capacities of mediumship
ever undertaken in this country. In a
volume by Hallack, upon the physiology
of the human brain, the Professor found
certain facts which induced him to in-
vestigate the psychic character of the
cerebral tissues. In the many co-related
forms, as noted by leading physiologists
and psychologists. These lectures
which the Professor recently added to
his list are the result of these investiga-
tions. We believe they should be in
print, for they reveal a class of sci-
entific data more valuable to the earnest
investigator than for physical
phenomena that can be given, for they
demonstrate the character of these
fibers in their relation to invisible
modes of motion coming from without,
and arousing sensory action. This is
the Professor's ninth season in Phila-
delphia. Next month the Professor
goes to Pittsburgh.

Speaker and test medium who would
like to go west, address Ortha A. Clark,
secretary, of Spokane, Wash., Room
4041 Dismal Block. The First Spirit-
ualist Society wants good speakers and
test mediums.

Correspondent writes: "The new so-
ciety is known as Rising Sun Spiritual
Mission. The meeting opened at Star
Lodge Hall with a well-lit house;
many mediums were present. Both
noon and evening services were well at-
tended, and also Dec. 6. We all feel
that the new undertaking will prove a
success. The lecture Nov. 23 was de-
livered by Mrs. Nora E. Hill of this
city, on Dec. 6. Mrs. Squire delivered
the address at both meetings. Messages
were given by Mrs. Squire, Mrs.
Kurech, Mrs. Schaffer and others."
Ella Dore, an accomplished literary
lady, writes: "May the path of The
Progressive Thinker broaden with the
years, and may it lead its hosts of
readers along the highways of ever-ad-
vancing truths!"

T. W. Woodrow writes from Hobart,
Okla.: "I returned to-day from Bowie,
Texas, where I served the Universalists
and Spiritualists with five lectures.
They think Spiritualism makes Univer-
salism more beautiful than ever. I
need a good test medium to attend my
public work."

Mrs. Cross, secretary, writes: "The
Hyde Park Occult Society will be re-
served by an address by Mrs. Caroline
Cattin on Sunday evening, Dec. 13.
Subject, 'The relation and conflict be-
tween Spiritualism and the teachings
of the Bible.' Mrs. Cattin is so well
known as such a noble worker that it
is almost needless to say, we will have
a treat in her lecture. Come and see.
Services at 7:45 sharp, at 323 East 55th
street. We will hold a dance at the
same place on Dec. 17, Thursday eve-
ning, just an informal social dance.
Come and make this first one a success.
If you don't dance, come and visit, and
see the others. Admission to everyone,
10 cents."

A. C. Johnson in the Galveston News
says: "The hypnotic subject, during the
operation and while under the effects,
has in a manner parted with his soul
and self, and is left a mere automaton,
obedient as the operator does at the
same time. These three brains, how-
ever, with their motor and sensory ap-
paratus, are by no means the sole or
the principal arena of the mysterious
procedure. The solar ganglion at the
pit of the stomach, with the vital nerv-
ous system which originates from it, is
affected first of all. In fact, indeed, the
principal organism to respond to the
peculiar influences, whether these are
beneficial or malefic. It is unnecessary
to add that hypnotizing often repeated
is almost certain to be injurious to the
patient. It is analogous to exhaustive
labor, over-eating and other excesses.
Disorder in various forms and men-
tal disturbance are very certain to be
the consequence. When the will of
an individual is thus made subject to
another, or is in any way annihilated,
his life as a moral and responsible be-
ing is affected to a corresponding de-
gree. He will thereafter be the passive
subject of every suggestion, and the
every person who seeks to artificially
control him. We observe this in the
religious world, but it is even more
common in other departments of social
life. When large groups of people are
swayed by the eloquence of an orator,
or the appeal of a public teacher, we
are not out of the way of normal con-
duct. Important Question! In this work
of the influence of the hypnotic rather than
the producing of conviction. An individ-
ual thus controlled by another or by
emotional excitement, can not justly be
considered as entirely rational. It is
on this account that many persons who
claim to have committed crimes under
the influence of another person may
be entirely truthful and the law may
have to take this into consideration
later on."

Bro. B. F. Johnson, of the National
Military Home, Kansas, deeply laments
that he missed a single copy of the pa-
per. He wants the connecting link in
the great symposium of the Universal-
ists between Lyman C. Howe and Flo-
rence Huntley. He thinks the "Storm
Center" book has aroused a great deal of
valuable thought. Whenever one
misses a copy of The Progressive
Thinker through some irregularity in
the mails, we are always glad to supply
the same, if notified by postal, free of
cost."

N. P. Clawson wants to know if any
mediums in the vicinity of Salina,
Utah, has post office address.

The Church of the Golden Rule meets
at 52 Dearborn street, Sunday, Dec. 13.
Mrs. Lucinda B. Chandler will speak.
Subject: "Human Freedom, the only
Guarantee of National Prosperity."
R. N. Goodwin has been trying for
thirty years to be convinced that Spirit-
ualism is true. He writes: "Herewith
find I enclosed for renewal of The Pro-
gressive Thinker, a paper I have read
during the past two or three years, and
like to read it every week. In the arti-
cle, 'Important Question!' in this work
I notice the quotation, 'If a man
die, shall he live again?' Now if poor

ALWAYS GIVE YOUR FULL NAME
AND ADDRESS WHEN SENDING NO-
TICES AND COMMUNICATIONS FOR
PUBLICATION. OTHERWISE THEY
WILL FIND THEIR WAY TO THE
WASTE BASKET."

old Job could not see his question an-
swered in his time, who can answer it
truthfully now. I have attended quite
a number of seances in the past thirty
years. I do not know yet whether Spirit-
ualism is true or not. I am inclined to
think it is not true if it is, why does
not my deceased wife come near enough
to me and tell me for its not like her
to keep me in suspense all these long
years since she has gone. Usually
when a near and dear one goes from
us, we are able to get a line or so
from them, but not so in my case. Then
again why do so many die that are full
in the faith and knowledge of its truth?
The bodies of the healthy why don't
some of the leaders cure all the ills
they undertake to cure. Oh! so many are
the dark and mysterious of this phre-
nomena. I wonder there is not more
doubting Thomases. But let me have
The Progressive Thinker." We deeply
regret that the brother has failed to be-
come convinced. If he had been con-
vinced, he would have been a great help
in Chicago, he certainly would have seen
realized the so-called dead still live. As
to healers curing everybody who is
sick, that is impossible. No one on this
earth can do it. Magnetic and Spirit-
ualistic healers have often cured those
given up to die by physicians; in fact
they often perform cures that success-
ful healers could not perform. We de-
cidedly consider you a great help. We
have not communicated with you because
you have not consulted the right me-
dium, one she could control.

Mrs. C. H. Mullins writes from
Owosso, Mich.: "Mrs. Cora L. Y. Rich-
mond spoke here last evening. Subject,
'The New Psychic Era.' Words of the
writer are inadequate to describe the
wonderful discourse. She will speak to-
night at Cheesewring, Mich."

John Woolman writes about a glori-
ous time: "I want to tell you about the
glorious time the members and their
friends have at the socials given by the
Ladies' Auxiliary of the Universal Oc-
cult Society. I have used the adjective
'glorious' to describe as easily appro-
priate. The ladies' auxiliary has been
home-made bread and cake are glorious,
and last but not least the communica-
tions that are received by the recipients
from their friends from the other side
of life eternal are glorious. Interspersed
and running through the entire evening
is a musical and literary programme
that is itself glorious. So you see that
I have, as I have said above, used the
adjective glorious appropriately. These
socials evidence one thing to the
visitor emphatically, and that is, that
those who have these socials in charge
have had a full experience in social en-
terprises, and know exactly how to
conduct a position of success. Every one
who has visited any one of these socials
has gone away delighted with the enter-
tainment. Now, if this were the culmi-
nation, that of having a good time, the
end, would be attained, but not so; this is not the end. The
strangers who visit these gatherings in
this city, they know nothing of Spirit-
ualism, and have hitherto held
Spiritualists and everything pertaining
to their teachings in ridicule and con-
tempt, and they are greatly surprised to
find that a Spiritualist is flesh and
blood, and that they have feelings in
common with other people. They be-
gan to feel that they were not so black
as they had painted. They begin to
investigate, they hear, heretofore, made
game of, and in the end they be-
gan to think for themselves, which is
the commencement point of a Spiritual-
ist. These socials are held every other
Saturday night at Brother and Sister
Athens home, 253 East 2nd street.
The first social was given on Dec. 10,
at 8 p. m. Everybody is in-
vited to come and have a glorious
time."

Mrs. Jessie Bailey, secretary of the
First Spiritual Church, Rochester, N. Y.,
writes: "The interest is unabated
here. Mrs. Mary C. Von Kanzler served
us last month, and is with us for this
month as speaker and medium. Her lec-
ture was a most successful one. The
First Spiritual Church, Rochester, N. Y.,
has been very successful in its work. Her
lectures are logical and filled with the
vitalizing inspiration that the minds of mortals
demand to satisfy their present needs.
Mr. Nichols, the materializing medium,
has been with us for the past ten days.
He has submitted himself to test con-
ditions that many of our friends have
been through. His seances are being well
attended."

Elth Thorp writes: "The Progressive
Thinker, No. 731, speaks of the 'selfish-
ness and colossal greed of certain reli-
gious localities.' Be fair, Brother Fran-
cis, and make the charge general. In No.
731 he says of the Catholics, 'There is
danger of their falling into the hands of
the devil.' Spiritualists have no remedy
for the elimination of selfishness and
colossal greed, nor have they a plan to
prevent 'the ultimate success' of the
Catholic power. Spiritualists, Catholics,
philosophers, Protestants and ma-
nipulators of all ways begging ma-
chine, the Salvation Army, are all in the
same boat. The only remedy for those
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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 hearing compels the answers to be made in the most condensed form, and often forced brevity. Proofs have to be omitted, and the style necessarily thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space available, and hence there is considerable delay. Every one is asked 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 in this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Beatrice St. George: Q. How can one be certain that what they write is not unconsciously taken from the works of others?

A. In explanation this correspondent states that for many years she has written for the press and has often been annoyed to find passages in the writings of others which she had published as her own. As it is impracticable for her to distinguish these plagiarisms, she is in constant fear of being challenged by other authors for having appropriated their work.

As the facts show, she has remarkable sensitiveness to spirit impressions and writes under the dictation of spirits. The trouble lies in that control. It is a friend who having had a wide range of reading, unconsciously calls the best and reproduces it in the mind of the sensitive subject. That spirit is wholly unconscious of the disagreeable position in which the subject is placed, and should be appealed to by that subject as one friend to another.

This instance is by no means unique. There have been many cases where mediums of undoubted integrity have given through them poems long before published, with at least the tacit admission that they were original. There is scarcely a valuable invention that has not several plagiarists. For instance, Charles Darwin and Alfred R. Wallace received the theory of evolution at almost the same time. This striking phenomenon may be explained by telepathy, as the mind of one or the other of these great biologists was reflected by the other. The Spiritualist will consider as more satisfactory, the theory of communication of the theory to each by spirits who were first successful in the same line of study.

A yet more comprehensive theory, the more because it includes the world of spirits as well as mortals, that such great minds, like receiving instruments of the wireless telegraph, by intensity of study become in tune with the thought vibrations going out in the cosmic ether, and thus come in rapport with all spirit intelligences on that plane. In such instances the thoughts received take more or less the shading of the receiving mind, on which its garb of words strictly depends, and the variation is such that the charge of plagiarism cannot be sustained.

Truth: Q. Was Paine an atheist? A. Perhaps no character in history has been so basely slandered, misrepresented and misunderstood as Thomas Paine. His writings were in advance of his time, but his position was not as heretic as that of the present liberal atheist. He was in no sense an atheist, but a deist. He believed in God, but not in the godship of Jesus Christ. He has been accused of blasphemy in his Age of Reason, and of being traitor to his country. That erudite scholar, Wm. Henry Burleigh, who has charged Paine with heresy, and that such prosecution could not have been made because there is no blasphemy in that book. He further says:

"Paine always claimed to be a religious man. He was the first to enunciate 'The doctrine of humanity' in the Crisis, Nov. 21, 1776. It is in his Life of Paine, at the present day to speak of Paine as an opponent of Christianity. So far as the world advanced since the days of Paine, that Dr. Conway says that 'The Rights of Man' is now the political constitution of England, and the 'Age of Reason' is the growing constitution of the church." To liberal of the present, Paine would be a conservative.

Henry Clough: Q. Will you please answer in the columns of The Progressive Thinker, in what year will February have five Sunday, and when does this occur the last time?

A. In 1880 February had five Sunday. This will occur again until 1920, and next in 1948.

H. A. Smith, M. D.: Q. What is meant by "electric fluid"?

A. Can a planetary body having an atmosphere, lose it by the attraction of another, and thus fly living beings existing thereon be destroyed? I apply this more directly to the moon.

A. The term fluid, applied to electricity, is not only incorrect, but having been first employed as expressing a theory, which is now cast aside, it is misleading. There is no fluid electricity nor anything suggestive thereof. The theory now entertained is that of vibrations similar to those of light, and this theory for utilizing all the varied phenomena is as completely demonstrated as a mathematical problem.

When the planets or moons were detached as rings of vapor from the central sun, and by the rupture of these rings formed orbits revolving in the same orbit, according to the theory of evolution, and the nebular hypothesis, all matter which afterwards became solids, or remained gaseous, was withdrawn to each of these separate worlds forming rings.

Conditions might and probably did exist whereby our moon was evolved from the earth zone. It received its material that afterwards congealed into solid elements. In its case, we need not answer the question of its loss of atmosphere, for the telescope reveals its jagged surface, just as it cooled from the turbulent molten mass, unacted on by water or atmosphere. Hence it is justifiable to say that it has no atmosphere, or water, and that it never has had. The question in the abstract, admits of a possible affirmative. A larger planet might approach so near that its attraction would overcome that of the gaseous envelope and attract it to itself, without more than changing slightly the planetary orbits. But really, the perfect mechanism of the heavens, makes such an event impossible.

C. B. R. Q. Is it possible for those in earth life to receive communications from high spirits, as Jesus Christ, at any time they desire by sending holy angels after him?

A. It may be possible for ancient spirits to communicate, but not probable that they do. If the many communications received purporting to come from Christ be genuine, then he has degenerated and become weak in thought and uneducated in expression. The only evidence possible by which to establish the genuineness of the claims of such communications, is that furnished by their character. Allowance being made for the imperfection in mediumistic transmission, they must be of quality like that of the source they claim, to merit consideration. Whatever great name may be assigned to platitudes and schoolboy compositions, the character of the writing proves such name is forged.

"ULTIMATE QUESTIONS."

The Soul Must Persist as an Intelligent Force.

"But it seems a strange and repugnant conclusion that with the cessation of consciousness at death, there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived."

"And then the consciousness itself—what is it during the time it continues? And what becomes of it when it ends? We can only infer that it is a special control. The trouble lies in that control. It is a friend who having had a wide range of reading, unconsciously calls the best and reproduces it in the mind of the sensitive subject. That spirit is wholly unconscious of the disagreeable position in which the subject is placed, and should be appealed to by that subject as one friend to another."

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PETER—PRIEST AND APOSTLE

Prof. Alexander Wilder, thoroughly posted in Biblical lore, investigates certain claims regarding Peter. His conclusions will be regarded as authority.

It has been a question in controversy between certain Protestant divines and their Roman Catholic opponents whether the apostle Peter was ever at Rome. The modern evidence in the New Testament is against the supposition, but tradition is abundantly cited in its favor. We may therefore feel warranted in searching further in quest of the truth.

The basis of the claims put forth for the primacy of Peter is the church's tradition in the sixteenth chapter of the "gospel according to Matthew." The common version reads: "Thou art Peter, and upon this rock (petra) I will build my church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven."

There is much room for honest doubt of the genuineness of this statement. The paragraph has the appearance of interpolation, and in the earlier centuries of the present era, it was a common practice of copyists to add and mutilate passages in written compositions, as well as of authors to give their writings the names of other individuals of greater celebrity. The entire composition known as the gospel according to Matthew is implicated in this criticism. "The greater number of the most able and learned critics," says Professor Newman, "both from external and internal evidence, deny the apostolic origin of our first canonical gospel."

We are informed repeatedly that the real name of the apostle was Simon, and that Peter was only a designation. The passage cited may be regarded accordingly as an endeavor to explain why the designation was given, and as double meanings were common in biblical text, are not surprised to find one here: "Upon this rock (petra), the church was to be founded."

What, then, was signified by the rock? Might it have reference to an anointed pillar, such as the young Jacob is described as naming "Beth El" in the house of God? Or may we not revert to other writings of the period, and find the name of the rock used in the purpose of the term? Porphyry, the Neo-Platonist, remarks that Mithras, the divinity of the Oriental Secret Rites, "was born in a petra," by which we may understand a cave or sanctuary in a rock. Mithras was the reputed son of Ahura Mazda, the Supreme Being.

The mediator or middle person between him and mankind (Pluton). The philosopher evidently meant that in the Mysteries or Occult Rites, his birth was represented in the cave-sanctuary, at stated periods. We have the authority of Jerome that for centuries after the present era, the birth of Adam, the son of the godhead, was celebrated in this celebrated cave or petra in Bethlehem.

The initiations at the Secret Rites were conducted as every classic scholar knows, by a hierophant or interpreter. Although every ancient nation had its own divinities, there seems to have been a secret religion common to all peoples, which was substantially the same with them all. We find Bacchus in this way in several countries, till it is hardly certain where his rites originated.

Babylonia appears to have been a world centre, and the Assyrian or Semitic dialect there spoken, to have been accordingly a sacred or sacerdotal speech. "A language of priests," as the late Professor Lecky phrased it. Homer styled it "the language of the gods." Jamblachius the philosopher also declares "that of the sacred nations like the Egyptians and Assyrians, the entire dialect is suitable for sacred rites." The Chaldean Rites forbid changing the barbarous words of the sacred language, which was substantially the same with them all. We find Bacchus in this way in several countries, till it is hardly certain where his rites originated.

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West a similar influence was exerted by the Mithraic religion. By its means, as Seel also declares, it is probable that under the disguised symbols of Mithras they (Christian families) worshipped the Son of God and the mysteries of Christianity. Augustin affirms the same thing: "I know," said he, "that the priests of the divinity in the cap used at one time to say, 'Our capped one is himself the Christian divinity.'"

Terullian has also described the Mithraic worship, "He baptizes some; he promises forgiveness of sins from the Sacred Fount, and thus initiates them into the religion of Mithras; he thus marks on the forehead (Revelation 3) his own soldiers; he celebrates the oblation of bread; he brings in the symbol of resurrection, and wins the crown with the sword." The bread was a round cake and termed the miza or missa.

We can easily understand what induced the Emperor Hadrian to write as he did, to his brother-in-law, the Consul Servianus, respecting the Christians. He seems not to have known of them till he found them in Alexandria. "Those who worship Serapis are also Christians," he remarks; "even those who style themselves the bishops of Christ are devoted (set apart) to Serapis. The very Patriarch himself, when he comes to Rome, is crowned by the adore Serapis, by others to adore the Christ. There is but one God for them all; him do the Christians, him do the Jews, him do all the Gentiles also worship."

A priest had been made to pay exorbitantly at Rome for a benefice. This offense is called "simony," from a legend of Simon the Magus. Being asked whether he supposed that Simon Peter was ever at Rome, he answered, "I do not believe that Peter was ever there, but I am sure that Simon was."

In 1662, the workmen engaged in cleaning the "chair of St. Peter" at Rome for exhibition, "The Servile Labors of Hercules" were applied to the legend of Simon the Magus. Being asked whether he supposed that Simon Peter was ever at Rome, he answered, "I do not believe that Peter was ever there, but I am sure that Simon was."

Communication From Mattie E. Hull. To the Editor:—I desire to thank my many friends through the columns of your valuable paper, for their messages of tender love and sympathy and generous remembrances since Mr. Hull's accident came upon him. At present, I cannot only to pray, but to express of the utmost importance, take this way to reach our friends.

Mr. Hull improved apparently for several days, but after he was able to be dressed and around the house, he found the cause of his troubles still remained, with a liability at any time of a return of another attack. On the recommendation of one of the physicians who had attended him, he went to Madison to consult a specialist and is now there under his treatment. Thus far, the treatments have proven successful and the Doctor assures him a complete restoration to health without a resort to the surgeon's knife. Of course the treatments are painful, but becoming less so, as the nerves become stronger and he is enabled to sleep.

It is now over a month since Mr. Hull gave up all work and found himself unable to longer struggle against the inevitable. He has had the best skill medical attendance could give him, the care of a loving grandmother, and the person of a loving grandfather, and all has been done for him that love and means could possibly do. He is at present very much encouraged, and feels though the road to health may be a long one it is a sure one.

Our gratitude to those who have remembered us in our days of pain and sorrow, is better than any words. In our continuous devotion to the cause we all love, after his strength shall have returned, and I, when rested, can return to my post of duty. Especially do we thank the editors of the Spiritualist papers for their words of kindly sympathy. Love is healing in its influence; it is we feel we have been doubly blessed. Gratefully and affectionately, MATTIE E. HULL.

Missionaries' Monthly Report. The work in the missionary field continues with the usual results.

During the month of November we have visited eight towns and cities and held 24 meetings. At all of these meetings great interest was manifest both in the presentation of Spiritualism and in the movement to organize Spiritualists. One of the towns we visited was distinguished for being spiritually behind the times, as ours was the first Spiritualist meeting ever held within its borders. Five of these eight towns had organized societies and three had none. We organized a fine society in one of the latter towns, viz., Wabash, Ind., which started out with good prospects for a successful future. Of the eight towns visited, six now have local societies, and are loyal to the National and state associations.

All societies that we have visited in Indiana are heartily in favor of organizing the Indiana State Spiritualists Association, and have promised to send delegates to the state convention when it is called.

We have received "congratulation" in this movement, from all parts of the state. We are receiving many calls to visit local societies, as well as towns where no organization exists. We will respond to them as rapidly as possible. The question now arises as to where the Indiana State convention will be held. This question cannot be answered until we hear from parties in different sections of the state who desire the meeting to be held in their towns or cities.

Persons wishing to have the convention held in their vicinity who wish to take an active part in arranging for it, please write at once, stating just what facilities their respective towns offer and what they will do to help make the convention a grand success. Address Rochester, Ind.

E. W. SPRAGUE AND WIFE, N. S. A. Missionaries.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's "spiritual" communications. Neatly bound in cloth, with portrait of the author. Price 75 cents. "Healing, Causes and Effects." By E. P. Fenton, M. D. Price 50 cents.

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BLIND MAN'S EXPERIENCE.

An Explanation by a Medium.

To the Editor:—As I am amongst the many readers of this valuable paper that has often given me the food for thought and true spiritual knowledge, always reading over its pages and pondering over the experiences of others, adding to my own the confirmation of spirit return and experiences, by the spirits incarnate and incarnate, I have just now read the experiences of H. F. Steely, the blind man, and I will try in my feeble way to explain the blind man's own power. Now since he says he met with the accident at the age of six years, a spirit born to this plane not established in its personality on this plane, before the seventh year, as up to that time the child does or should sleep more hours than it is awake, the spirit in turn to this plane has no strength on this plane, other than that given it by the body belonging to the plane (physical body). Now an infant plays taken, when it has exhausted all the strength gained while asleep the spirit goes back to the spirit world, while the body is entranced, or asleep, as called by us in our term. And while the spirit is in the spirit world and while it gathers to itself strength which it brings and imbues the physical body with. As the physical body is only a reservoir containing and holding from time to time all force needed to sustain the body, until about the age of seven, at which age the cycle undergoes that change which establishes the earth life of the spirit, it is then ready for the first methods and rules required for earth life. Education comes first, thereby learning the wherefore and whereunto everything pertaining to this life, learning and increasing as the years call forth, and while I might say much upon this subject, I will not here take the space, for I have already given a synopsis.

But owing to the fact that the accident occurred about six to the material light, then began the spiritual sight to develop, and the material injury has developed its power. It is the strength of the gentleman's own spirit that accomplishes all he has written in The Progressive Thinker.

While we know he is guided by other unseen forces that he has attracted to him by his magnetic influence, and that of course corresponding to his own nature, would be courageous and strong. And I do presume to say that this is why the mediums cannot give him satisfactory evidence of spirit return, he is so spiritually strong and developed, while perhaps unconscious of it himself, the medium's plane of nature is not strong enough to draw from his magnetic current, so as to draw near him or him the spirits of his departed relatives or friends. I think he is so magnetically strong, that he draws all the forces from them which in that way leaves no power for the medium to demonstrate, the evidence that spirits do return, attract and control him, as a medium I know this occurs. And I always sensitize the sifter by my own magnetism before I try to get results; this gives the spirit of the medium and their co-workers advantage of the physical strength, and brings the best results, for in seven years I have never met one who was not able to convince, and in my hearing I have demonstrated this fact, for while not physically large, and still I must say I am not of the hantam, although I have met both men and women much larger, and whose magnetism was thoroughly permeated with disease, I have never met one who could not convince me of the magnetic current and vibrations so few can only compete with me. We do not always have to be a large physical to have or accumulate a wonderful magnetic current.

I am glad the gentleman is so patiently waiting for conviction, and that he does not, as some say, give up and give up in philosophy, for he adheres to it and some day he will find a medium who possesses a stronger store of this magnetic or astral fluid and who can draw from him, then will he with us in an accord unfurl the banner of Spiritualism, and help in the great through that is moving with rapid strides, bringing the earth plane to the light of the next or invisible world, for I know from his staunch character, as I can determine it, he will be one who will not hide his light, but will place this grand truth foremost of any creed or teaching and thereby bring the light and joy to other homes, where they think all has gone because some loved one has left this shore, to join the angel throng who are ministering to our spiritual want. I want my brother in this grand trust to push on, even in theory if not fact; you have already learned that the death of this garment if we have lived right, only releases the spirit from the garment of clay, and given it liberty to soar at will into realms where knowledge is not stored away on the shelves, but can be had by the mere asking—though I admit it can be here too, if we would only take just five minutes each day, and throw off this worldly strife and enter in silent communion with the higher forces or the God principle within us. If we do this every day, and especially about the noon hour, we soon find ourselves lifted away in peace and dwell with the angelic throng. My yet be filled to overflowing.

MRS. M. J. TALLEY.

THE EMPTY CASKET.

When I lie dead and you bend low O'er my face white as the snow, Your cheeks wet with falling tears, Your heart filled with doubts and fears, When you bend low for the last kiss, Listen, oh, my love, to this:

The form that rests upon this bier Should not call forth a single tear; 'Tis but a casket, a mere shell, A vase from which the flower fell, An empty cage from which at last The winged

