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A SCIENTIFIC REFUTATION OF AGNOSTICISM AND ATHEISM

The Closing Address Delivered at the Zoo Park Camp-Meeting, Springfield, Mo., by Charles W. Stewart.

He who has listened to the surges of Time beating upon the shores of Eternity, and has scaled the heights and sounded the depths of human thought as he has watched the tragic play of human life; he who, listening to the "roll of the ages," has partially measured the value of the eternities, places little value upon the narrow views of average minds concerning the world's great problems.

No true critic allows prejudice to blind his judgment of the actor of men. The critic should always enter into co-partnership with a noble charity, knowing that "with what measure ye mete it will be measured unto you again."

It is this spirit that I would invoke in attempting to deal with the ideas held by some of the loftiest minds of this wonderful nineteenth century, as well as of preceding centuries. Men who, like the great Robert G. Ingersoll, were the embodiment of love, kindness and good-will for humanity; men whose souls were incapable of harboring hatred in any form save of that which they deemed a falsehood or a sham—something detrimental to the welfare and progress of the human race.

For thirty years Mr. Ingersoll was a target for the malicious denunciation of bigotry, yet during all that time he never lost his temper, but preserved a serenity of character which rendered harmless the missiles of his foes, and added thousands to the number of those who, widely differing from him in opinion, still admired the nobility of the man; enabling him to number among his personal friends the leading thinkers of the world, bound together by that freemasonry of manhood which rules supreme in the realm of true gentility, and whose password is love of truth.

The arguments of such men can never be answered from what Dean Farrar calls the mud ramparts of medieval theology. Hundreds have attempted it, but their efforts were so completely saturated with vituperation as to effectually put them out of court. Abuse is not argument, and few are so obtuse as not to be able to distinguish between them. Yet atheism and even agnosticism can be refuted, not by the glory but by science, and when the dogmatists abandon the Don Quixote methods of the past and accept the improved weapons which science places within their reach, they may be able to refute the negations of modern skepticism.

Dean Farrar when in America used the following language in the North American Review:

"It is the especial work of the church in these days to teach a true and an intelligent, as opposed to a delusive and obsolete view of religion. True religion like true liberty, demands an eternal vigilance on the part of its defenders. We cannot withstand the skilled arms of modern antagonism with the bows and arrows of medieval warfare, nor will the mud ramparts, which alone were possible in darker ages, hold out against the tremendous artillery of scientific skepticism. I hold that no defense of religion is possible which does not co-ordinate its doctrines with truths taught us by God's other revelations in science and history. No one can be a champion of belief who does not have the best of the times. If the church chooses to stand or fall by the doctrines and commandments of men which she has sometimes held to be infallible; if she clings with inflexible obstinacy to sacerdotal and sacramental theories which are only permissible or possible as individual opinions; if she attaches as much importance to apostolic succession as to spiritual consecration; if she determines to abide by exploded systems of exegesis, whether borrowed from the rabbis, the Alexandrians, or the Fathers; her days are numbered and her institutions will be trampled down by the hurrying feet of advancing generations."

These words, from one of the noblest, purest of Christian ministers, together with the cases of Prof. Swing, Dr. Thomas, Dr. Briggs and many others, indicate that theology of an antiquated type is powerless before scientific skepticism.

Robert G. Ingersoll and all such men are products of a transitional age. They are effects, not causes. Martin Luther did not cause the Reformation, but was caused by it. Germanism came to be revivified at the subtleties of theology, and the raciality of indulgences, and this revolt found a mouthpiece in Luther.

The onward march of Progress is the fiat of the Eternal God, and all history is but the record of man's futile attempts to check or stop that progress. No man makes destiny, but destiny creates the man and every great epoch develops a leader.

"Careless seems the great avenger, History's pages but record One death grapple in the darkness 'Twixt old systems and the Word. Truth forever on the scaffold, Wrong forever on the throne, Yet that scaffold sways the future And behind the dim unknown Standeth God within the shadow, Keeping watch above his own."

"These great leaders are men of genius. They crystallize the nebulous thought of the masses and make it effective. Modest and unassuming yet brave and heroic, Jesus was the embodiment of gentleness, yet in the name of justice he drove from the Temple the desecrating money-changers, and standing face to face with the time-serving hypocrites of his day he dared to tell them the merciless truth.

"Dare, and again dare, and forever dare!" said Danton, when the French Revolution was rending asunder the injustice of ages. It is this power to dare that stamps the hero in all ages, and

humanity it forever places a falsehood upon that daring spirit is exerted for crown upon the brow of him who dares and he is loved and revered through all time to come. Jesus, Voltaire, Paine and Ingersoll dared, and the world loves them for it, or admires where it cannot love.

Nature has decreed by inexorable law that action and reaction shall forever be equal. Ever since Constantine canonized Christianity, making it a kingdom of this world, dogmatic theology has been constantly in evidence. Creeds have torn asunder and divided mankind into factions, and instead of the angelic song, "Peace and goodwill to men," the earth has been deluged with the blood of millions on account of theological differences.

The creed of Jesus was a simple one, and as beautiful as simple. "By this shall all men know that ye are my disciples, if ye love one another." How all the creeds of all the sects dwarf and shrink in the presence of these words. But the blinded world forgot the formula of Jesus, to wrangle over the incoherent theories of monks and priests, and instead of the simple truth, which was formulated into dogmas in the darkest ages of the world.

But the natural reaction from the past—Constantine theology and its attendant darkness came. Philosophy, buried with the mangled form of Hypatia in the fifth century, had slept a thousand years and it awoke in the fifteenth century, invigorated by its long repose. The ancients were cognizant of the form of the earth, but yet have the arguments of the early Christian fathers, by which they sought to refute the theory of the earth's rotundity.

With the revival of ancient learning came the desire to know more of man's environment and his relation to the world he inhabited. All are familiar with the struggles between Columbus and the priests which ended in his triumph and their overthrow. Magellan saw the earth's shadow on the moon, and placing faith in that shadow he sent his ship around the world.

In 1543, Copernicus' "Revolutions of the Heavenly Bodies" appeared. In 1609, Bruno was burned for teaching that there were other worlds besides this. Lippershey discovered the lens in 1608, and two years after Galileo was imprisoned for proving that Bruno was right. And when forced to forswear his knowledge he shouted "Still it moves!" That shout still echoes amid the starry spaces, and will continue until the moral motion of the world shall equal its physical motion, and the vestige of barbaric superstition shall vanish from the earth.

That moral reaction began with Luther, the rebellious German monk, and it gave the world Protestantism. From Luther and Erasmus to Voltaire, and from Voltaire to Ingersoll, the spaces have been filled with the Hooks, Owens, Gibbons, the Humes, Darwins, and Huxleys of England; the Rabelais, Charrons and Montaignes of France; the Goethes, Haecckels, Helmholtzs of Germany; the Danas, Grays, Fiskes and Copes in America, until the very skies re-echo with the reactionary protest against intellectual tyranny! And yet, strange as it may seem, we find Protestants intolerant. Is there danger in the light which Luther kindled? Did we have the same mistake? Was Wesley infallible? Did Campbell reach the highest round in truth's ladder? Who shall limit the right of private judgment? Jesus said: "Ye shall know the truth, and the truth shall make you free." Not slaves.

Ingersoll's protest was not, like Luther's, against one particular creed or error, but against all creeds and in favor of universal mental liberty; and this was but an extension of Luther's idea. Had Jesus been on earth in Ingersoll's day he would have found a champion and defender in the eloquent agnostic. He said: "To that grand man who had the courage to die for what he believed true, I bring my homage and my tears." Why then the hostile feeling toward him during his life? Because his arguments were as deadly as gattling guns against the semi-pagan theology which still holds human souls in bondage. His great soul went out in pity to those who live in fear of the hideous gorgons of superstition. He offended priests by saying that he did not know that there is a God. If this made him a bad man, then the old Greeks who had thirty thousand gods must have been exceedingly good men. But Paul told them that they were too superstitious. It is highly important that we have the proper number!

It was Prof. Huxley who invented the word "Agnostic," to designate the class who neither affirm nor deny the existence of Deity, but suspend judgment on that subject, holding that science is limited to secondary causes, and that final causes are beyond man's powers of investigation. This is true. The finite cannot comprehend the Infinite, but there are certain inferences of reason and logic which compel us to feel that there is an Infinite Being, and it seems to be the mistake of both agnostics and agnostes to ignore those unavoidable conclusions.

Science is classified knowledge of Nature and her laws, and it is here and here alone, that the battle between belief and unbelief must finally be fought. Religion must become natural before it can become scientific, and it must become scientific before it can reach the logical and practical scientific mind. And it must reach this class ere it can hope to refute any cardinal form of skepticism. That this is being done, a host of splendid minds in the ranks of investigators bears witness.

Science has already established the fact that there are no isolated phenomena in nature. That each phenomenon is related to every other phenomenon, not only in the infinite past,

but is related to every fact of the infinite future as well. It is this eternal continuity of Being which makes science possible, and it is this essential and eternal Being that will forever stand as a negation to atheism. "From everlasting to everlasting thou art God."

The mistake of the atheist is a pardonable one, and is really a protest against the assumptions of the ignorant past concerning the personality of Deity. All skeptics are evidently correct and logical in denying anthropomorphic personality to the Infinite; as all such deities are creations of the human mind.

Persia had her Ormuzd and Ahrliman, Egypt her Isis and Osiris, Judea her Yahveh, India her Brahm, Vishnu and Shiva, Greece her Zeus, Rome her Jupiter, but they were all the result of man's eternal struggle in search of Cause.

Paul told the Athenians that "in Him we live, move and have our being." Newton said that God ought not to be worshipped in the form of anything. Sir William Hamilton said that a God understood would be no God at all, and the highest consecration to religion would be an altar inscribed "Agnostic Deo." Dean Mansell said: "To speak of an absolute infinite person is simply to use language to which no mode of human thought can attach itself." Canon Westcott says: "For us, personality is only a name for special limitation exerting itself through will, and will implies the idea of resistance. But as applied to God the notions of limitation and resistance are excluded by the antithetic term Infinite." These lofty Christian minds only differed from the modern agnostic in this, that they accepted the inference of the unknown Infinite, while the agnostic does not accept it.

Zophar, in the book of Job, asks the question: "Canst thou by searching find out God; canst thou find out the Almighty to perfection?" Science has answered the first part of this question in the affirmative, but the last will forever remain unanswered. Astronomy and chemistry have reached that stage of perfection that they have demonstrated the oneness of the universe. Fraunhofer discovered spectrum analysis. The spectroscopes have been so perfected that a ray of light from the sun or the remotest star in space reveals the presence of the same chemical elements which form our bodies and the earth we inhabit. This proves the chemical unity of all things. The least thought of some of the chemical elements of the universe, such as the so-called chemical primates are but different expressions of one eternal, elemental Being, Eternal Oneness.

Balfour Stewart, in his "Conservation of Energy," shows that the universal energy is eternally persistent and changeless. That while it may be correlated into motion, heat, light, electricity, etc., yet it is the "same" energy, to-day and forever. And now, the most advanced scientific minds are taking the position, based on the mutability of matter, that matter itself is but the visible and unstable expression of an invisible and eternal energy as cause. Or in other words, the invisible is the positive side and the visible is the negative side, so to speak, of the same thing. What is only asserting that the spiritual is the real through all nature. A thought perceived by Bishop Berkeley in the last century, only to be ridiculed then by pseudo-scientists but verified by Prof. Huxley in these words: "For after all, what do we know of this terrible matter except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of that 'spirit' over whose threatened extinction by matter a great lamentation is arising like that which was heard at the death of Pan, except that it is also a name for an unknown and hypothetical cause or condition of states of consciousness? In other words, matter and spirit are but names for the imaginary substrata of groups of natural phenomena."

And with this agree Fiske, Leconte, and Caley, who has been called the Darwin of English mathematicians, who says: "I would myself say that the purely imaginary objects are the only realities, in regard to which the corresponding physical objects are as shadows in a cave. And it is only by means of them that we are able to deny the existence of a corresponding physical object; and if there is no conception of object, then it is meaningless to deny the conception of a perfectly straight line."

President Butler, of Columbia College, says: "The physicist also, is coming to see that his principle of the conservation of energy in its various manifestations is a new and startling proof of the fundamental philosophical principle of self-activity. Energy manifests itself as motion, heat, light, electricity, chemical action, sound. Each form of its manifestation is transmutable into others. The self-active cycle is complete. And what is this self-active, eternal energy, but the Eternal Spirit of Spiritualism, 'in whom we live, move and have our being; even as your own poet (Cicero's) hath said, ever we are his offspring.'"

More than that. Ask the scientist the question, What is energy? His answer is, "I do not know," and the same answer will be given when asked what are motion, heat, light, etc. For could man answer these questions he would answer in the affirmative Zophar's second question, "Canst thou find out the Almighty to perfection?" Science has found God, but so long as man is finite and God is infinite, the uncaused cause of all that is will be hidden from mortal vision.

Another mistake of the skeptic and

materialist is what is called the all-sufficiency of the laws of nature.

Prof. Tyndall said that "we find in the matter which we surround us with, but have to look upon with approbrium, the promise and potency of every form and quality of life." This innocent and perfectly true statement of the great Tyndall, has been worked over to mean that if we are given matter, energy and law, all phenomena of nature are the bare result of this materialistic unity, and they are all-sufficient without an immanent and interpenetrating Intelligence! But Balfour Stewart shows us that you cannot get more out of a machine than is put into it. Natural law is only the necessary mode of existence, and does not exist in the abstract. A stream cannot rise above its source. The argument is good as far as it goes, but it does not go far enough.

"From nothing, nothing comes," says the materialist. True, therefore matter and energy, so-called, must be in some way eternal. And it is absurd to declare that natural law ever had a beginning, else sometime twice five were more or less than ten, and the square of the hypotenuse of a right-angled triangle was more or less than the sum of the squares of the other two sides. All this is true as stated by the materialist, yet, says Herbert Spencer, "We stand in the presence of an Infinite and Eternal Energy from which all things proceed." Given matter, energy and law, together with the whole process of evolution, and the problem is not solved. Evolution is only an inquiry into the how of nature's work, and never approaches the greater mystery of the why.

Why should the universe exist at all? Why should there be, through countless ages, a gradual change of energy, from a white-hot cosmic vapor in the immensity of space to the joyous intensity of a mother's love, the thrill of passion in a maiden's heart, or the matchless eloquence of an angel's? Science cannot, the materialist dare not ignore the teleological "end in view." To do so, is to break the chain of logical sequence.

In all human affairs, the thought or idea precedes the action. Man's will is but the law of his mentality, and is therefore but the instrument of his mind as an administrative power. The mind lays either a plan of necessity or it too, is the instrument of administrative power. Here is the dividing line, the point of divergence between the theist and atheist. If so-called law is but a blind necessity, then the ever upward struggle for the survival of the fittest, is a greater mystery than all theories of special creation, for, after all, special creation is like the rule of cancellation, under a short cut to evolution. Both theories are null unless they recognize mind as cause.

By what concurrence of matter, energy and law, acting from blind, un-intelligent necessity could cosmic evolution produce a planetary system, and then, just at the proper place, introduce chemical evolution? When chemical evolution had produced monadic life, and carried it through ages of geological changes up to the gray matter in a human brain, how did blind necessity again shift the pulleys introducing the third great department of mental and moral evolution? I know and accept your theory of the method, but machines do not operate themselves, nor does nature. A deeper investigation leads to the conclusion that there is an inscrutable Existence everywhere manifested to which man can neither find nor conceive either beginning or end."

We therefore see that the scientific method of creation is God's method, and that the theory of the all-sufficiency of matter and law results from a superficial investigation of the phenomena of nature. The truth must be, and becoming the truth that there is an inscrutable Intelligence is everywhere manifest.

This error of atheism had its origin largely in the theology of the past. Atheism is another reactionary protest against ignorant assumption and the tyranny of bigotry, and is as natural as Luther's protest against indulgences. Dean Farrar says: "In the Church there must be progress. Churches have been very slow to learn this lesson. They have fought to the last for exploded doctrines and antiquated traditions. They have often resisted to the last the advancing knowledge of mankind. They have become revolutionary and convulsive in the effort to keep fixed when the world is moving forward, and they have tried to preserve what they were their duty to improve. They have kept their earthen vessels closed so that the swelling tide of human progress did not shatter them upon the shore, or at best, roll them hither and thither with their stagnant doctrines rotting in a dead theology."

Jesus of Nazareth was not to blame for this. He painted the character of his heavenly Father as beautiful as the pencilled rays of light can paint the loveliest flower. Dear as the remembered kiss imprinted on the lips of the departed. Holy as the consecrated chalice when tasted by the dying. Pure as the snowflake as it trembles in mid-air ere its descent to earth, and just as the principle of eternal Equity. But men in the very insanity of bigotry, egotism have changed and marred that picture until it has become so hideous a travesty of Divinity that thinking men were shocked into atheism at the enormities of ignorance. When Jesus said "God is spirit, and they that worship must worship in spirit and in truth," he enunciated one of the eternal verities.

Henry Ward Beecher once said that if he believed in the God of Patriotic theology, he would say "our dead," rather than "our father." Rev. David Swing, one of the sweetest souled men who ever tried to make this sad old world happier and better, refused altogether to accept such a caricature of his God. After to-day there are thousands of hungry souls thirsting for the waters of a spiritual life, who stand aloof from all institutional religion because it refuses to abandon the false interpretations of obscure passages of scripture made by men who, however honest they may have been, had never a glimpse of Infinite Love and true Spirituality.

Jesus said, "I and my father are one." How? One in purpose, one in gentleness, one in the greatness of a matchless love. But the post-Constantine theologians made the same mistake that was made by the Pharisees when Jesus uttered it, and fastened upon him the very blasphemy which he repudiated and explained away in the tenth chapter of John's Gospel.

will, there is, in the multiplicity of nature's works, the evidence of an infinite will in nature.

And yes, says the agnostic, "but how do you reconcile the presence of disease, of crime, of accidents, and all of the infelicities of nature with the government of an Infinite Intelligence?" I might be permitted to borrow a little of the agnostic's modesty and answer that I do not know. But I will reply by asking why the troglodyte did not change places with Charles Darwin and thus save all of the guesswork of the past concerning creation? The agnostic would probably reply that nature's processes cannot be reversed, and that Darwin was the result of all of the stumbling from the troglodyte to the naturalist. True, and that was Deity's method of producing conscious mind. If, as Prof. Bain says, consciousness is the product of varied environment, then intellectual growth is the product of consciousness, and whatever Deity may be, conscious intelligence or unconscious will, whatever may be his plans and purposes, we do know that there were no disease there would be no medical knowledge; no accidents, no surgery; no hunger, no farming; no cold, no clothing or building; so that we can easily show that the best intellect of to-day could become a troglodyte by simply removing the past environments which developed his brain. To create a man by any other method would be to miraculously create him, and that no agnostic would tolerate!

Nothing can be plainer than the fact that all nature goes to show that man is a conscious individualized intelligence was to be the final outcome of creative energy from the nebulae to the philosopher, and that this progressive tendency is the work of neither chance nor blind necessity operating without aim, but that administrative intelligence is back of all law and all activity.

Herbert Spencer says: "Those who think that science is dissipating religious beliefs and sentiments, seem unaware that whatever of mystery is taken from the old interpretation is added to the new. Under one of its aspects scientific progress is a gradual transfiguration of nature. Where ordinary perception saw perfect simplicity it reveals great complexity; where there seemed absolute inertness, it discloses intense activity; and when we remember that the activities constituting consciousness, being rigorous, bounded, cannot bring in among themselves the activities beyond the bounds, which therefore seem unconscious, though production of either by the other seems to imply that they are of the same essential nature—this necessity that we are under to link the external energy in terms of the internal energy, gives rather a spiritualistic than a materialistic aspect to the universe; further thought, however, obliging us to recognize the truth that a conception given in phenomenal manifestations of this ultimate energy can in no wise show us what it is."

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Jesus said, "If I be lifted up, I will draw all men unto me." How? Draw them as the sun draws the waters of the sea upward, until raised and purified, they float in fleecy clouds where the rainbow is born. Draw them as the flower is drawn when it turns its irisate face toward the morning. Draw them as the Prodigal was drawn home to his father's house because there was love and forgiveness there. Draw them as the earth and all its sister planets are drawn and held in their orbits by the attraction of the parent sun. Could this idea have been steadily held before the world for nineteen centuries, two things would now be absent from the earth. Atheism, and the host of warring sects which for ages have divided Christendom into contending and contentious factions, that never unite but for the purpose of untheologizing those who refuse to accept their crude ideas of duty and of destiny.

"God is love." That great Power of attraction which binds together the suns and worlds of space, when wrought out by the law of progress into mental and moral force becomes love, the highest and grandest factor of humanity. Its presence is harmony, its absence discord. "And now abideth Faith, Hope, Love; these three; but the greatest of these is love." It was the great transformer, Brahm of the Hindoo devotee. It was the veiled Isis of old Egypt when the Pyramids were built. It "wrought the form and features of the Sphinx." It gave old Memnon his morning song, as Aurora gilded the Tethyan hills with golden glory, and it accompanied the embalmers dead into the catacombs to await the home-coming of the wandering soul. It welcomes the new-born infant to the realm of earthly life, drops the tear upon the coffin of decrepit age, and welcomes the arisen spirit at the portals of eternal day. And rising like the dead Pharaohs, from the dust of death, it raises its voice above the De Profundis, and shouts, "Oh, grave, where is thy victory." It thrills the heart of youth when all of life is roseate morning, and is the silken cord that binds together all the sacred dearest of home. It kindles a sacred flame upon the altar of a mother's soul when first she clasps her baby to her breast, and it follows the footsteps of a wayward child through all the devious labyrinth of error and of sin. It bids defiance to death itself and plants upon the grave of buried love the immortalities of everlasting life!

Jesus said, "Blessed are the pure in heart, for they shall see God." And the great pagan writer, Celsus, nearly two centuries later said, "If, instead of excelling in some alone, you look up toward the soul—if, turning away the eye of the body you open the eye of the mind, then and then only will you be able to see God."

This shows how great souls may reach truths from opposite directions; for Celsus was writing against Christianity when he penned the above. It also illustrates the great truth brought out at the World's Congress of Religions, that all religions start from a point in common.

Many atheists and agnostics claim that the word "God" is destitute of meaning. Like all other words, it is a symbol with which to convey an idea, and their objection is based upon the fact that the former meaning attached to the word is lost, and it has not yet attached itself to any other idea in their minds.

In his "Universal Prayer," Pope classes all Deific symbols together:

"Father of all, by every age, In every clime adored, By saint or savage or by sage, Jehovah, Jove, or Lord."

Pope's description of Deity is so nearly perfect that it would be difficult to improve upon it:

"He warms in the sun, refreshes in the breeze, Glows in the stars and blossoms in the trees, Lives thro' all life, extends thro' all extent, Spreads undivided, operates unspent."

God is therefore the immanent spirit of nature, animating the entire universe as a self-active intelligent energy, even as the soul of man animates his corporeal body. In view of this, no man can deny the existence of Deity without denying his own. The atheist, bewildered by the vast complexity of the universe, denying the moving cause of all that is, is like one who, standing in some vast factory and becoming bewildered by the whirl of the machinery, should deny the existence of the engine or the water-wheel.

The agnostic may claim that he suspends judgment; that he does not know, but he forgets that in so doing, he cannot analyze his own mind. All that he does know is upon the plane of ideas, and they are unconditioned, and refuse to be subjected to dimensional laws. Man's own mind is an inference so far as the physical world is concerned. Yet it is all in all—without it, man is nothing. Paul said none have seen God, and it is equally true that no man has seen mind or soul; and if it be true that the human mind is known only through mental phenomena copied through the senses from nature's phenomena, which shall be said of the copy when it denies the original!

The practical side of this great question is of still more importance than its philosophical side. It is absolutely necessary to the welfare of humanity. Prof. Tyndall said that Mr. Buckle gravely erred in seeking to detach intellect from achievement from moral force. "For without moral force to whip it into action the achievements of the intellect would be poor indeed."

The great Emanuel Kant, author of the "Critique of Pure Reason," said:

"Two things I contemplate with ceaseless awe, The starry heavens, and man's sense of law."

In discarding the false in religion it is not necessary to discard the true, and the "Cosmic emotion" that awakens in the cultivated mind grows nobler and grander in proportion to the extent and thoroughness of the mental and spiritual discipline.

Col. Ingersoll, despite his merciless

criticism of creeds and shams, was in many respects a deeply religious man. His splendid tributes to love and home, wife and children, education and philanthropy; his terrible denunciation of falsehood and meanness; his demand for higher conditions for the race, all belong to the category of religious ideas. He said: "I have made up my mind that if there is a God, he will be merciful to the merciful." Only once was this sentiment more tersely expressed when in the Sermon on the Mount Jesus said: "Blessed are the merciful for they shall obtain mercy."

The central idea of original Christianity is the Fatherhood of God, and necessarily the Brotherhood of Man—the solidarity of the human race. Like a golden chain, that idea of the supreme worth and dignity of man has run through all the centuries, and in spite of the darkness of the past, its creeds and its cruelties, that Star of Bethlehem has never been eclipsed. Its light illumined Magna Charta, and was the inspiration of the Declaration of Independence. To-day, the hope of the world depends upon establishing the brotherhood of man. The wonderful discoveries that science has given, instead of blessing the race, have become instruments of torture in the hands of avarice, greed and selfishness, so that an universal wall of anguish arises from the oppressed because of man's inhumanity to man.

Pliny, in summing up the causes of Rome's decadence said that "all of the ceremonies of religion were abandoned; the signs supreme without much of the rocks are strewn with landstone murders, and he who lived without an enemy died by the treachery of a friend." The same historian said, "Latifundia perdiderit Italia." Land monopoly destroyed Italy. "This was the result of the worship of wealth and power."

To abandon the spiritual side of life is to adopt the maxim, "Let us eat, drink and be merry, for to-morrow we die." To abandon the hope of immortality is to tear down the scaffolding by which civilization is built; to cast aside the glory and dignity of intellectual and moral worth.

Mammon worship always has, and always will take the place of the abandoned worship of Deity. It is this very mammon worship that has brought the peace of the world to-day. "It has no head and cannot think; no heart, and cannot feel; when it moves it is with destroying, blasting force, and it pauses in its dread flight, it perches upon a pile of children's bones to plume its wings for a flight of more sanguinary desolation."

Speaking of the virtues of our forefathers, Dean Farrar says:

"If the church keeps the people in their allegiance to those virtues, America will still be the enlightener of nations, the beautiful pioneer in the vanguard of the progress of the world. But if she spread a table for Fortune, or enshrine Mammon above her altars—if her commerce becomes dishonest, and her press defamed, and her society frivolous, and her religion a mere twilight of willful and self-induced delusion—she in her turn shall fall like Lucifer, son of the morning, and the double oceans which sweep her illimitable shores shall only plash to future empires a more sad, a more desolate, and a more menacing dirge."

It was the God and Yandoo so much as her own corrupt Mammon worship, that caused Rome's overthrow, and Byron, standing amid the wide waste of the ruined Coliseum, wrote:

"This is the moral of all human tales, 'Tis but the same rehearsal of the past, First freedom and then glory; when that falls, Wealth, vice, corruption, barbarism at last, And history, with all her volumes vast, Hath but this tale to tell."

The idea that I would convey is that there is danger from a materialistic cult. That when the pessimistic ideas of a Schopenhauer gain the ascendancy, it means that selfishness is dominating daily life.

Man has a threefold nature: the physical, intellectual and moral, or spiritual, and it requires the full development of all these to make the complete individual, and each department must be equally developed. The body must have proper food and exercise without which it will perish. The intellect must also have proper aliment and training, but physical development alone, while it may make a splendid animal, will not make a normal human being. Cultivate the physical and mental only, and you may have a splendid specimen of manhood in appearance, and at the same time an all-around criminal, either actual or potential.

The moral nature must also be nourished and trained to produce the highest individuality.

Now, what is true moral alimnt? Where have I have attempted to prove that science is teaching the supremacy of spirit. That the spiritual is the real, and that matter is but its fleeting shadow. If this be true, it follows that if man is a child of nature he also is a child of God. The spiritual man is the real man, and an immortal being. Then the sole object of existence is to develop the individuality of the spirit. As President Butler of Columbia College, says "that knowledge is of most worth which tends to develop the soul, which stands in the closest relation to the highest forms of the activity of that spirit which is created in the image of him who holds nature and man alike in the hollow of his hand."

Here I ask all agnostics a question so momentous in its grasp, so vast in its scope, that a correct answer will solve the whole problem. Is man the highest result of those laws? "There is reason that the lower forms of life should evolve into the higher, because

(Continued on page 2.)

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWO.

Our vibrating philosophers may say, "Ah, but the philosopher must depend on the vibrations of his mind." I admit that fact, but the same time the image is placed there on the plate and it takes many years of earthly time to dim or wipe it out. If this is true of earthly photography, what shall be said of the photographic pictures of eternity?

My friends, they are as enduring as eternity itself. If the spirit of man is eternal and immortal, the pictures impressed by time within his soul are also eternal and immortal.

Think of a mother passing into the celestial world and forgetting the babe she has left behind. I am not a mother, but I am a father, and I could no more forget my child, left on earth, than I could forget my own existence. And now, my friend Robert smiles benignly as he says, while raising his hand upward, "When I forget my wife and children, then let me become oblivious to all things—let me forget heaven itself, since I left them. Left them, did I say? Not I. Not I. Dears, I am only behind the curtain, that is all. I am standing here by this good friend, just now, learning how to control this medium to write—watching him to see just how he does it, for I want to write a book myself as soon as these letters are finished. So don't mind if I put my fingers in his pipe occasionally. We are good friends and he is perfectly willing I should do so. Suppose I do put in a plume now and then? All the better."

A few more words on this subject and I will leave it.

If the soul of man forgets everything connected with his life on earth, where is the wisdom of his having lived on earth at all? Why need he have toiled through the material world, to forget the things he has learned, by thus forgetting, are forgotten as soon as he leaves it—moreover, what would he be worth as a spirit? Certainly his spirit would be a perfect blank—no memory of anything that ever transpired and, consequently, no knowledge of anything—empty shell—a mere shadow—not knowing as much as a new-born babe. But, thanks to higher laws, such is not the case. Man's spirit is a receptacle, a vast storehouse, and not the slightest thing goes to waste. His soul makes use of everything which is stored within himself. The economy of nature is wonderful indeed, for not even an atom can be lost within the great whole—not a thought or an incident fades, disappears, or is lost.

The ethereal atmosphere is the essence of refinement and endurance for it is the essence of beauty and fidelity. Not one incident more and I am done with the subject for the present.

Carlyle, my dear son, you remember a time, in the past, when you came very near drowning. As you lost consciousness of your watery surroundings, or was fast becoming oblivious to them, the panorama of your whole life passed like a flash before your mental eye, even the minutest details of things you supposed long forgotten, became clear and distinct.

"This was owing to the spirit becoming partly disengaged from the body. You were seeing and remembering as spirits see and remember, and if you had been wholly disengaged from the body, and your soul had really entered the celestial world, these visions, and this memory would have been as vivid and bright as the beautiful celestial world is brighter and more vivid than the earthly world. So, dear friends, one and all, do not alarm yourselves by the thought that you will forget anything of your earthly life on entering the celestial sphere. No doubt many who have led evil and wicked lives would like to forget, but this is not possible. To forget, for the spirit, is to remove itself from the earth, and memory is not quenched." "Yes," says Robert, "you will find a hell here, sure as fate. I was mistaken about that hell. The fires of some of these hells are pretty hot I can tell you. I have my hand on the head of a poor wretch this moment, who has crawled to me for relief from his burning, for a drop of water would quench his thirst, and his parched tongue. The spirit, here, is burning—burning within the flames of his desires that water cannot cool, and to indulge them is but to feed the flames into raging fury.

"Poor wretch! His hell is so hot he has crawled to me for relief.

"Bob," he says, "you told us there would be hell, but not for myself. There is no hell. I can do as I like. Death ends it all, and I shall soon be dead. Life has nothing for me, and I don't want to live. So I poured the liquor down and debauched myself as much as possible, and here I am Robert, and I swear you are somewhat to blame for my condition."

"My friends, if weeping tears of blood could do me any good, I would try to shed them. Not only do I remember all, but this man remembers as well and now reproaches me. Am I guilty or not guilty? Answer me, my soul, and my soul replies:

"Robert, thou art guilty. Behold the consequences of error—in other words—ignorance. You said, 'I don't know.' When it was your business to find out, why would you think of a lawyer pleading a case, and continually saying to the judge and jury, 'I don't know—I don't know?' The judge would be justified in reprimanding you sharply and saying to you 'Go and find out—make yourself acquainted with the details of the case before you stand here talking to me and this jury, trying to clear the defendant, constantly telling us you don't know—you don't know! You ought to be sentenced for not knowing."

"Well, friends, here am I and here is some of my work. What shall I do for this man? It won't do now, to say, 'I don't know,' for he has told me and I do know. Great God! and I was so satisfied with my 'I don't know—don't know' that I can do for you. Shall I say to you, as one of old said to the woman of Samaria, 'Go and sin no more?' I know of little else to say to you—and the man clings to my garments and weeps. Perhaps your tears will cool your spirit.

"Ah! who is this lovely angel coming toward us? Your mother, do you say? Oh, my friend, she may be able to help us out of our difficulty.

"O! I am ashamed to look my mother in the face," and he covers his face with his hands, to shut out the lovely vision, still crouching at my feet; but the mother presses forward; she lifts her son to his feet. "Look at me, dear boy," she says in silvery accents. "I have not forgotten thee. I have thus far, been patient with thee, but now I will snatch thee like a brand from the burning, and she gently leads away his shivering, cowering form.

"My friends, there is a heaven and a

THE ROMISH OCTOPUS

The Papal Blessing a Hoodoo

The Primitive Catholic (anti-papal) gives a list of the utter failure of the Pope's blessings and good wishes as expressed in gifts, and the evils that followed:

"The Pope sent the Golden Rose to Bomba, king of Naples, and in less than three months he was dead of cholera and cholera. He sent his blessing to Francis Joseph, emperor of Austria, and in less than twelve months he was defeated at Sadowa and lost his Venetian dominions.

"He sent it then to Queen Isabella of Spain, and in a short time she lost her crown and dominions. He next sent it to Louis Napoleon, or rather to the Empress Eugenie, which is more remarkable still, as she called the war with Germany her war. In less than twelve months France was the greatest by Protestant Germany and the emperor had to flee to Protestant England for shelter, where he died in exile; the Prince Imperial fell by the hands of the Zulus, and the papal favorite alone is left to mourn the extinction of that once proud dynasty.

"Mrs. W. T. Sherman got the Golden Rose as a special mark of favor for her ready and brave services in the war. The Pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He cursed Germany, and she became the greatest power on the continent. The Pope blessed the French showman, Boulanger, and in less than two weeks he had to flee to Germany for refuge, and now fills a suicide's grave. The Princess of Gales, when near her accouchement, requested the interposition of the pope and his blessing on her child. She received it and the child was born deformed. Maximilian was killed three years after being blessed by the pope as emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The pope neglected some official business in order to give his special blessing to an English steamer laden with Sisters of Charity for South America, in 1870, and it never reached its destination. Every soul on board perished. The empress of Brazil was blessed but once. She broke her leg and died within a few days. The pope blessed the floating palace delayed its starting from Montevideo to Buenos Ayres until it received the assurance of safety in the papal blessing. It then raised its anchor, sailed out of sea, and went down in two days.

"The Order of Christ was conferred by the pope on Dr. Windthorst, his great champion in Germany. He died in less than a year.

"August, 1865, the archbishop of Damascus, in addressing the Spanish troops at Victoria, when about to start for Cuba, declared that the pope like a new Moses, had raised his hands to heaven and prayed for victory. We know the result. The Spanish arms, the queen regent, and the king and his blessings many times. On the last occasion it was at the commencement of the Spanish-American war, and the result was that Spain was miserably defeated, her navy sunk, her foreign possessions dropped from her grasp, and the once proud leading state of Europe sank into insignificance; the remnants of her troops returned home ragged, miserable, and sick.

"The Grand Bazar de Charite in Paris on May 4, 1877, the pope's papal nuncio delivered the benediction. It was scarcely five minutes afterward when the building was in flames and nearly 150 of the society ladies of Paris lost their lives.

"The late empress of Austria was the recipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the assassin. W. T."

THE ROMISH OCTOPUS

The Papal Blessing a Hoodoo

Twenty years ago, in the preface to an adverse criticism of Professor Henry Kiddle's book on Spiritualism, the editor of Scribner's Magazine wrote as follows:

"For every man interested in the question of immortality, we have the profoundest sympathy. It is a question which has an intense, abiding interest for every thoughtful mind. At this time, particularly, when the immortality of the soul is questioned more sharply than it has ever been before in the history of Christianity, the precious faith of the churches has to be fought for with all the weapons that can be laid hold of. From the fact that there is really no evidence of immortality except the resurrection of Christ himself, and his declarations, many minds have reached about them on every side for everything that offers help. In the desire to know something positively about the matter, spiritualists have had their birth and have held their life. It is to do just the thing that millions of minds desired to have done; so that when it assumed to demonstrate the existence of life after death, it had a tremendous audience in readiness for it. The marvel is that there was a man or woman living who was unwilling to hear what it and its promulgators had to say. That is the only reason why believers and followers to-day, like probably, dueless to its real, inherent strength, than to the greedy want which it assumes to satisfy—a want so greedy that it accepts as fact that which only has its lying semblance.

"We are not among those who regard what are claimed to be the facts of Spiritualism as improbable a priori. No one can read the Bible carefully without being convinced of the truth of Spiritualism. In both the Old and the New Testament we have multiplied records of the communications of spiritual existences, with men and women in the flesh. The doctrine of demoniacal possession is taught with great distinctness. The ministry of angels, the return of the earth to those long dead, familiar to the Christian, and the resurrection, all are in the line of phenomena claimed as genuine by modern Spiritualists; so that it is not strange that Christian men and women should find themselves educated by the Bible itself into a sort of readiness to receive Spiritualism. It is, or it would seem to be, easy for a Christian to believe that visitants from the unseen world are about him influencing his mind, and endeavoring to make themselves known. That is precisely what the Bible teaches. Why, then, should they not do it now as well as they did it then?

"So we are not among those who think it strange that Mr. Kiddle, a thoughtful, Christian man, should give heed to what claimed to be a revelation from the unseen world. We know something of this man, whose book has attracted so much attention not so much on its own account as on his. If we had been called upon to select out of the intelligent men of New York the hardest to convince, we should have selected Mr. Kiddle. He has occupied, we believe, for fifteen years the position of Superintendent of Public Schools of the City of New York. He has done this with great acceptance through all administrations, showing enormous tact, decision and skill, and maintaining a most honorable name and fame. None but a first-class man could possibly do for the city and himself what he has done. When, therefore, it was announced that this man had not only become a devoted convert to Spiritualism, but had written and would publish a book upon the subject, it excited great astonishment, and awakened no little curiosity.

"In the foregoing the editor of Scribner's Magazine, who has been an inveterate skeptic, and has stated the premises of Spiritualism so far as they relate to the Bible and old orthodox Christianity, and which are more fixed and immovable than the pyramids of Egypt or the rock of Gibraltar.

Were this not so, they would long ago have been utterly demolished by the combined efforts of Catholic and Protestant Christendom.

"Acknowledging as this editor does the invulnerable character of those premises, I am at a loss to understand why as a Christian, he should be so 'astonished' at Mr. Kiddle's conversion to Spiritualism and his position on the subject. If, as he says, the book upon the subject, 'what becomes of Christ, is false, the Bible? Are they not dainties and the Bible? Can a Christian minister or layman attack modern Spiritualism without attacking also modern and primitive Christianity and the Bible upon which it is supposed to be founded? This is a question which can be answered by yes or no, but for some unaccountable reason the orthodox church will not answer it either way—affirmatively or negatively.

"The editor of Scribner's Magazine proceeds to condemn 'and ridicule Mr. Kiddle's book because it contains messages purporting to come from such persons in spirit life as Prince Albert, King Fisk, Rt. Hon. Queen Elizabeth, Hon. J. Raymond, Wm. M. Tweed, William Cullen Bryant, Hon. Geo. F. Williams, Plo Nino, Archbishop Hughes, Theodore Parker, Moses, Pontius Pilate, Byron and others, and which he considers by no means characteristic of those spirits while here embodied. He gives it as his opinion that every one of these communications originated in the places of the material world, and acted as his mediums. He further remarks: 'We do not mean to say that they have been conscious of originating these communications; for many of the developments of trance and semi-trance show that this kind of work can be done without conscious effort. Certainly, if the work was done by a spirit, the spirit is an unconscionable liar, and is not to be believed for a moment. A. F. Kiddle, who had been a member of Shakespeare's club, but who he made to utter, is not only a prodigious liar, but a practical joker of the most cruel character.'

Whether or not the communications

THE ROMISH OCTOPUS

The Papal Blessing a Hoodoo

were really what they were represented to be, this editor makes no allowance whatever for the mediumship through which they were given. He expects a Mozart, a Bach, a Wagner or a Beethoven to play as well upon a poor piano as upon a good one.

Unless Mr. Kiddle has been personally and intimately acquainted with the spirits from whom the communications were supposed to come and have received evidences of their identity by references to facts, incidents, etc., known only to them and him, he could not possibly be absolutely certain that they were what they were represented to be. Spirits are by no means perfect, truthful, moral and upright simply because they are disembodied. There is no reason why the investigator should not be imposed upon by a disembodied spirit as well as by an embodied one. It is well known to the experienced investigator that his spirit friends have occasionally been impersonated by other spirits whose only knowledge of them and him was gained by being present at numerous seances when they were in communication.

I have very good reasons for believing that I have been in communication with Demosthenes, and yet I am not absolutely certain of it. I do not know that I was, for I was never personally acquainted with that renowned individual. Some other spirit may have impersonated him to me. I can only be absolutely positive of such spirit communications as relate to knowledge in the possession of the communicating spirit and myself alone—not in the possession of the medium or any other intelligence embodied or disembodied. These are the kind of communications that have convinced the noted recent converts, Prof. Hodgson, Hyslop and James, and the no less eminent Miss Lillian Whiting, of the truth of Spiritualism.

The incomprehensible, enigmatical, seemingly paradoxical, unsatisfactory, unknowable, obscure, mysterious, so-called supernatural character of Spiritualism constitutes no valid reason why we should reject it or cease to study and investigate it. If it was as plain and simple as a problem in mathematics, it would lose much of that peculiar interest which now attaches to it. It is a question whether we will ever know all about it here or hereafter. It is enough now to know that it furnishes us the only positive, unanswerable proof of a future existence.

SPIRITUALISM IS A RELIGION.

I cannot understand why any Spiritualist should object to considering Spiritualism a religion unless it is because of a failure to differentiate between theology and religion.

To regard Spiritualism as a religion is not in any sense to endorse the popular theology with which it has been so long associated and confounded. Every Masonic, Odd Fellows and Knights of Pythias lodge is a religious body because the object is to do good to all mankind, but more especially to its own members. All churches, not even excepting the Catholic and Lutheran, are represented in these lodges because theology (sometimes erroneously called religion) has nothing to do with them.

The religion of Spiritualism is like the religion of every Catholic and Protestant church if the religion of every Catholic and Protestant church is to do good. But the theology of Spiritualism is not the theology of any Catholic or Protestant church.

Everybody can be free to think and yet be religious. The heretic in theological doctrine can still be religious, can still be good. Ignorance is not the mother of goodness or devotion. Science demolishes the ancient dogmas of the church but does not touch the goodness or religion in the heart of man. Hope, purity, charity, helpfulness, benevolence, kindness, love, do unto others as we would have others do unto us, in a word, Humanitarianism is religion but not theology. Why, of course Spiritualism is a religion.

H. V. SWERINGEN.

Fort Wayne, Ind.

KIDNEY TROUBLE PREYS UPON THE MIND.

Women as Well as Men Suffer and Are Made Miserable by Kidney and Bladder Trouble.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness gradually disappear, when the kidneys are out of order.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. Pains, aches and rheumatism come from excess of uric acid in the blood due to neglected kidney trouble.

"Kidney trouble often causes quick or unsteady heart-beats and makes one feel as though they had heart trouble, because the heart is overworked, in pumping thick, kidney-poisoned blood through the veins and arteries.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder trouble, followed by suffering so painful to many that life is made miserable.

The bladder is situated in front of and very close to the womb and for that reason any pain, distress, disease or inconvenience in the bladder in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness or womb trouble of some sort. The error is easily made and may be easily avoided by paying a little attention to the condition of the urine.

Fill a bottle or common glass with your urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back, dull heavy headache, nervousness, irritability, plenty of ambition but no strength, weak circulation, sallow complexion; these are all convincing proofs that the kidneys and bladder need prompt attention.

The symptoms you have noticed are the danger signals nature sets to show that the track of health is not clear. Take the advice of one who has made a life study of just such conditions and look well to yourself, because you have kidney trouble.

Bright's disease which is destroying more human lives than any other disease, may be stealing upon you.

There is comfort in knowing that Dr.



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SATURDAY, DECEMBER 16, 1896.

COL. R. G. INGERSOLL

Will Deliver a Lecture Through
MRS. CORA L. V. RICHMOND.

On Sunday, December 17, Col. R. G. Ingersoll will deliver a lecture through Mrs. Cora L. V. Richmond, at Kimball Hall, 234 W. Wabash avenue, at 11 a. m. His subject will be, "How it Seems to Be Thought Dead." The Colonel says: "The attitude of those in and out of the one who has gone is, to him the most interesting and distressing feature of his experiences at the present time." The hall should be crowded to hear the Colonel. The lecture will be reported especially for *The Progressive Thinker*, so that our country subscribers can have the pleasure of reading it.

Let Us All Weep.

Rev. Acken, Methodist, in a Pittsburg pulpit, his subject "Our National Thanksgiving," told how observant our Puritan fathers were of Thanksgiving day, and how they assembled in their several churches on that day devoted to prayer, and poured out their best libations to God in thankfulness for his protecting care through the year. Then he told of the wondrous change; alleged the present generation had forgotten God; that instead of properly responding to the proclamation of the President places of amusement offer extra inducements to draw the people their way; that in the country boys and men shoulder guns and make for the woods; that football is played, wailing up with yells and groans; that even tin horns are tooted to the great distress of God. "Why," said he, "it would require six congregations to unite to only half fill one church to engage in a Thanksgiving service! Are we less thankful than our forefathers? Have we not a thousand times more to be thankful for than they had?"

We beg leave to suggest to Rev. Acken that it is possible the people have formed a juster conception of God than did the Puritan fathers, and believe it will add to his greatness or glory by telling him how good and how worthy he is. Prayers, praises and adulation they have learned are the demands of inferior earth potentates; but are not covered by an all-wise God. They have learned that the sacrifice of animals, babies, virgins, or even humiliation in sack-cloth and ashes, do not arouse infinite sympathy, or turn aside the swift cyclone, the crashing thunderbolt, nor the destructive flood. They have no evidence that he is grateful for the thanks of the people; on the contrary they have observed the more attention they pay to suffering humanity, and the more they assist in relieving human needs the happier the people; so they have concluded to let God attend to his own affairs, avoid tending him for special favors, and lavish all their surplus resources and virtues in relieving the distressed and fallen, and as a consequence the churches, the temples of priests, not of God, are neglected.

Prayers Were Omittid.

H. C. Bridges, in the *Postivist Review*, says it was noticed with surprise by English journals, that in the opening ceremonial of the late Peace Conference in session at The Hague, prayer to the Supreme Being was omitted. The reason given for this omission was, "Because there is no Supreme Being on whom all the members of the Conference could unite."

Each nation and people forms its own concept of a God. The Mohammedans would be outraged in the worship of a three-headed God, as taught by orthodox Christians. And the various Christian sects differ so widely as to the attributes of his Sovereign Majesty, it is impossible for them to harmonize in their worship of him. Now the Spiritualists come to the front with their infinite intelligence. This is clearly a new fabrication which it is hardly probable any body of Theists will recognize.

Planets and People.

It is now out—Prof. Ormsby's Annual Prognosticator and Year Book of the Heavens for 1900. It is full of interest. Price \$1. Address him at No. 358 Dearborn street, Chicago, Ill.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

Tied Back to the Barbarous Past.

Now the word Religion comes to the front with Spiritualists, since the N. S. A. has enshrined a God, while Reverend and Priest will properly bear it company.

Like hundreds of other words which Christianity has toyed with, and wrested from their proper meanings in the interest of tyrannical rule, is this word Religion. Originally it was the name of a monkish Order, expressing no moral idea, neither was it in any way connected with faith or devotion; yet by a false perversion it has come to express "the recognition of God as an object of worship, love and obedience; right feeling towards God as rightly apprehended."

Rev. Richard Chenevix Trench, D. D., archbishop of Dublin, a graduate in 1820 of Trinity College, Cambridge, an author of great renown, in 1851 published an interesting volume, now before us, entitled "The Study of Words." His scholarship, his position in the church, and in the world of letters, make his conclusions very valuable and worth remembering. In Sec. 8, Part I, p. 276, he tells of "the perversion of the moral sense" as illustrated in the record of that perversion presented in words. Then he gives a signal example in the misuse of the word "religion" during all the ages of Papal domination in Europe. Quoting his exact language:

"A 'religious' person did not mean any one who felt and allowed the bonds that bound him to God and to his fellow-men, but one who had taken peculiar vows upon him, a member of one of the monkish Orders. A 'religious' house did not mean, nor does it now mean in the Church of Rome, a Christian household, ordered in the fear of God, but a house in which these persons were gathered together according to the rule of some man. A 'religion' meant not a service of God, but a monastic Order; and taking monastic vows was termed going into a 'religion.' What a light does this word so used throw on the entire state of mind and habits of thought in those ages! That then was 'religion,' and nothing else was deserving the name. And 'religion' was a title which might not be given to parents and children, master and servant, man and woman, fulfilling faithfully and loyally in the world the several duties of the stations, but only to those who had devised such a self-chosen service for themselves."

It seems in the evolution of this word "religion," its real origin as the name of a monkish Order was overlooked, and its derivation, perhaps improperly, has been traced to the Latin *re ligo*, to bind back. It has been interpreted as a tying back or blinding of converts to old doctrines, ancient creeds, modes of thought and customs. Practically this is the modern meaning of the word with churchmen.

The person who adopts and practices good morals as recognized to-day is not a religious man. He must subscribe to the old-time faith; he must worship a trine God; he must believe the Son and the Holy Ghost are not only parts of, but the absolute Almighty God himself. And he must be "born again," surrender his reason, common sense and mature conceptions of the Divine nature and government, and commit himself to a creed which was formulated when the race had not really emerged from barbarism.

They who have made the first step backward in adopting a creed do not contemplate falling into the vortex where human reason is surrendered, but there is danger history will be repeated.

A Dishonest Missionary.

All sorts of stories, many we fear not truthful, are told on the missionaries, exposing the guile they practice on the unsuspecting savage tribes to whom they are sent to convert them to Christianity and belief in a virgin-born God. Here is an account of a shameful deception practiced on a hungry cannibal chief, by one who was captured for a roast. The missionary was old and thin, says the narrative, and looked anything but toothsome. As he saw the preparations going on to get things ready for the barbecue he pulled up his trousers, cut a slice from the calf of his leg, and passed it to the chief. That wise old functionary examined it, tasted it, then passed it to his sub-chief, thence to the cook, butler, etc. All pronounced him unfit for food; that he had been too long away from his white sisters and their yellow-legged chickens; that he was tough and rawboned. With this announcement the captive went free.

When safe among his friends the fraud told of his own wickedness. He had a false leg, and the choice piece of missionary steak he had sliced as a specimen, was only rubber.

Is it possible Missionary Societies approve such an artifice to cheat a starving savage tribe out of a good square meal? We trust not. What will they think of our civilization if things are to go on that way?

Coming Conflict at Manila.

A conflict is coming, it is said, over the ownership of real estate in the city of Manila. About three-fourths of all of it within the old and walled city is in the hands of the Roman Catholic friars of the various orders. That these orders, started with vows of poverty, have honest claims to all this property is denied strenuously by Protestant leaders, who only await some overt action to assert the rights of those whom they believe to be the real owners. Presbyterians are leading in the matter, and have a committee which is gathering evidence to be used at the proper time. There is not, it should be said, any intention to contest the claims of these orders on religious grounds, or with any thought of acquiring the property for Presbyterian or other Protestant uses. The national government is being watched, but with the conviction that at the right moment it will investigate these claims and make such division as the civil courts deem right. But if no action is taken in this direction a well-informed body of men will be found ready to contest these claims.

"The Wateka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Wateka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

MARKS OF SUCCESS

Coming in a Tangible Way to
THE PROGRESSIVE THINKER.

Mrs. J. F. Raymond, of Minneapolis, Minn., sends us a large club of subscribers, and thus the good work goes on in behalf of *The Progressive Thinker*.

Stemming Opposition.

Perhaps there is no easier task than to float out on a receding tide, or glide down stream on a swift but steady current. The bird on the wing can make a speedy passage to his destination, provided he can keep aloft in the gale, and it blows in the direction he would journey.

It is headwinds and adverse currents that retard the mariner, perhaps overwhelm his craft. The voyager in the journey of life who holds no opinion of his own, who agrees with everybody, and is content to think and act as the masses do, may drift with them, perchance pass on to an unknown and obscure grave without a single conflict with his fellows.

It is he who has ideas, and is fearless in proclaiming them, who is likened to the bird trying to make his way in the face of the storm, or the ship which would stem opposing tides or adverse currents.

There are persons who seem fitted to watch the weather vane, learn the direction of the popular breeze, then move in the same direction with it. And there are others, opposites, who do their own thinking, who have opinions they will not surrender though all the world opposes. Such is the material of which martyrs are made. It is they who have led in every reform; have directed the car of progress, and have sacrificed wealth and personal ease for the good of their kind. Great social and political revolutions are inaugurated and made successful through their influence. The reforms of all the ages are traceable to the labors and sacrifices of such persons. But for them the world would still be groping in ignorance and barbarism.

The tyrant names and describes the gods he desires worshiped, and the slave yields ready obedience; he proclaims his ideas of heaven, and how to attain it, while few have the courage to oppose him; he directs the building of churches, and taxes the people for their cost and support; schools are supported by the state, and teachers are directed what to inculcate in the minds of youth, and woe to him who resists the demand. Modern civilization in an indirect way copies the tyrant's example.

It was Columbus who opened a highway through the sea to a new world; a Luther who stemmed the papal power; a Copernicus who gave us the scientific facts of the solar system; a Bruno who affirmed the universe was infinite and immeasurable; a Servetus who dared deny that a son was eternally with the Father, was that Father himself; and a Darwin who demonstrated all life is an evolution from the microscopic protoplasm, varying in ascending gradations; that it was a Palae with his pen, and a Washington with his sword, who gave national freedom to the American people; and a Lincoln whose emancipation proclamation liberated the slaves everywhere; it was Ingersoll whose learning, eloquence and wit made ancient religious thought appear ridiculous.

These men were all faithful to their convictions. They met opposition with hearty hearts; contended against adverse currents; killed the political tyrants and social cyclones in their fiercest wrath. They triumphed and the world is bettered for their living.

Old issues are rapidly disappearing. New ones are coming to the front, and brave thinkers are needed to lead on to victory. Hell with its eternal torture chamber no longer frightens men, though it is, in living place, in the intellect and heart, is giving place to an intellectual heaven, and an eternity of progression; the sciences have taken their place in the schools where fables were formerly taught. The myths about an eternity of idleness for a Creator, then aroused to activity and creating a world, and peopling it with beasts, and birds, and men, and devils, are the tales of childhood, companions of Mother Goose, Red Riding Hood and Jack the Giant Killer. Late all there was of life was to so live as to escape hell and gain heaven. Now we live to enjoy the pleasures of being, to partake of the bounties of Nature, to revel in intellectual wealth, to enjoy what we earn by honest labor, and we go down to the grave confident it is not the end of life, but a gateway, an awakening into an extension of being, with no more fear, freed from mortal suffering with possibilities for the disenthralled spirit humanity is not capable of conceiving.

Would Dog Him Out of Town.

The Truth Seeker reports Col. Hayne, of Brooklyn, as saying: "A Catholic of twenty years' standing told me the other day he never went to church, and gave as a reason, 'I don't go because I know if Jesus Christ went to the cathedral on Fifth avenue to-day the Catholic church would set their dogs on him.'"

If Jesus was an Essene, as many believe, and Josephus told the truth regarding the members of that Jewish sect, when he stated they wore their clothes until they fell from their bodies, what church is there in Christendom that would not repulse him? The dear Lord would repeat with greater emphasis than when first spoken, "I came to mine own, and mine own received me not."

Small Business.

The *Progressive Thinker* costs less than two cents a week to subscribers, less than half the cost of a cheap cigar, and yet there are persons who have made it a habit for years to borrow it before it is half read by the real patron. Do they know they wrong the publisher, are unjust to the honest subscriber, and are really censurable in thus misusing their reading? It is a fact, known to newspaper publishers, that they who read other people's papers, and pay nothing for the privilege of doing so, are the loudest grumblers and kickers of any class of its readers? But for this trait of character it might be desirable to secure a fund to provide worthy persons with their reading matter, but practical observation whispers "caution" when such an idea is suggested.

"The Spiritualism of Nature." By Prof. W. Lockwood. Price 15 cents. For sale at this office.

A Better Ancestry than They Know

An Arabian traveler, Dr. Ebnud Glasier, in detailing in a public journal of Munich, discovers he has made in Egypt and contiguous countries, has ventured to attempt the correction of Bible chronology, to make it agree with certain papyrus rolls that came into his possession, which are apparently genuine. The attention of Biblical scholars must be arrested by his statement, translated and published by the Literary Digest, wherein the Doctor says: "The Phœnician power [at the time of the Hyksos invasion of Egypt] was extending its borders wonderfully, aiming practically at the acquisition of the world-superiority, the traces of this being found in Babylon, in Egypt, in Northern Africa, and even in Southern Europe."

And then— "Within the limits of this great political upheaval, the Hebrews, who in reality were little more than a Phœnician tribe in their primitive history, take a natural and easy place."

Now here is really an almost accidental narration of a historical fact, invaluable to the student of history, if sufficiently freed from interested religious instruction to accept it. "The Hebrews in reality were little more than a Phœnician tribe in their primitive history," should be amended by saying "They were never anything else but a Phœnician tribe in any period of their history." Every racial characteristic, including a hooked nose, black hair, black or brown eyes, was common to both, as was their language, their literature, their folk lore, their characters in writing, their customs, the gods they worshipped, and the heroes they adored. And so with their history when divested of fraudulent additions and sectarian misrepresentations.

Says Chambers' Encyclopedia of the Jews and the country they inhabited: "The whole land was overrun with robbers and assassins, some of whom professed to be animated by religious motives, while others were mere ruffianly free-booters and out-throats; the antipathy between Jews and Samaritans waxed fiercer and fiercer, and the latter waylaid and murdered the orthodox Galileans as they went up to worship at Jerusalem."

It seems probable Jerusalem was colonized by malcontents from the Phœnician cities along the coast of the Mediterranean. They fled to the almost inaccessible mountains, subsisted by pillage, and built a walled city with underground passages in which to hide or retreat. These subterranean passages ways have been explored and described, while large artificial caverns were found directly under the supposed site of the temple, in which it was possible to secrete thousands. The city was formerly known as Hierosyla, "a name implying robbers of the temple," says Josephus. This name was subsequently changed to Hierosolyma, from which in more modern times comes Jerusalem. Josephus tells us that 3,350,400 of the Jews were killed A. D. 70, by the Romans; and that hundreds of thousands were scattered and sold into slavery, and disappeared from history. The Phœnicians, a great commercial people, scattered all over the then known world, are wholly lost, but wherever a Semite is found he is labeled as "Jew." Is it not true that a learned English author was correct in saying "The Jewish people are ignorant of their own history? We own to the fact that we believe it, and that the living representatives of that people have a better ancestry than their own ablest writers have affirmed."

Church Advancement.

The churches in England are moving ahead even faster than in this country. The recent speech of Rev. Guinness Rogers, before the Twentieth Century Fund, in Manchester, would be considered heretical by the pious here. The following passage is too good to be lost:

"He did not mean to deal so much with emancipation on its political side as in regard to theology, for there had been an emancipation during the last century greater and nobler than mere political emancipation. When he was at college the students were expected to sing such a verse as this:

"My thoughts on awful subjects roll
Damnation and the dead;
What horrors seize the guilty soul
Upon its dying bed!"

"The most significant thing was that in his student days they sang verses of that character without being horrified at them, and that the Jews, ignorant of their own history, owned to the fact that we believe it, and that the living representatives of that people have a better ancestry than their own ablest writers have affirmed."

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THE CREED-MAKERS.

What an Old-time Spiritualist Thinks.

No doubt the creed-makers of the National Association think enough has been said about the declaration and the status of the officers and delegates; I presume I should feel as they do if I had assisted in formulating such an unjust and arbitrary declaration. It is the voice and will of the millions of Spiritualists of America.

Is it honest, or just to put such a creed into print as authorized by the great body of Spiritualists, without an honest qualification? Compare the effort of the N. S. A. with the new Temple Society just organized in Chicago, with Thomas B. Gregory as preacher, and leader, a recent graduate from the finest, most commodious Universalist church in this great city. See *The Progressive Thinker* of December 2, second page, under the heading "Question." I hope every delegate of the N. S. A. may read and compare the two declarations; the Temple declaration is sensible and stands for something; the N. S. A. effort is a deception and a shame. Brother Kates excused the action of the delegates on the ground that they were amateurs. What warrant have Spiritualists that weaklings will not rule next year, as they have for the last six years? The square, honest, just thing for the N. S. A. to do is to put into the coming report of said proceedings, that they only represent about one-twentieth of the Spiritualists of America. Will they dare to trust to honesty, the cornerstone of Spiritualism, or will the officers ignore this point, and invite the designation as leaders and supporters, of a deception that will class them as unmitigated frauds? Dr. Gregory's Temple society's declaration is not objectionable even to independent Spiritualists, and if a similar declaration had been made by the N. S. A. and the immortal Declaration of Independence had not been voted out of the convention, "for God's sake," but re-endorsed as an up-to-date voice of the convention for humanity's sake, a foundation would have been laid for a general respect for the proceedings, and the association.

There isn't a shadow of doubt in my mind, if the Lincoln emancipation proclamation had been presented to said convention for re-endorsement it would have been adopted, political and sacred as the independence resolution was, as the Kansas City doctor was opposed to everything that even hinted towards politics "for God's sake," no doubt he voted for a number of reforms that are, and ever must be, political, so we will not wonder the hard-bitten Baptist-preacher, doctor, for our own sake. The N. S. A. in the past failing to enlist a majority of delegates who were qualified by intelligence and experience to do business, and act wisely for the association has blundered, and blundered, until it seems to me an ordinary honest Spiritualist must blush and hesitate to endorse such churchly, and thoroughly unreasonable materialistic proceedings. The recent Chicago convention was represented by a sufficient number of strong, able men and women to have saved it from stupidity, if the majority had been teachable and ordinarily receptive.

The protests of Loveland, Tuttle, Sargis, Weaver and others are timely; the agitation should be continued, and every independent, level-headed Spiritualist should see, and remember that *The Progressive Thinker* is doing a work that no other journal ever did, or could do, and should be royally sustained. *The Progressive Thinker* has made itself independent by a course that has been aggressive and receptive, the result is it can be depended upon to stand for the right—for truth and justice.

I have no personal antagonism towards any movement called spiritual, not the least, and do not propose to meddle with any of the varied schemes or efforts so long as they do not encroach and involve those who choose to remain on the outside circle; there is room for all to work, to grow, to broaden, to climb higher and become strictly honest, in a material and spiritual sense, but there isn't room for hypocrisy and deception in high or low places, expressed or unexpressed. Let us commence at the top—the head center of fraud and deception, let us hold our ambitious leaders to a rigid, just criterion; this is our duty, and in no other way can Spiritualism command attention and respect.

In my paper of Nov. 4, I erred in adding the little word of two letters ("an"), which made the belief in Infinite Intelligence a strong, plain orthodox declaration. I did not knowingly misquote the first article, and make Brother Peck's criticism, and make the above correction, but I still think the object of the authors would be more perfectly expressed by placing that little word "an" between the in and the infinite; they then have a clear-cut God to believe in, and swear by, which would secure the approval of the state, the courts, and the railroad companies and the N. S. A. would then pass muster, and that was the object and design of the leading spirit of the convention, beyond a doubt.

There is only one course left for self-respecting Spiritualists to pursue, and that is to repudiate every effort of the schemers for positions, parades, and notoriety, and live plain Spiritualism.

The National Association no more represents Spiritualism than the hard-shell Baptist church represents Christianity.

DR. M. E. CONGER.

Chicago, Ill.

Spiritualistic Libraries.

What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private order will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of the phenomena. They want something they can enjoy at their own desire, and put something logical, something sensible, with new and then a blast toward home circles, private investigations, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish in connection therewith a free reading room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist rendezvous. Such persons will often read on the sly and become interested. Silly or boldly, we must have people read more and think.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquy, reveals the dark, lewd, and now and then a bit of the Roush confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

SHALL HE BE REWARDED

Fifty Years of Earnest Devotion to the Cause of Spiritualism.

For fifty years Hudson Tuttle has given the best hours of his life to the cause of the Spiritual philosophy. When we say given, we speak advisedly, for he has always held that spiritual gifts were above price, and from the time when he gave séances for physical manifestations, through all the years of his inspirational writing and speaking he had adhered to his convictions. Constantly called on by eager people when he first became a medium, and to stand for the cause brought sneers and scorn, he received not the least pecuniary recompense. While a boy on the farm, he wrote under the guidance of his controlling spirit intelligences, *Life in Two Spheres*, *Arctana of Nature and Philosophy of Spirit*. These were published in Boston, and the *Arctana* translated into German and republished in England.

These were followed by near a score of other volumes, and during this time he constantly contributed to the Spiritual journals signed and unsigned articles, in volume far exceeding that contained in his books. Then he carried on what may be called a free information bureau, singly, without the least pecuniary reward, solely by the help of his angel helpers. This has been greatly extended by his management of the Question and Answer department in *The Progressive Thinker*. To every letter answered in this department, a score receive private reply. For five years he has held this position, and our readers are left to judge of the results. Let them consider the task of answering questions on every conceivable subject, often requiring profound knowledge of science or the arts, a research into the obscure by-ways of history; reading of character; advice in the conduct of life or business, and they will comprehend at least partially its magnitude. Out of it all is sifted the column published weekly in *The Progressive Thinker*.

To this must be added his efforts as a lecturer, and constant calls to officiate at funerals.

This would seem to be enough to fill the measure of life to the full, but Mr. Tuttle has held that all this part of his life was recreation; spiritual truth was not given to be made a business of; it was free as the sunlight. Hence as he must live and those dependent on him must be cared for, he has always en-

gaged in active business in that earliest of all pursuits, that of agriculture. Thus he has been independent and enabled to unflinchingly stand by what he regarded as true, without heeding the power or favor of any one. His course has from first to last been consistent. He has—or his inspirers, for he always puts them first—advocated a scientific Spiritualism, based on a careful observation of the phenomena. His work, "Psychic Science," outlined the path of its study; "The Arctana of Spiritualism" completes the survey.

It is readily understood that this great labor of half a century has not been, nor could be, profitable in a pecuniary sense. So many demands have been made on him for books by those who claimed to be unable to purchase, although anxious to read, that the small profits have been absorbed, for he declares that he under such circumstances cannot refuse.

It is from these considerations; because we most sincerely believe that the "Divine Plan" is reciprocal in its action, and that the Spiritualists who have been pleased and instructed by the inspired pen of Mr. Tuttle, will be glad to express their appreciation, that we announce the project of a testimonial, which he so well deserves.

He has never shrank from his duty. He has been a Spiritualist, and nothing else. In theosophy, occultism and Christian Science he saw only fragmentary efforts. We appeal to the spiritual brotherhood if it were not better to place within his reach the means to extend the work he has carried on unaided, than to wait until he has passed to another sphere of activity and then regret the lack of support and expression of sympathy we might have given. In view of the above facts we appeal to every Spiritualist who reads *The Progressive Thinker* to express their appreciation of the fifty years of constant labor in behalf of Spiritualism on the part of Mr. Tuttle, to send him something substantial, however small the amount may be. One person who appreciates his services has given \$25; if each of our 40,000 readers would send him only a small sum the aggregate would amount to considerable. In gratitude him, as it were, with letters containing a token of your regard. Send all contributions to him at Berlin Heights, Ohio, and not to this office.

HUDSON TUTTLE! AMEN!

Ring Words from the Veteran Worker, Lyman C Howe, Who Knows That of Which He Speaks.

To the Editor:—I am delighted to see a move started in recognition of the work and worth of that remarkable man and medium, Hudson Tuttle. To express our interest in him, in a substantial way, is to honor ourselves and the cause he represents.

Every Spiritualist in the world is indebted to Hudson Tuttle for services rendered. Every progressive man and woman is the richer and happier for his labors. Every noble cause has realized benefits from his pen. The sum of human knowledge and spiritual revelations to the race is permanently advanced by his life-long labors and consistent devotion to truth.

Let us make this a glad day for this spiritual servant and faithful friend to the cause and to humanity. A dime, two dimes, or a dollar, or ten dollars, as circumstances permit, sent in from each of the thousands who love Hudson Tuttle, and enjoy and profit by his writings, will make this Christmas time a luminous epoch in the life of Hudson and Emma Rood Tuttle, and will bless every one who participates in this practical and deserved benediction.

LYMAN C. HOWE, Syracuse, N. Y.

This Has the Right Ring.

To the Editor:—Having one minute ago read your appeal in behalf of one whom I have for years regarded as one of our brightest lights (if not the brightest) in Spiritual literature. I say yes, of course I will send a small remittance, although I am as poor as a church mouse, and an octogenarian at that. Hudson Tuttle has lived and worked for humanity, and as every Spiritualist and liberal thinker knows it, they should feel a pride in promptly responding to your suggestion. How I wish I could make it \$10.00.

Washington, D. C.

PAPER HAS GONE UP.

But The Progressive Thinker Has Not.—Still \$1.00 a Year and Books at Less than Cost.

No alarm need come to our patrons over the rise in the price of the paper upon which *The Progressive Thinker* is printed. We anticipated such fluctuations, and with the continuation of its present patronage and the additional inflow that always comes at this time of the year we will pull through with the Occult Library at its present rate and *The Progressive Thinker* as it was established. Don't be alarmed, but give us a day's work in soliciting occasionally.

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

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

HUDSON TUTTLE.

Student. Q. If the moon shines by reflected light from the sun, why is it that when the moon is "new" we see the outline of the whole?

A. At the time when the moon is new to the earth, the earth is a full moon to that orb, and its surface being more than thirteen times larger, it throws its reflected light on the surface of the moon, with sufficient volume to make it perceptible. Hence the phenomena described by the poets as the "old moon dying in the new moon's arms."

Querist. Q. What was the Cardiff Giant? I saw mention of it, but no explanation.

A. A crazy French Canadian hewed out of a block of limestone an image designed for St. Paul. He died and his image was stolen by designing men, who at the proper time exhibited it, claiming it a fossil giant. Many scientific men visited it, among whom were Prof. Hall, state geologist of New York, who pronounced it the greatest curiosity ever brought to light on the American continent. The showmen reaped a harvest, until unfortunately the history of the image was published. The scientific men were as readily caught by the fraud as the ignorant, and their explanations are only paralleled by those of the immortal Pickwick.

Ed Lewis. Q. Did Jesus Christ have any brothers or sisters? If so, give their names and the part of the Testament where they are referred to.

A. How could he have had a brother or sister if according to Matthew 1:18, his father was the Holy Ghost, and he the "only one?"

On the other hand what relevancy has the elaborate genealogy from Abraham to Joseph, "Of whom was born Jesus who is called Christ," (Matt. 1:10), or the more extended and different one of Luke 3:23 to 38, which traces his line from the original Adam, to Joseph, his father "as was supposed." On the other hand it is taken for granted that the family of Joseph were his "brethren." (St. John 7:3, Matt. 12:46, Mark 3:31, Acts 1:14).

These statements are diametrically opposed to each other. If Jesus was the son of Joseph he was not of the Holy Ghost. If the latter was the father of Jesus, he proved the most neglectful, for from that time forth he made no efforts to assist a son who was given the task of world-conqueror, and allowed him to be torn on the cross and die in agony, without an encouraging word.

J. L., Boston, Mass. Q. Having a friend whom I greatly care for, insane, I have read with deep interest the Roberts cure by using lymph. May I hope it will prove successful?

A. I fear this eager correspondent is doomed to disappointment. Anti-toxin, in its various forms, and injections with fluids drawn from living animals, has become a fad, and the discovery of some new form or method a speedy remedy to notoriety. The more dramatic the vivisection is in its cruelty, the higher he ranks among his professional brethren, and a doctor at a western cross-roads, reaches fame with a single bound through injection of virus or lymph for some form of disease. Now comes this Doctor Roberts, utterly unknown before, claiming that he has found a sure cure for insanity in goat's lymph. This is drawn from the lymphatic glands, spleen, etc., of the goat, and injected into the blood of the patient, several times a day.

The theory is that as lymph is the disease fighter in the living body, it may be strengthened by having this addition. The remedy is not confined to insanity, but is recommended as a cure for "senility," and all cases where there is a "waste of tissue," and this includes about every form of ailment. To cure old age! That is what Brown-Sequard and the notorious Dr. Hammond sought in vain in the more vital secretions of the goat and dog. It is goat's lymph, say the doctors now, which will rejuvenate age, and cure insanity! Not a cent profit is to be made out of this great discovery! Oh, say yet the doctors who met to talk about the matter "organized into a medical society to be known as the Roberts Medical Society," and are to issue a journal devoted to the extension of the Roberts treatment!

A fortune is made out of the gullibility by the discoveries of such new anti-toxin, and lymph injection.

Insanity is the result of many causes, and the treatment beneficial to one may be destructive to another.

Beyond this, however, that all injections of foreign matter into the blood, which has not been prepared for assimilation by the digestive processes of the individual receiving it, are absolutely injurious. The injection of blood from a human being is attended by great disturbances, and that of an animal is not be admissible. That the goat's lymph will strengthen the blood, is a baseless assertion, and is in direct conflict with facts. The doctors have found a "bacillus," or "germ," or "virus" for nearly every form of disease. Perhaps they may discover a "germ" that will cure their dangerous craze for inoculating their patients with deadly virus, and injecting their veins with loathsome animal secretions.

The wonderful cure claimed to have been wrought, by Dr. Hawley at the

Kankakee asylum, has some interesting features, as reported. A Mr. Bush was brought there, said to be incurably insane. Without his consent, for that he was unable to give, he was subjected to lymph injection, fifteen drops, four times a day into his hips and arms. He "lost flesh rapidly" and made no improvement, yet they continued the treatment, which so far as they knew might kill instead of cure. They were not quick but diplomatic physicians, and who knew the state of mind of the most unfortunate class of citizens. They experimented for the good of science and if the patient died, none would blame the cause of his death. Fortunately, this patient was strong enough to resist the action of the lymph, and the cause of his insanity disappearing, he became sane, and the cure was claimed for the remedy.

Now such eminent physicians as Dr. Joseph Collins, of New York City, contend that Mr. Bush was not suffering from incurable insanity, but "hysterical insanity," the most easily cured form of mental disease, and the lymph treatment was an injury. If this correspondent's friend has this form of insanity, which comes from exhaustion of nervous force, and inharmonious activity of the brain structure, rest, diversion and hygienic treatment will bring about a cure. But when insanity is the result of disorganization of the cellular structure of the brain, it is as impossible to restore the structure as it would be to make a new arm by circulating pure blood through one in which the tissues had ceased to be living.

N. S. S., Port Angeles, Wash. Q. Was there a sect called "Followers of the true Christ," and what became of it?

A. In McMaster's History of the People of the United States, vol. IV, is the following mention of this sect, which first came into notice in 1820.

"Mingled with these bands of emigrants as they hurried along were little bands of a religious sect which arose no one knows when or where, and after fitting across the country and attracting attention for a time disappeared somewhere on the prairies of Missouri. They called themselves 'Followers of the true Christ,' whose prophet had come from some place in Canada, and was described by them as a man of austere habits, who rejected surmises, forbade marriage, and had not changed his clothes in seven years. The men ate standing, made a virtue of uncleanness, and declared that their sick were never healed, or their dead buried, and frequently did penance for their sins. The women when they prayed fell prostrate on the ground, face downward." *** All seem to have started in Vermont, and to have grown in numbers as they went."

This sect had the Bible to defend its creed. Dirt and vermin were in the times when the Christian church ruled the world, a civilized badge of sainthood. As to promiscuity in the marriage relation, this sect could triumphantly point to Mary, mother of Christ, and to his relations to the women who followed him.

What an endless number of sects all starting from the Bible and proving their doctrine right by its pages!

REPORT OF PROGRESS.

Missionary Work in Minnesota.

It affords me much gratification to be able to make this report of progress from the State of Minnesota. At our convention held here September last, we decided to place first-class organizers and missionaries on the road throughout the State of Minnesota. We engaged the services of G. W. Kates and Mrs. Zaida Brown Kates, who are so well known throughout the United States as having gained for themselves the reputation of being second to none as platform speakers, mediums and zealous workers for the cause of Spiritualism.

Mr. and Mrs. Kates have been in the field here working hard for two months, September and November, October had to be omitted on account of their having previous engagements to fill for that month. They have worked in St. Paul, Minneapolis, North Hamlin, and have visited the following towns: Stillwater, Princeton, Long Lake, Minnetonka, Gustar, Winona, Rochester, Owatonna, Fairbault, Winnebago City, Lamberton, Marshall, Eagle Bend and Wheaton. They have spoken to large audiences, and in some places people had to be turned away, hall accommodations being so small; especially in Wheaton, hundreds had to go home, but this had a good effect. They saw the necessity of having a hall or church of their own, and before Brother and Sister Kates left, a lot was donated and \$1,000 of building fund subscribed, and \$1,000 easy to get.

The two months work just accomplished by Brother and Sister Kates has far exceeded our most sanguine expectations; and up to the present time all expenses have been met. I take this opportunity to say that we shall be glad of any voluntary contributions from our brothers, sisters and friends interested in Spiritualism throughout the state of Minnesota, to help us in promulgating the cause of Spiritualism, and we shall appreciate very highly any financial help that may be sent to us from other states. We will be glad to receive names and addresses of speakers and mediums who reside in the state of Minnesota, who desire to do platform work for spiritual societies in the state. All communications and donations to be sent to the secretary.

C. E. M. RIDGE, Sec'y., Office, 513 Northwestern Building, Minneapolis, Minn.

MUD PIES.

Down in a little back garden,
Under a sunny sky,
We made mud pies together—
My little sweetheart and I.
Stained was the little pink apron,
Muddy the jacket blue,
As we stirred and mixed and tasted,
Out in the sun and dew.

Why do I dream of that garden,
I, who am old and wise?
Why am I longing, longing,
For one of those old mud pies?
O, for the little pink apron,
O, for the jacket blue,
For the blessed faith of childhood,
When make-believes are true.

—Florence A. Jones.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Illustrated.) By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of the title. For sale at this office. Price 75 cents.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heavily illustrated to stimulate the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"RENDING THE VAIL"

A Very Remarkable Spiritualistic Production, Reviewed by Hudson Tuttle.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of the past. Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber, 507 pp. octavo. For sale at the office of The Progressive Thinker. Price \$2.

This book is altogether of such unique interest. To analyze its contents so as to give a fair presentation would be impossible. It is unlike any other book in its claim that the greater part was written or spoken by materialized spirits while in the presence and plainly visible to the circle.

It may be premised that the conditions under which this volume was written, and the phenomena received were such as make the best results possible. In 1888 a circle was formed at the residence of M. J. H. Pratt, Spring Hill, Kansas, composed of Mr. Pratt and wife, Mrs. Phoebe Smith and Mr. J. H. Nixon, with Mr. Aber for the medium. Others joined from time to time. They continued these seances, until June 1890. With this constancy of elementary conditions, the quiet and passivity which is manifested, a high order of manifestations would be expected.

The phenomena first presented were of shadowy figures, and the public was invited, and many attended. The "forms" at times wrote and talked. After this preparation it was announced by the spirits that greater things were in store, and May 28, 1890, the seances began of which this volume is a record.

When a book makes such unusual claims, its publishers should assure its readers with every evidence of its authenticity possible. We base our judgment first on the character and testimony of the circle, second of the medium, and third, the intrinsic merits of the communications. Of the honesty and integrity of members of the circle there can be no doubt. At first every precaution seems to have been taken to prevent deception, until they were so thoroughly convinced of the genuineness of the manifestations that they regarded further testing unnecessary.

Mr. Nixon, as secretary, has performed his arduous task with wonderful modesty and success. He does not weary the reader with his opinions or comments, but simply records in plain words the occurrences of each seance. He is the simple scribe, always a witness, yet in the background.

Of the medium, when we examine the communications received through him, we ask is he capable of writing them of himself?

If he is not, then the possibility of his doing so is not a strong point in the investigation. If he is, then it is pertinent to inquire if he morally is above the practice of deception? From the statement in this book we learn that Mr. Aber is without education and incapable of writing the messages claiming various spirits as authors who occupied conspicuous places while in this life. Mr. Aber was born in 1861, at Yates Centre, N. Y. From boyhood he went to work hard for a livelihood, on a fruit farm in kind of agricultural pursuit in St. Louis, and again in Texas, as an engineer in a saw-mill. The secretary says:

"It will be observed that this biography shows no educational advantages whatever, and we know that Mr. Aber had little habit of studying or reading any kind of literature except that he did study photography and telegraphy to some extent in 1891 and 1892."

The book is divided into two parts. The first gives a plain record of each seance. The second, the communications that were received. As an example we take at random, seance No. 25: January 1, 1890. "The spirit form that he did study photography and telegraphy to some extent in 1891 and 1892."

Among the materializations, one with a priest's cap on, looked to be very intelligent; he said, "I am Martin Luther," and retired.

Another quickly emerged from the cabinet, looking quite comical, taking the chair ahead of him to a point beyond the center of the room from the cabinet door. Leisurely he looked about the room a moment and then said: "I am Artemus Ward."

Capt. Haughey: "Artemus Ward?" Spirit: "Yes, sir, Artemus Ward."

Haughey: "And you are Artemus Ward?" Spirit: "Yes, sir, Artemus Ward."

Spirit (leaning over the chair back till his face was near to Haughey's face): "Yes, sir, the veritable Artemus Ward. Then straightening up, he said to Haughey: 'Your name is Haughey, I believe?'"

Haughey: "Yes, sir." Spirit: "Say, Mr. Haughey, did you ever hear about that fellow that got upon a law barrel to show off, and just as the show began, the head of the barrel gave way and let the fellow into the lard up to his arm-pits?"

Haughey: "I don't think that I did."

Spirit: "Did you say you never heard about that?"

Haughey: "I don't think that I did." Spirit (retiring backward, smiling): "It seems to me that you heard about it very lately."

The spirit retired, amid great merriment of the circle at Brother Haughey's expense. Father King then stood in the cabinet door and took the horn, making the "voice of the trumpet long and loud," saying "Good evening, friends. I am glad to meet you all this evening. And still the good work goes on and on, and will continue to go on."

There having been some questions in conversation among the circle as to whether the spirit had ever actually visited Jupiter, he continued very loudly: "I have visited all the planets—Earth, Jupiter, Saturn, Mars; all of these and their inhabitants. I know about them all." As he was returning into the cabinet the voice of "Sam" cried out, "And Moses met the bull-rushes."

Then Sam himself came out and assisted in placing the writing desk in position and after making much merriment for us, retired.

Then spirit Reed stepped out to the writing desk and while unlocking it and arranging the tablets, soliloquized thus: "I can't understand why it is that some who have not been here as long as I have can talk so much stronger than I can. This passes my comprehension." This he said in tones just a little above a whisper, but louder than we had before heard him speak. Several of us remarked: "You are improving in vocalization, Doctor."

Reed then took papers and tablets from the desk into the cabinet room, turning with them and wrote on one of the tablets (given in second part in full). (Spirit) Denton wrote:

"Do not be discouraged, friends; physical death, it is true, is sure to overtake every form of life; but it should not darken your lives or cast a shadow

across the threshold of any home; for it is the opening door for a brighter, beautiful and eternal spiritual existence, far away, and yet so near, when you can realize that beautiful beyond, where life shall be real and earnest; when you can meet face to face on this beautiful shore; when the tongue of slander shall be no more; when the tablets of memory can be read like an open book, and where your impressions shall guide you and you can walk with the pure and the good. There is not a word whose magnitude transcends your exalted conceptions of this world. Its sublime beauty excels all language to portray and its immeasurableness all known to mortals."

While Denton was writing this he was also making merriment by dry runs, jokes, and anecdotes. Among the many episodes when he had about half finished the writing, he stopped, raised his right hand a little and rather smilingly looked at the secretary, saying: "Say, Mr. Nixon, do you remember that you and I were at one time at a festival, and that opposite you at table sat a gentleman, who on the horse-radish being passed, took an overdose, mistaking it for saur kraut?"

Nixon: "Remember the incident, and that we feasted together several times." Denton: "Yes. Well, when that horse-radish took effect, which it did very suddenly, requiring vigorous use of handkerchief about eyes and nose."

Nixon: "Yes." Denton: "And you asked the poor fellow what caused such intense weeping?"

Nixon: "Yes." Denton: "And he said he had sudden remembrance that his grandmother, good soul, had been dead just two and a half year."

Nixon: "Oh, yes, I remember that incident."

Denton (as he resumed writing): "You have an excellent memory."

Faraday wrote on the change of seasons and climatic conditions.

Allen said: King wrote, mostly in answer to questions, etc.

The writings by Denton, of which there are many pages, are characteristic, and the same may be said of all the other communications by various spirits. Allowance must, of course, be made for the influence of the minds of the circle and medium on the transmission.

As illustration, take this passage from Thomas Paine:

"The God of Theology, of modern Christendom, is so unable to take care of himself, that the vast machinery of your government is continually invoked in his behalf. If some little child, like this boy here, tries to hear and learn the realities of eternal life for himself, government must be invoked to shut the avenues by which he may learn it. But time not eternally will rob this young lad of the great facts he learns here. While his comrades will sometime have to unlearn all the notions of a false God promulgated beneath fall steeples at the expense of millions and millions of dollars and of millions of worse than wasted lives, at the great book of Nature will some day reveal to men the theological ignorance of the world, and while to one by one the fact be revealed, in the life beyond this boy will have a soul rich in eternal truth and in plenty will lend a helping hand to the spiritual paupers of theological schools, as such paupers land on this side of life."

We do not wish to be understood as endorsing all that is communicated, although there is very little not in line with the general enunciations of the spiritual philosophy. It is not to be expected that I write as infallible, and their writings shall receive the same careful criticism that is given writers in earthly life. If spirits wrote infallibly they would write so nearly alike that characteristics would be lost. It may be observed that the individuality in the messages is no more than might be expected by this could only be done by one well-informed in the method of thought and expression of the writers limited, and in this case if the brief autographic sketch by the medium be taken as a sample for comparison, he is proved to be a very ordinary man. This, however, has nothing to do with the aim and purpose of the volume.

It is stated that at times when the spirit was writing, in plain sight, 600 words were written in a minute, and even 1,200 were written.

The book is illustrated with portraits drawn by spirit artists from materializations. There are pencil sketches, and some of the reproductions have not very successfully duplicated, yet the likeness is marked and the touches vigorous.

The book is one of the most complete records of a long series of most remarkable seances.

HUDSON TUTTLE.

Spiritualism On Trial.

To the Editor:—It was intimated to me by an intelligent attorney of the Tuscarawas county, Ohio, bar that Spiritualism would be on trial at our recent Common Pleas Court.

Mr. Christopher Helmreich, an intimate Spiritualist friend of mine, who had taken to himself a second wife, passed over about two years ago. Being in good circumstances, he had made in his last will and testament, ample provision for his wife, who was not a Spiritualist. Some of his wife's relatives, who were good, pious church people, took it into their heads that "Spiritualism" would make no more of that than would be binding in a court of law. They retained four of our leading attorneys to set aside the will on the ground that his mind was affected, because he rejected the orthodox hell, and knew that spirits do return to earth and communicate to their friends.

The case elicited considerable interest. Both sides were represented by the ablest attorneys of the county. Spiritualists, particularly, looked forward to an interesting development. But the poet Burns says, "The best laid plans of mice and men at gang a-gley." Both parties seemed disinclined to "go to the country" and try the case on its merits. A couple of doctors were procured to testify to his partial insanity and that he was a seismologist of the case. One was afraid and the other did not dare to go into trial. It never would do to allow the bold truths of spirit communion to be aired by a court and jury. I call it arrant cowardice. Two or three of the lawyers are well aware of the truths of Spiritualism and were fully advised in the premises.

C. J. MATHEWS, New Philadelphia, Ohio.

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THE HATED PRIESTS.

The Natives of the Philippine Islands.

THE WORK OF THE ROMISH CATHOLICS IN THESE FAIR ISLANDS—IT IS A CURSE TO THE WHOLE EARTH.

I take occasion to state this fact, that the natives of the Philippine Islands, and more especially of Luzon, desire that the Catholic friars be driven from their country. Now, the Catholic church has had control in those islands for over 300 years, and according to Archbishop Chapell's statement, after spending three centuries in unselfish devotion to their interests, instructing them in the arts of agriculture and the blessed truths (?) of Christianity, the people demand that their instructors and benefactors (?) be expelled from the country, and their property be confiscated to the people. How strange indeed! There must certainly be a cause for this. Let us analyze it.

1. The leaders of the Catholic church do not care a tinker's d—n for the Christian religion only to make money out of it, and any other religion that would serve them as well would be just as acceptable.

2. They never taught the natives the blessed truths of the Christian religion, or any other religion because there are none in it. All religions are founded upon beliefs. Belief is the absence of facts, therefore, ignorance; hence the friars taught the natives the blessed (?) ignorance of their religion.

3. The friars taught the natives in the arts of agriculture. Why? To make money out of them. That is why. Take for instance, 1,000 natives who produce nothing; there is no profit in them, but teach them the arts of agriculture so that each one produces on an average, \$100 per year, and we have the nice little sum of \$100,000 per year. One tenth of it, \$10,000, must go to the church, and doubtless each converted native is advised that he must give to the church of "Lord God," to "God," and to the "Blessed Virgin," "Mother of God," and to numerous saints and when the native has got this god, sub-gods and demi-gods satisfied under the strict supervision of the priests and friars, the poor fellow is busted; and perhaps has to borrow money of the kind and generous priest who robbed him to buy seed for his next crop at the rate of 200 or 300 per cent.

That is why the arts of agriculture were taught.

4. How did the friars and priests obtain such vast estates? The Christian church in all its forms is a non-producing institution; never produces a dollar of wealth. It is a natural born beggar and robber. The natives have produced all the wealth of those vast estates and the church has either begged it of them or robbed them of it. There is positively no other way.

5. After living 300 years under the benign influence of Christianity the people of Luzon Island wish to rid themselves of the curse, tyranny and oppression of the said Christianity.

Here we see an example of what Christianity has done and will do where it has unbounded control. I do not say that the Catholic church is any worse than the average Protestant church. I think, in fact, it is more liberal and better than the majority of Protestant churches, but history shows that none of them can be trusted with power, money, women, or manuscripts relating to their profession.

6. Is it not a fact according to history that Catholicism has been a curse to every country in which it gained a foothold?

7. Is it not a fact that Christianity has within itself the seeds of dissension, strife, hatred, bloodshed and murder? Do you know of a Christian church of any sect that advocates free thought? The very sentiment itself is contrary to "Believe or be damned." And what is it to believe? It is to guess, to have an opinion. And what is faith? It is guess work intensified.

8. Is not the statement of Col. Funnell, before the students of Stanford University (Calif.) where he was the average American than the say-so of all the bishops, priests and preachers of Christendom when they are all either sworn, educated or bound by fraternal ties, by habit, or by their positions, profession, prejudice, or grip on their jobs to lie for God's sake when occasion requires and then according to Paul, that he lies to God?

Lawton, O. T. A. D. MARBLE.

"Let Us Have Peace."

The writer has not participated in the discussion of the platform of principles adopted by the N. S. A., for the reason that he sees no necessity for such a discussion, and little, if any, benefit in it.

No such body has or ever will have any authority or capacity to express the principles sanctioned by American Spiritualists. Whatever such a body may affirm will express only the opinions at that time of those who vote for the resolutions.

Whether they correspond to the opinions most prevalent among Spiritualists is an uncertain matter upon which many will not agree, and their value or validity is no greater than that of any such conciliatory expression by an author or lecturer who extensively commands the esteem and confidence of the followers of Spiritualism. There cannot possibly be any authoritative or creedal character in any such declaration, and to justify the excitement they have raised.

The only profitable discussion would be an effort to arrive at a general understanding of the matters in which Spiritualists are unanimously agreed, for which a few sentences would be sufficient. In no way, however, an effort, denunciation would be entirely out of place.

The most passionate discussion today is as it always has been concerning the most difficult of all questions, the God question. The writer proposes to offer some suggestions on this subject, not to increase the existing darkness, confusion and prejudice, but to present whatever knowledge may now exist in the sphere of science, to show what is certain, what is probable, what is conjectural and what is impossible in reference to all that has been represented by the word God among the intelligent, without any reference to the fierce superstitions of the past, or the Homo-ousian and Homo-ousian grounds of theologists.

For these friendly suggestions the writer speaks in advance the kind and candid attention of his readers, hoping that they may promote a spirit of harmony and mutual toleration.

JOS. RODES BUCHANAN, San Jose, Cal.

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