



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

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LIFE AND ITS DEMONSTRATIONS.

A LECTURE DELIVERED TO THE READERS OF THE PROGRESSIVE THINKER, BY HON. A. B. RICHMOND, THE SAGE OF CASSADAGA.

For man to tell how human life began is hard, for who himself beginning knew?

How familiar, and yet how incomprehensible is life. When did it begin on earth, and what were its first manifestations? By what power was it created, and why will it be its end? These are the all-important questions of the thoughtful mind.

TRUTH IN TRADITION.

The revered tradition of our ancestors but states a scientific fact when it says: "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." And whether the sentence was an inspiration from the infinite, or a conception of an ancient philosopher, matters not, in a general sense it is a demonstrated scientific fact. There was a time when the earthly elements of our physical bodies existed only in the disintegrated form of primordial atoms of senseless, or lifeless matter, incapable of self control, purposeless and without power within themselves to form the simplest protoplasm; or even to move without the application of an intelligent force external to them, and that now as then guides and directs all material formations by immutable law.

There was a time in the far distant past millions of ages ago, when all the matter of our globe and its kindred planets existed in attenuated heated vapor or "fire mist" thrown off by an intensely heated sun. For millions of ages this fire mist was in a gaseous state, and for millions of ages before it was sufficiently cooled to permit the existence of even the lowest forms of life on its surface. The oceans, seas, and lakes of our period, then floated around the earth in the form of superheated steam or vapor. As this vapor passed on with the trend of time, our globe radiated its heat into immeasurable space, until it reached a temperature below the vaporizing or boiling point of water, when this vapor condensed and settled upon the earth, forming the oceans, seas, and lakes of our period. The oceans, seas, and lakes of our period, then floated around the earth in the form of superheated steam or vapor. As this vapor passed on with the trend of time, our globe radiated its heat into immeasurable space, until it reached a temperature below the vaporizing or boiling point of water, when this vapor condensed and settled upon the earth, forming the oceans, seas, and lakes of our period.

THE DAWN OF LIFE.

Time is not to be taken into account in the processes of evolving creation; for insignificant indeed are its passing, measured periods, with "him from out whose hands, The centuries fall like grains of sand," and with whom all eternity past and all eternity to come is but one eternal now. Again ages rolled on in countless numbers until the first geological period presented its footprints on the rocky pages of the young earth's formation. This is called the Eozoic, or period of the dawn of life. In this formation does the paleontologist find the first form of animate existence—the "Eozoan Canadense," a gigantic reptile representative of the lowest animal life, a type of which is still extant in the ocean. Before and contemporary with this animal there lived many forms of zoophytic life; but before there was life on our globe, then, whence did it come? Did an Infinite power then breathe into the inanimate dust the breath of life in accordance with immutable law, and did furtherance through the agency of innate properties of apparently senseless matter? Do we live through the power of some intelligent energy in the Universe, or by reason of the action of the affinities of elementary atoms of matter? These are questions that are differently answered by savants of the two schools of biology of the present time, and the solution of the problem involves the mysteries of life, both here and hereafter. It seems to be a logical deduction, that if our life here is because of a combination of the fourteen elements that compose our physical body, when that body is disintegrated by death and decay and its elements dispersed into other forms, the active principle of life would also follow the atoms of matter whose combination caused it to exist, and could not be in our personalities beyond the grave.

IS MATTER INERT?

An able author and interesting writer upon this subject says: "We are to direct ourselves at once of the old idea of the inertness of matter. It has within itself the forces by which it acts, without which it could not exist." (7) How do we know this statement is positively asserted to be true? Who has ever discovered these forces, either by analysis or synthesis? Neither crucible and tongs, "Hollo, how are you?" Where are you from, and where are you going? But, if it meets a pet kitten of some little girl, there is an immediate declaration of war, and a hiss on one side, with a growl on the other, demonstrates the fact, that there is here no recognition of even a distant relationship or a distant kinship, common ancestry. And through all historic period, and all record of fossiliferous rocks, these differences of species are observed, negating the theory of a common origin for all animal life; or that life is the result of primordial affinities of elementary matter.

EVIDENCES OF DESIGN.

In all the broad Universe we see so many evidences of a design in every formation of matter, from plants to planets, from a simple combination of

atoms to systems of revolving worlds, that there must be a designer, who directs by immutable law all phenomena in accordance with some intelligent plan. If the properties of matter alone cause all this, why in the development of our globe was the pasture made before the flocks that feed upon it? why the flower before the bee? or why in all nature's broad domain is the coming of winter preceded by the means of its gratification? Wise indeed must have been the atom to have foreseen the needs of its future combinations, and provided for them before those combinations existed.

PRE-EXISTING DESIGN.

If a desired effect is to take place in the future, and we find two separate and distinct formations created absolutely necessary to cause that effect, must we not logically conclude that there was a pre-existing design to accomplish a purpose, and a development of that design in the means provided for its accomplishment? Now the male and female forms in all animate nature are constructed of the same material elements; yet are they so differently formed in organization that the desired effect of procreation is alone secured by their differentiation. Great indeed was the wisdom and ingenuity of the inherent energy of the atom that made the dust of the fassal of corn necessary to fall upon the silken ear to fructify the growing grain; or that moved the pollen of one flower to fall upon another's painted lips. It would be far less wonderful for the inherent latent affinities of steel and iron to construct an engine or an ocean steamer, than for the material elements of our body to build a human form without the direction of a designer, and when built to invest it with a human soul.

Scientists have never discovered the faintest evidence of life either in primordial atoms or a chemical combination thereof. Savants may assert and maintain a postulate in vain, long ere they convince mankind that our life is the result of a combination of atoms, and our memories, loves and aspirations but the result of an aggregation of lifeless, senseless matter. The fact that life only can beget life is a day a demonstrated scientific fact; if it were not true then, would our mortality end with the death of our bodies, and man's hope of immortality be like the baseless fabric of a dream, without foundation save in his imagination.

ABIO-GENESIS.

The theory of spontaneous generation or "Abio-genesis," as it is scientifically termed, once so ably advocated by Redi, Spallanzani and their contemporaries, is now denied by the ablest scientists of the present time. And this cardinal doctrine of evolution is lately controverted by Huxley, who says that "for the present, the doctrine of evolution is to be held in expectancy." Now while the theory of evolution is true in a general sense, yet it is not true in its details to the extent claimed for it by some of its advocates. For a while it is true that there was a time when no life could have existed in the intense heat of a slowly condensing world from fire mist; yet there was a time when life first appeared on this planet, and from that time until the advent of man there has been a continued advancement of the life principle from a source outside of matter, and not inherent in it, and that source is the Infinite Mind of the Universe.

SPECIES REMAIN THE SAME.

There is one insuperable obstacle in the way of the theory that all life proceeds from a general ancestor, and that man is the last link in a chain that commenced with zoophytic life, and it is this:

In all the various forms of both animal and vegetable existence, evolution has never changed one species into another, but has always produced new species from old ones, and environments into different races and varieties, but not changed from one species into another. For instance, the difference between the herbivorous and carnivorous animals is the same now that it was in the era of early life. No change of environments could convert the descendant of a deer into a tiger, a lamb into a wolf, or a bird into a mammal. And it is equally true in the vegetable kingdom; no long continued cultivation could change a grape vine into a fruit tree, or a lettuce into a stock of grain, or even when long continued care and training a variety of domestic animals has been developed from their wild parent stock, let them be returned to the wilderness homes of their ancestors, away from the controlling influence of man, and they soon return to their only savage condition. It is a striking fact, too, that every species, no matter what its race may be, always recognizes its fellows although the varieties may be very different in size, form and habits. Thus a little lapdog, led with a ribbon by its lady owner along a street, if it meets a noble English mastiff or a St. Bernard, will immediately recognize a distant relation and member of its family, and by a friendly wag of its caudal appendage will exclaim in a dogmatic manner, yet as plainly as if uttered by human voice and tongue: "Hollo, cousin how are you? Where are you from, and where are you going?" But, if it meets a pet kitten of some little girl, there is an immediate declaration of war, and a hiss on one side, with a growl on the other, demonstrates the fact, that there is here no recognition of even a distant relationship or a distant kinship, common ancestry. And through all historic period, and all record of fossiliferous rocks, these differences of species are observed, negating the theory of a common origin for all animal life; or that life is the result of primordial affinities of elementary matter.

Then, too, in different portions of the globe there exists different forms of animal life, that apparently could not have sprung from a common ancestry, as the kangaroo and "Ornithorynchus paradoxus" of Australia, which are found there to-day, but nowhere else. So in the fossiliferous record of the past; the different continents and islands have buried remains of animals, reptiles and birds peculiar to their localities alone, and which cannot scientifically be attributed to a common source of ancestry.

RECORD OF THE ROCKS.

How truthfully from age to age do the organic remains of the rocks record the progress of life on the earth from its early dawn to the present time. The history of the earliest and later epochs of animate existence, with the evolution of a Divine mind in the creation of the world and advent of man, is written on the rocky pages of geological history by God's own hand; and blind indeed is he who cannot read them. In perusing the diversified contents of this wonderful volume, we cannot but be convinced of the infinite power of the Author, and of His ultimate design in the evolution of our race—a design that developed life, Jewry and, by immutable law promises immortality hereafter.

The materialist looks abroad on the vast domain of human ingenuity and creative industry, and he finds a design of the human mind in every device contrived by man, and he is obliged to admit that man is not an embodied thought of the artisans of our race, wrought in wood, metal or stone; and he knows that before these constructions of man's handiwork, there must have been a designer; and he turns to the clay that blooms at his feet, and attributes its growth and formation to the inherent attributes of senseless matter, when science has revealed the fact that that little flower is more artistic in design, and more complicated in structure than all the works of man's ingenuity that have civilized and enlightened the earth; and yet the materialist, before the contemplation of the stupendous creation of the celestial glory, smiles complacently at his discovery that all this is the result of chemical affinity of material atoms that knows no design or designer. Vexed, verily, is he that it is the fool alone that hath said in his heart, "There is no God."

The very laws that govern and control the vaporization and congelation of water afford demonstrable evidence of a design for its future use, even while it surrounded a newborn earth in the intense heat of an over-heated furnace. Observe that it is a general law that all the combinations of matter expand by heat and contract by cold, to an almost infinite degree, except the combination of oxygen and hydrogen, the component parts of water. If water followed the general law of all other substances, the world would become uninhabitable in a moment. Let me illustrate this proposition by a few familiar facts. Now fluid, solid, and gas are but relative conditions of heat; water and oil in the polar regions become solid rocks, almost as indurate as granite; while mercury becomes a heavy metal, and is used under the hammer like lead. But while all other substances save water, continue to condense with cold, water does not follow this general law. Its freezing point is 32 degrees above zero, and it contracts until it reaches 23½ degrees when it begins to expand, and continues to expand until it reaches the freezing point, "when it becomes lighter than water and floats upon its surface, thus covering our lakes and rivers with a porous crystal blanket that protects the waters beneath with their thousands of forms of piscatorial life from the intense cold above the ice. But for this deviation from the general law of contraction and expansion by the different degrees of heat, the lakes and rivers of the temperate zones would become solid beds of ice in one winter's night, when as water is a non-conductor of heat, a summer sun would melt the surface a few inches, and by melting their bottoms a dense crystal rock; a sarcophagus of the dead forms of all that live in water.

How is it possible that this stupendous fact can be attributed to the inherent properties of matter alone? Is it not rather the design of the Infinite Mind formulated when the earth was without form and void, and the Spirit of God moved all the atoms in accordance with His immutable law and Divine will? Is this and all other phenomena that so evidently exist for the benefit of the earth's inhabitants, the result of accidental grouping, or atoms impelled alone by their innate affinities? Or is all we see and feel and know, in accordance with the design of an immutable, omnipotent, and Infinite designer? "Who never did begin, who never can end, On whom all beings, as their source depend, That changed through all is yet in all the same, Great in the earth as in the ethereal frame; Warm in the sun, refreshes in the breeze, Glows in the stars, and blossoms in the trees. Lives through all life, extends through all extent, Spreads undivided, and operates unspent."

Some of the most unaccountable phenomena of the prehistoric life on our globe, are the annihilation of many species of animals and reptiles that once roamed through the forests, the carboniferous era; or through the carboniferous waters of the primordial seas and oceans of our earth millions of years before it was fitted for the habitation of man. The petrified remains of the monsters of the past pages fill the rocky pages of geological history, showing a long continued preparation of the earth's surface, and life conditions for the advent and evolution of the human race. But what caused the destruction of whole species of animal life, while others, through their descendants, yet live? This fact is the solved problem of science today, and has even inspired the poetic muse of learning and philosophy to tell the wonderful legend of the rocks in measured rhyme and cadence.

NAUTILUS AND AMMONITE.

Let me tell you a beautiful story of the past and present: Millions of ages ago there lived in the troubled waters of the seas and oceans of our infant earth, two "shell fish," the "Nautilus and Ammonite." They were very similar in construction, being spiral chambered shells; were alike in the same food; and lived on the same food; their remains are found in great numbers side by side in the cretaceous and tertiary groups of fossiliferous rocks. But there came a time in the long past, when from some unknown cause the Ammonites all died and their race became extinct, while the Nautilus lives to-day, and is frequently seen by navigators, in shoals sailing over the waters of the southern oceans. This fact has been best recorded by J. P. Richardson, an eminent English zoologist and geologist, in the following beautiful lines, with a spiritualistic moral attached thereto by Prof. Wm. Denton:

THE NAUTILUS AND AMMONITE.

"Where launched in storm and strife; Each sent to float in its tiny boat, On the wide, wild sea of life.

And each could swim on the ocean's brim, And when wearied their sails could hoist, And sail to sleep in the great sea deep, In their palace all of pearl.

And there was a bliss more pure than this, That we feel in our colder time; For they were life in a tropic life, In a brighter, better clime.

They swam 'mid isles whose summer smiles Were dimmed by no alloy; Whose groves were palm, whose air was balmy, And life one only joy.

They roamed all day through sea and bay, And traversed the ocean deep; And at night they sank on a coral bank, In their fairy bowers to sleep.

And the monsters vast of ages past They saw in their ocean caves; They saw them ride in their power and pride, And sink in their deep sea graves.

They sailed in mirth and glee— Those fairy shells, whose crystal twin-sisters of the sea.

But they came at last to a sea long past; And as they reached its shore, The Almighty's breath spoke out in death, And the ammonite lived no more.

And the nautilus now, in its shelly prow, As o'er the deep it strays, Still seems to seek in bay and creek Its companion of other days.

[Added by Denton.] And thus do we, on life's stormy sea, As we roam from shore to shore, While tempest-tost, seek the loved, the lost, But find them on earth no more.

Yet the hope how sweet—again to meet, As we look westward strand, Where heart meets heart, no more to part, Who meet in that better land."

WHAT HISTORY PROVES.

The history of life on our planet, as it is written by God's own hand upon the rocky pages of the earth's formation, demonstrates certain facts as clearly as the demonstrations of the problems in Euclid; and no educated mind will deny them. And what does that history prove? That our globe has existed and revolved on its tireless pathway around our sun for unnumbered millions of ages, all the time progressing towards a more perfect condition, in accordance with the design of the Infinite Mind or Soul of the Universe.

That a lowly insect, the humblest of living beings for millions of years, rising higher and higher in the scale of sentient life, until the present time; and that while death has swept away individuals and races, it was only that their places might be supplied with more perfect and advanced species.

That the history proven beyond the possibility of contradiction that the story of the Garden of Eden is pure fiction of the early literature of the Hebrews. That there never was an Adam and Eve in a beautiful garden in which was planted a tree of life, and also a tree of knowledge; and that the serpent world as we are that, if the narrations of the rocks of primordial life are true, saurians and mammals alone lived on our earth before it was fitted for the habitation of man?

Here we require not the assistance of hope and faith to confirm our belief. Here we need only the evidence of God "to believe or be damned;" for the human mind must believe a demonstrated truth, even if an eternity of future woe was the penalty therefor. How absurdly unjust is it to command all mankind to believe under a prescribed penalty, without proof, when if sufficient proof is produced we must believe no less volens. For the convictions of our mortality are beyond the influence of command or penal statutes. The human mind thinks, reasons, and postulates as unconsciously as are the movements of the heart or the legs, and neither command nor threat can alter our mental conceptions or change our logical conclusions. Our whole system of legal jurisprudence is based upon this self-evident fact. A jury is impeached in our courts; the issue to be tried involves the life or death of the accused; witnesses are called, and the experienced lawyer well knows that the minds of the twelve men before him, will be convinced by the evidence alone, and that if honest their verdict will be in accordance with their convictions, "uninfluenced by fear, favor, affection, reward or any hope thereof." A violation of this legal maxim would be a subversion of all justice, and an abrogation of all the rights of the citizens. Why is it then that orthodox requires of men when sitting as jurors in their own cases, where their own eternal life and their families are at stake, to ignore their reason and conviction, and do that which it is impossible for them to do—that is, to believe without proof, because the penalty for disbelief, is

eternal damnation? And that this is so decreed by an all-wise creator and a loving father who if Christian tradition be true "takes no pleasure in the death of the wicked, but would rather that all would come unto Him and live." One would think that absurdity in human reasoning could go no farther.

PRIMORDIAL DESIGN.

Human knowledge and experience proves that life on our earth now is, while science proves that once it was not, and the dogma of reason alone proves that in the past as now it exists because of a primordial design that preceded it, and that contemplated a desired end. And our beautiful religion teaches that that end is continued development of our race here for ages to come, and a demonstrated immortality in a future world beyond the ordeal of death and the grave.

Prof. William Denton, whose memory we Spiritualists cherish as the Catholic devotee does his patron saint, says in his work on "Our Planet, Its Past and Future":

"Strange, there are men who dream that the course of this planet is nearly run, though it is yet so far from the goal—not strange either, when we think how we have neglected Nature's great volume of instructions, and listened for ages to fables. There has not been a year for the last eighteen hundred that many have not looked forward to as the last of the expiring world. Not a meteor's glare, nor an earthquake tremor, but is hailed as a herald of coming chaos; and yet the grand old earth spins round and round, carrying these people along with it to their destiny, and so it will do for all their brethren yet to be born. Ask them what they think the world was made for, and they reply, of course for the production and development of man; yet, just as it commences to answer this end, they anticipate its destruction.

"A gentleman selects a town as a place where to build a factory for making locomotives; digs deep; lays solid foundations, and rears a suitable superstructure. Within he places an engine, and shafts through various rooms connected with on the main shaft, and belts connecting them with various machines, some for turning, some for boring, and others for planing. After spending years of time, hundreds of thousands of dollars, and much labor, at length it produces tolerable locomotives. It takes time for the wheels to run smoothly, and the trainmen to execute their parts with accuracy. But just as this is in a fair way to be accomplished, its proprietor burns it to the ground. What should we think of him?"

"We should charitably conclude that he was deranged."

The earth's foundations were laid deep and enduring in the eternity of the past; and, after unceasing preparations for untold ages, the grand factory for making men commences to produce tolerable specimens of the race, with the promise of vastly better in the future; but, just as the people believe it will be burnt up, swept with universal destruction, that it may be refitted for a handful of "saints," certainly no better than the average of their neighbors, who are to occupy it forever. No danger of this, that the earth will be burnt up, is there, but the time has ended long far away in the ages to come, when its fruit is ripe and its work done."

No! No! as Prof. Denton has said: "The end is not yet. That it will come in the vastly distant future, is as certain as the inevitable decrees of fate; but until the great deed of the earth's infinite mind, the God of the Universe, has been fully accomplished, and men shall spiritually develop until later-communion with the spirit world will be an ordinary occurrence of life here. When the unseen intelligences that surround and strive so earnestly to communicate with us in our crude and somewhat unsatisfactory phenomena, shall no longer need the dark sequence room for their visitations but may come in the light of day. And when earnest searchers after truth, who now "see as through a glass, darkly, shall see face to face, and shall be known even as we are known." Then and not until then shall the true millennium come; then all tears shall be wiped away from all faces, and there shall be no more sorrow and grief by the side of the casket or grave, for immortality will be a demonstrated fact beyond the earth of the materialist or doubt of the agnostic.

The condition of spirit-life in the future world is most graphically and beautifully portrayed in a poem by Lord Byron written a short time before his death, and is but a true reflection of the belief in immortality is not confined to the commonplace intellects of the world, but is a favorite theme of thought of many great minds of those whose names and opinions will live in the history of the illustrious dead, and on the pages of our literature as imperishable as the record of primordial life written on the rocks in the early dawn of creation.

WHEN COLDNESS WRAPS THIS SUFFERING CLAY.

"When coldness wraps this suffering clay, Al! whither strays the immortal mind? It cannot die, it cannot stay, But leaves its darkened dust behind. Then, unembodied, doth it trace By steps each planet's heavenly way, Or fill at once the realms of space.

A thing of eyes, that all survey? "Eternal, boundless, undecay'd, A thought unseen, but seeing all, All in all earth, or skies display'd, Shall it survey, shall it recall: Each fainter trace that memory holds, So darkly of departed years, In one broad glance the soul beholds, And all, that was, at once appears.

"Before Creation peopled earth, Its eye shall roll through chaos black, And where the furthest heaven had birth, The spirit trace its rising track. And where the future marks or makes, Its glance dilate o'er all to be, While sun is quenched or system breaks, Fix'd in its own eternity.

"Above all hope, or hate, or fear,

It lives all passionless and pure: An age, or eon, make the earthly year; Its years as moments shall endure. Away, away, without a wing, O'er all, through all, its thought shall fly; A nameless and eternal thing, Forgetting what it was to die."

CREATION?

WAS ANYTHING EVER CREATED?—FROM NOTHING, NOTHING COMES—THE MOTHER-SOUL OF THE UNIVERSE.

To the Editor:—Through The Progressive Thinker the writer would like to hear some learned lawyer or doctor, preacher or priest, Spiritualist or self-called one, answer a question which is asked for new thought instead of stale quotations from the Bible.

We all admit the subject is in the run of the agnostic's don't-know; still every human being wants to know, to certainty, whether anything was ever created. If matter was, what was it prior to its creation? Was it simply Nothing? If God was eternal, He can neither be created nor annihilated; consequently the orthodox nothing—the origin of matter—must have been created by God, else God was compelled to annihilate a part of himself in order to create an absolute nothing, or vacuum, as the womb of the universe. Thus far God has not created the universe.

If this vacuous view is not correct, then let us take an outside look. Grant that God, as infinite, is eternal. Why, infinity is boundless, and the idea of a realm of nothingness beyond the unlimited is absurd—it takes all the ruffles out of the human brain.

Let us suppose that the orthodox God is surrounded by nothing as the sun is by space, then their God becomes a finite, limited, personal being, a man-made god, no larger than the man that made him—a pagan god. What the writer wants to know is, whether the act of creating originated within this man-made god. Again there can be no such thing as a creator, and whatever follows is but an evolution, a manifestation of what is in existence from eternity.

The act implies a change of conditions, relations and states, physically, chemically, socially and mentally; of manifestation demonstrates transformation, and evolution is a transformation of one thing into another by the eternal Law of Nature. For instance, there is no resemblance between sunshine and hard coal, and yet coal is the stored-up heat of sunshine. Electricity is transformed into heat, light, color, and sound, and these are all transformations; also the changes and combinations the elements undergo. All depends on conditions. All this Mother Nature or the Soul of the Universe demonstrates, and this is what creation means.

Again, the Mother-Soul is the environment of axiomatic knowledge, which guides every living thing floating in the boundless ocean of Mother-Life. She is composed of an infinite number of life cells or human soul cells which separate from Her in colonies, or constellations to construct a solar system, or a planet, or a human body. In axiomatic knowledge, the life cells multiply, differentiate or divide; each division becoming weaker and smaller, according to the conditions imposed upon them by others prior to and after its birth. On the start some soul cells may appear as atoms, and others as molecules, and others as microbes, etc., tearing down and rebuilding the human body. Others may long for a rest and retire into the mineral to be resurrected into the vegetable and animal. Finally the lower life entities, that were thrown off by a constant force, and are now living functions in the human body, are crowned with the light of reason.

In the future man will receive the crown of axiomatic knowing. The X ray and clairvoyance are but the shadow of the all-seeing Eye. No one should ignore the monkey, for his child will be a human being. Let us remember that all things are graded, from the highest to the lowest. The product of any being can never transcend its origin. Whatever you have done will return to you, and this burden of experience you must shoulder in the future. Let us remember that we are doing carrying burdens; be might advise you to come in when it rains—knock and it shall be opened unto you.

Seemingly matter is the only thing sensed, and the least understood by man. By the spiritual eye it can be traced back to its origin, and it is a demonstrated fact, derived from the acts of constellations, spirits and partly from an eternal principle stored-up in the All-Mother of the Universe. This principle, or law, controls every substance, and its nature is similar to the law of attraction or gravitation. This principle also pervades boundless space and is static in its nature. It serves for knowledge as a fulcrum to move the universe of matter first by vibration, then by molecular motion and is kept in motion by automatic life. Positive and negative principles control all things in the Universe.

The writer is conscious that the thoughts here advanced in regard to creation and evolution differ from Christian and materialistic ideas. But nothingness is not the origin of the contents of space; nor is matter the origin of life, soul, love, spirit, and intelligence.

In conclusion, we might add that the all-being is everything existing under different conditions—one of rest and one of motion—which pre-existed from eternity. The finite parts not realizing the oneness of brotherhood, oppose each other in war and strife. But a better time is coming; progression will lead them from darkness into spiritual light and brotherhood.

Let us hear from the wise ones of earth through The Progressive Thinker, Hannibal, Mo. F. R. LOOKING.

A life of pleasure makes even the strongest mind frivolous at last—Bulwer. They who have light in themselves will not revolve as satellites.—Anon.

THE HOLY GHOST CONSIDERED

ROSTRUM WORK.

man C. Rowe and many others who declare they must leave the field and find support elsewhere unless matters change, and the many who used to "be of us" are turning to the churches for what they sought for in Spiritualism, it is evident there is something wrong somewhere, and surely may we have cause to fear that the gifts may be withdrawn and given to a people who shall bring forth the fruits thereof."

MATTIE E. HULL.

Boys Beyond the Threshold

A SEQUEL TO
THE TO-MORROW OF DEATH.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH.
THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its incorporation in a chain of new beings, whose successive lives are unrolled in the bosom of ethereal space. "Beyond the Threshold," continues on the same lines, enjoining and expanding the idea by reasons and considerations drawn from science and philosophy; claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weaknesses in the ravages of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts all or not much will have been learned and much pleasure enjoyed in its perusal. Price, \$1.50. For sale at this office.

THE PRIEST, the WOMAN

—AND—
THE CONFESSIONAL.

BY FATHER CHINIQUY.

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