



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

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EVOLUTION AND THE PSYCHIC SENSE

Philosophical Thoughts on the Wonderful Universe of Mind and Matter.

One of the greatest disadvantages under which the materialist labors in his investigation of Spiritualism and kindred subjects, is the inability to conceive of an unseen reality, or actual existence, which makes no impression whatever upon the physical senses. In this type of mind, the materialistic belief that all real existence is necessarily known to man, that the five senses put him in relation with all that is, is hard to eradicate.

"How can there be a spiritual world?" is the question that is forever coming up. "What is it? Where is it? How did it come to be? What is it made of, and under what conditions do its inhabitants exist?"

A mind of this type regards the existence of an unseen universe as impossible, because to him incomprehensible, forgetting that the existence of the material world is likewise incomprehensible; that it has not yet been explained; that we do not know what it is, nor how it came to be, nor why; that it is a mystery as great and unsolvable to-day, as when the rude savage, half-animal progenitor of man first gazed at the stars with dim wonder as to what those shining points of light might be.

Because we have some little acquaintance with material things, we are apt to think that we understand them, when in reality we know nothing whatever of their nature or origin. We cannot explain the existence of the simplest thing with which we are familiar. A grain of sand is as inscrutable in its nature and origin, as the solar system. Its tiny being is the manifestation of a substance and a force which the wisest philosopher will strive in vain to comprehend. Nothing is so baffling, so unspeakably tantalizing, as the mystery which lies back of all physical phenomena, forever mocking our weak and futile efforts to comprehend. Here they lie, within reach, and under our very eyes, yet we cannot so much as understand why a leaf-bud unfolds, or why moisture globes itself in a dew-drop. It will be time enough to demand an explanation of the unseen world when we have explained the existence of this one. The one is no more a mystery than the other.

Passing from outer existence to the life of man—what do we know of that? Take man first as a mere animal. Do we know just how this wonderful piece of mechanism, the physical organism, came to be as it is, and why? Do this, explain how all the bodily organs were fashioned to work in such perfect harmony, and there remains a yet more wonderful thing to be explained—the mind itself, the mind. Do we know what mind is? how it came into existence and where it came from? Do we know dimly that it has its origin? Will our materialist friend tell us what consciousness is? what intelligence is? what thought and sensibility may be? where these things came from and how they came?

If we stand here in the presence of an embodied intelligence, which we perceive exists, but the real nature of which we can neither explain nor understand, the task of whose existence is wholly unknown to us, need we marvel or deny the existence of a disembodied intelligence, simply because the ethereal form in which it clad is not perceptible to our physical senses? Is the existence of an unseen intelligence any more incomprehensible than that of the intelligence whose bodily presence we perceive and with whom we speak face to face?

When every moment of our lives we are dealing with existences, material and spiritual, the real nature and cause of which we know nothing, it behooves us to be a little modest in our assertions of what may and may not be possible in the realm beyond the senses. The physical senses of man, what are they and how have they been developed? Take the sense of sight. Time was on this earth when the existence of light was unknown to any living thing. Light existed, the sun shone as now, but there was no eye to behold it. There was life upon the earth and in the sea, but the sense of sight was undeveloped.

Light is a force, and being comparatively constant in its operations, cannot but work effects in organic matter, a substance peculiarly sensitive to the action of incident forces, and for this reason extremely liable to transformation. Why those changes, which resulted in increasing sensitiveness to light, were initiated in certain parts of physical organisms, we cannot say. The question of localization was doubtless a mooted point for ages, and finally settled by the survival of the fittest. But a condition of sensitiveness once acquired would be transmitted and increased—a change once set up in organic matter, becomes a cause of further change, by reason of the transformation of forces—until after countless centuries, we have the rudimentary eye, which was just able to distinguish the difference between the densest shade and the most brilliant sunlight, transformed into the seemingly perfect organ possessed by man and the higher animals.

What has taken place? Simply a long series of modifications in organic matter, by means of which the inner consciousness has been made aware of outer reality, or as Herbert Spencer would say, "by which 'internal relations' have become adjusted to 'external relations'."

The point to bear in mind is this, that the external relations, the outer reality, existed long before the organism became developed to that degree that the vibrations known as light could reach the inner consciousness and produce the impressions which we call sight.

What is true of sight is true of the other physical senses. They have been developed from a general condition of sentience in primordial life-forms, far back in the dim past, through countless generations, to their present seemingly

RELIGION--WHAT IS IT?

Is It Definable? Naught but Superstition.

Religion is defined in Webster's Dictionary as follows: "Latin, religio, either from relegere, to gather or collect again, to go through over again in reading, in speech, or in thought; religens, revering the gods; or from religare, to bind anew or back, to bind fast."

"The recognition of God as an object of worship, love and obedience; right feelings toward God as rightly apprehended; piety."

This is from the latest edition revised and enlarged by Drs. Goodrich and Porter. Old Noah Webster, who died in 1843, embodied in his definition "the practice of all moral duties," but he took pains to add that "the practice of moral duties without a belief in a divine law-giver, and without reference to his will, is not religion."

The revisers modified this as follows: "As distinguished from morality, religion denotes the influences and motives to human duty which are found in the character and will of God, while morality describes the duties to man to which true religion always influences."

Thus the revisers sought to dodge the question whether morality alone is in any sense religion.

And now we have in the Century Dictionary numerous definitions of religion, to-wit:

"Religion: reverence toward the gods, fear of God, conscientious scrupulousness, religious awe, conscientiousness, exactness; origin uncertain, being disputed by ancient writers themselves; (a) according to Cicero, relegere, go through or over again in reading, speech or thought; (b) according to Servius, Lactantius, Augustine and others, and to the common modern view, religare, bind back, bind fast, as if 'obligation' etc."

"1. Recognition of and allegiance in manner of life to a superhuman power or superhuman powers, to whom allegiance or service are regarded as justly due."

"2. The healthful development and right life of the spiritual nature as contrasted with that of the mere intellectual and social powers."

"3. Any system of faith in and worship of a divine Being or beings; as the Christian religion, the religion of the Jews, Greeks, Hindus or Mohammedans."

"4. The rites or services of religion; the practice of sacred rites and ceremonies."

"5. The state of life of a professed member of a regular ministerial order."

"6. A conscientious scruple; scrupulousness (job, or provincial)."

"7. Sense of obligation; conscientious sense of duty."

Some of these definitions eliminate the idea of worship or any reference to a deity. And I could quote various definitions given by freethinkers, all eliminating belief in a divine law-giver or reference to his will, which old Noah Webster declared to be the essential element of religion.

The word religion (Greek theologia) occurs only three times in the Bible, as follows:

"After the most straitest sect of our religion I lived a Pharisee."—Acts xxvi.

"If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, that man's religion is vain."

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unstained from the world."—James 1:27.

In Galatians 3:13, the Greek word translated "Jews' religion" is Ioudaismos.

The definition of religion in James 1:27 is manifestly that of a monk; it says nothing about the worship of God and is therefore imperfect.

And Cicero's definition, "to read over and again," is still more monkish. Nor is the "binding back" definition at all satisfactory.

The practice of morality seems to be a modern addition to religion. The expression "religion of humanity," first used by Thomas Paine, the Deist, has become the shibboleth of the Unitarians. Is not humanity alone sufficient?

The Reverend Theodore Parker maintained that the religious element was the strongest in the republic of human faculties. He offered himself a Unitarian and addressed the Deity as "Our Father and our Mother." But he made a jest of orthodox piety, pronouncing it "piety."

Public prayer is the dominant element in all religious organizations. But Jesus denounced it and enjoined only secret prayer. Nor did he ever make a public prayer except a Sabbath day.

Answorth's Latin Dictionary gives eight definitions to religio—one more than the Century Dictionary. Number seven is "superstition." That I conceive to be the sum of religion in its last analysis, and the less we have of it the better.

W. H. BURR.

PROPHETIC JACKASS

And His Wonderful Revelations.

ANOTHER "NEW" LINCOLN STORY—IT WAS FIRST TOLD TO REBUKE THREE HUNGRY OFFICE-SEEKERS WHO HAD AROUSED THE PRESIDENT'S ANGER.

Colonel R. S. Lawrence of Washington, who as a boy sat upon the lap of Abraham Lincoln in the 40s, makes an interesting contribution to the archives of the all-wise creative plan in grander, broader and deeper than the children of earth, yet in the infant class of the school of progressive unfoldment, have been able to grasp or comprehend.

The mortal side of my story will relate to that grand unfolded soul, and spirit artist, Wella P. Anderson. In 1893 I sent a communication to this paper which attracted his attention, and brought a letter from him that required answer, which in turn brought a letter from him in which he says in part: "There is a very beautiful ancient spirit—a lady of about 24, I should say—comes with your letter. She is a bright, beautiful spirit and is much interested in you. If you have a good reliable medium in your city whom you can consult, please do so and ascertain if she is a guide of yours. If so, we will send a picture of her to you as a gift from her; there will be no charges on it, and you can accept it with our compliments."

This letter was signed Wella P. Anderson, Spirit Artist, and its reading set every fiber of my being aglow, for it contained corroborative testimony, having already heard of this spirit friend through Mrs. C. Cornelius, a sensitive at that time, stopping here.

Personally, I need no further evidence of the fact that it is a great mistake to talk of people as dead. No, friends, we don't die when we kick out of the old shell; we simply receive our spirit birth. This is Bible doctrine, first-class common sense, and oceans of satisfaction. In connection with this, it is well to remember that the teaching of the forgiveness of sins is a terrible failure. As we saw, so shall we reap, is Bible teaching again; there is no mistaking its meaning, and who will deny its clear-cut justice? Therefore, salvation, that is, heavenly conditions, comes only to each one as we work it out for ourselves, and it will be much sweeter thus earned, than to try to seek into any sort of a heaven by the coming blood, anguish and suffering of any one. For this digression you had better blame my angel friend; having passed through the mill, she knows somewhat about it, and is very anxious that we should fully realize that spiritual advancement depends on our own properly directed efforts.

So I firmly believe that my kind friends, though living far apart, have really told me the truth about this angel's visits, and especially will it be true of the Bible testifies to angels' lives? The Bible has heard so much about it as just as kind, loving and obliging to-day as ever, there isn't the slightest reason to doubt the fact that the same blessed privilege is extended to them to-day. So when a picture of this messenger from on high was promised me, my cup of gladness came mighty near being filled. It was promised as soon as conditions should be right. That took nearly seven years, and I think I could tell the reason why, but space is too valuable. Suffice it to say, that the picture was made this new year, and came safely to hand, free of all charges, even the expressage being prepaid. It therefore seems to have been solely a labor of love from a total stranger, for which I shall ever be grateful, and wonders to relate, the work of art that has been sent me, I can as readily see how it is possible to be alive after they say we have died, as to understand how such a piece of art work can be executed by a No. 2 Faber pencil. It is on heavy drawing paper, 22 by 32 inches in size, half-length figure standing, and therefore about life size. I dare not hazard a guess as to how long it took a first-class artist to duplicate it, and think it would interest your many readers if the kind artists would send you a statement in regard to it, for there are not so many of to-day who are familiar with the beautiful art sketches of Wella P. Anderson and his guides. But they should be.

And now, if there is space, I have a few words to say touching the Question and Answer department. That grand man, Mr. Hudson Tuttle, long may he live to shed his brilliant light into the dark places. Though seemingly a walking encyclopedia, he cannot be expected to cover everything to perfection. There was a question some time ago about the picture of a mirage in Alaska, to which permit me to say: In the summer of 1889, I think, brother and I were in Juneau. Having a photo outfit along, we came in contact with an old prospector who had dabbled somewhat in photography. Among other things he showed two negatives, 8 by 10 plates, that he said he had taken of a mirage or reflection in the sky. The first plate shows a fine park in the foreground, lawn, trees, seats, etc.; back of that we see buildings, some in course of construction, plainly showing the stage. The second plate is the same except that the unfinished buildings are finished and staging removed. The second plate, I think he said, was taken one year later; the pictures are rather flat, being overexposed and developed, but being only an amateur, it is a wonder that he got anything, for he freely admitted that he labored under a heavy pressure of excitement at the time. He was rather jealous of the plates, but permitted us to make a print from one of them, which I still have. I think he stated that it was in the vicinity of Mt. St. Elias that he first saw it, and that it can only be seen for a short time on a certain day in the month of June, if the weather is right, and the question that presents itself by this time is, where is the original?

EDWIN PETERSON, Seattle, Washington.

SPIRIT PICTURE.

Peculiar Photographs of a Mirage.

If there is space to devote to it, I should be pleased to give credit to one of the noble veteran workers for a fine piece of work well and kindly done, which may not be uninteresting to the many thoughtful readers of the ever-welcome Progressive Thinker, who diligently scan its pages for every ray of light upon which at least a hope may be based that the all-wise creative plan is grander, broader and deeper than the children of earth, yet in the infant class of the school of progressive unfoldment, have been able to grasp or comprehend.

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EDWIN PETERSON, Seattle, Washington.

MRS. NELLIE C. MOSIER.

Narrow Escape from Being Buried Alive.

HER SON NOTICED THE EVIDENCE OF LIFE.

To the Editor:—The following special dispatch to the Cincinnati Enquirer, I clipped from May 30th issue of that paper, which no doubt will be of interest to many readers of The Progressive Thinker. Mrs. Mosier is one of our best and most reliable test mediums, whose friends in the ranks of Spiritualism are numbered by the thousands:

"Toledo, Ohio, May 29.—George B. Lawrence, of this city, returned from Cleveland, where he was called last Monday week by a telegram to attend the funeral of his mother, Dr. Nellie C. Mosier, of that city. Mr. A. C. Lawrence, of New York, who is prominent in theatrical circles, a second son, was also in attendance. It was announced that the mother had died from a sudden attack of heart failure. When the two sons arrived they found their mother laid out for burial and everything in readiness for the funeral which was arranged to take place Tuesday afternoon. Mrs. Mosier is not dead, but came very near being buried alive."

"In speaking of the strange occurrence Mr. Lawrence to-day said that while his step-father, brother and himself were in the room all alone with the supposed corpse at 1:15 Tuesday morning they discovered the horrible mistake which came near being made. The first sign of returning consciousness was noticed by himself when he saw his mother's eyelashes quiver. He says he became so excited that he could not speak. All he could do was to point with his finger toward his mother's face."

"Mr. Lawrence says that his mother told him since that she was conscious all the time of what was going on about her of the preparations for the funeral and every other detail, but was unable to move or speak. His mother is still very weak, but is on the road to complete recovery."

"Mr. Lawrence says that his mother always had a horror of being prematurely buried, a fate which, it is said, befell her sister. He also says that his mother's supposed remains were viewed by a number of physicians, as she had many friends in the profession of which she is a member, and not one of them noticed anything in her appearance different from that of a dead person."

Thus it has again been demonstrated that the majority of the know-all M. Ds. (the old school of, course) know but little outside of the doping of humanity with a thousand and one poisonous drugs, and through their ignorance of nature's laws, thousands of people have been buried alive. That Mrs. Mosier's body escaped so sad a fate will be gratifying news to her friends who are legion, and especially will it be true of the managers of Lake Brady who have engaged Mrs. Mosier for most of the season of 1900. Now that her body has escaped so sad a fate we sincerely hope she will rapidly recover and ere long enjoy her former good health, so that on Sunday, July 1, the opening day of the assembly meetings at Lake Brady, the angel world, through her as their instrument, will deliver many grand and consoling messages to those who are present that day.

E. R. KIDD, Canton, Ohio.

THE SONG OF THE WOMAN.

They'll never have done with fighting on land 'n' over sea; Government's government, what does it care—what does it care for me? Bugles must blow 'n' flags must wave, 'n' the muffled drums must beat, 'n' what to a lass is a lover when they lay him dead at her feet?

They'll never have done with the fighting—'n' forward the columns sweep; I hear the shout o' the captains as I tend the hearth 'n' weep. Far off 'n' faint—but I hear it; 'n' a white, dead face I see Under the sod in the grave that God 'n' government makes for me!

His hair was like the raven's wing. (I joy that my lips have prest, As it fell in its flowing beauty, this dark lock on my breast!) 'n' his brave, bright eyes looked love to mine—they I shall never see Till God at the great white Judgment day shall give him back to me.

Bible they've got for battles; For men have fought 'n' died Ere the Prince of Peace said strife should cease—the prince that they crucified. Though a woman's tears bedew the years, shall they stay the crimson tide? What can you do with government with Bible on its side?

Men must fight the battles; lover 'n' lass must part; But what is a star of glory to a woman's broken heart? Government's right, they tell me, 'n' the wrong must be righted by; Give the lass then to her lover—'n' my dead love back to me! —Frank L. Stanton.

MY BENEDICTION.

Give more than you take, Spend less than you make, Ask less than you lend, And be all men's friends. —And so may peace attend thee.

Know more than you say, Act more than you pray, Love more than you hate, And with patience wait, And so may grace commend thee.

Smile more than you frown, Build and not tear down, Be pure, just and strong, Do good and hate wrong, And so may love defend thee.

B. F. SLATER, Grand Rapids, Mich.

EVOLUTION.

Some Facts in Reference to It.

Rev. W. L. Pickard, Cleveland, Ohio.—Dear Sir: In your sermon yesterday as reported by the daily papers, you are made to say, among other things: "A little girl passing the monkey cage in Gordon Park said to her parents, 'Just think, people have descended from these miserable things.'" This statement was an insult to the teachers of Cleveland and elsewhere. I am inclined to the belief that the child was joking and the shudder was assumed, for no one with sense believes that Darwin ever taught anything of the kind, and if any do believe it, it would justify the belief that at least some people had monkeys for ancestors, whether Darwin taught it or not.

Misrepresentation from the pulpit ought to be a serious matter. This monkey business is an old fossilized falsehood promulgated principally by the clergy to hoodwink their dupes, and I am surprised that you got caught in its meshes.

I challenge you or anyone else to show that Darwin ever taught it, and I will say that if teachers teach that he did, they certainly are unfit for the positions they occupy. Darwin's theory of evolution (founded, by the way, on long years of careful investigation and hard work) in regard to the origin of species was simply that all animal life was at one time the same thing. It might be illustrated in this way: "A" cuts down an oak tree from which he makes bachelors pots, chairs, tables, book cases, etc. While there is a vast difference in appearance, the oak is the same source; in one case, nature takes ages and ages to do its work; in the other it is done by the ingenuity of man in a short space of time. The hitching post was never a book case and the book case was never a hitching post, and it is the same in regard to the above theory—a man was never a monkey, and a monkey will never become a man. Darwin's theory is the only rational explanation of the differences in species of the same kind, including man. Climatic influence had a wonderful effect upon both animal and vegetable life, but it would take many centuries to make a marked change.

Do you really think it broadens the intellect of children to teach them that God created (he used out of nothing in 144 hours; that a snake literally talked to grass in Mount Eden, the Garden of Eden, or that Balaam's ass conversed with his rider?

Do you think that the promise of forgiveness and that the shedding of Christ's blood would atone for man's transgressions, by so simple a process as "believing," tends to prevent crime?

Do you not think, that to educate children to usefulness and to instill in them the advantages of a life of honesty, virtue, love and humanity, is taught by all the great philosophers of all ages, so far as history reveals, has a greater influence for good on them than the teaching of the Bible alone, as a whole? The personal God idea is fast dying out, and yet the world is getting better and more humane. It is true that both England and the United States are at war under a strong Christian influence, but there is less cruelty than formerly; the women, especially the virgins, fare better than they did in Joshua's time, when he fought under the direction of God himself, if the Bible is true.

Glenville, Ohio. J. C. BELL.

The Reign of Mammon.

"Seek ye first the kingdom of heaven (by doing something useful for somebody) and all things else shall be added. Is this true? Has it been true, or is it true? If the Bible is true, so-called business men, is there any honesty and justice in so-called Christian nations, in church, state or business between Capital and Labor? If not, what will become of all these people after so-called death, which is life in happiness or suffering according to their deeds in the physical body before their departure to spirit life. All men are on a journey toward heaven or hell, 'where we rest forever.' If the Bible is true, if not true, it should again be revised, for the benefit of moral law-breakers. I quote from the Boston Herald, May 15, 1900, from an editorial on the Reign of Mammon, as follows:

"In the Senate, the college, and the church, as well as in the market, the shop and the parlor, it makes its baleful spirit evident. The worst of the matter is that there seems to be a greater increase of selfishness, subservience to its assumptions and its demands, less independence of its hebeasts, less confidence in the superiority of other motives and other satisfactions, less contentment with modest compensations of intellect, and a more consciousness of rectitude in our humble lot, in sobriety, in frugality, in sacrifice, in domestic simplicity, in social helpfulness."

Brother Jesus is reported to have given no attention to material things, and said his kingdom was not of earth. God, the Father, was spirit, and they that worship him must worship him in spirit and truth. "Be ye perfect, as your Father in heaven is perfect."

"Ye cannot serve two masters." "Ye cannot serve God and mammon." "A house divided against itself cannot stand."

In contradiction of the life of the humble Nazarene, his so-called representatives indulge in great wealth and luxuries in the midst of the suffering, starving poor. It has been said that the material wealth held by the church—the pope, cardinals, bishops, priests and preachers, would be sufficient to provide every poor man with a productive home. Also, the excessive salaries and stealings in Governments would pay for a new silk dress for every woman, and free suffrage, that would secure free education for all her children, and "Peace on earth and good will to men."

B. FRANKLIN OLARE, Belvidere Seminary, N. J.

LIFE AND EXPERIENCE IN SPIRIT LAND

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

LETTER NUMBER TWENTY-SIX.

I have now written twenty-five letters for publication. With this I commence the twenty-sixth. At first I could not be sure my letters would be published to the world, consequently I made no special preparation but addressed them to my son Carlyle, who has from the first been more than glad to hear from me.

Dear Friends,—for hereafter I shall address the public—Do not allow any thought to become crystallized or fossilized. The moment one does so, all progress is at an end. No matter what mistakes one may have made in thought, do not hesitate to change that thought for one which is higher and better. If a new truth dawns on the mind, do not fail to accept it, to the world and to your friends; for this is progress—progress in thought. Finding Editor Francis kind enough to publish my letters—for I much desired they should be—I have, since writing my last, taken great pains to prepare myself to be heard by the world at large. I wish to lose my own personality, allow it to drop out of sight entirely, that truth may appear instead of Franz Petersilea.

Through many witnesses truth may be established; consequently I have visited and drawn together a large band of progressed angels or messengers, all desiring to give what truth they may be able to through this particular channel. I must, necessarily, still be the door-keeper, or, as you of earth are wont to call it, the control. Still, this is not precisely the proper word to use, especially in thought-photography. Guide or guardian suits me better, for I shall allow very many of the great and good ones who have become interested, to give their thoughts as occasion requires; but, before proceeding, I would like to say that my son Carlyle desires no credit for anything that we may give out, of course, he would also like to escape any censure. Credit or blame in this matter really does not belong to him; but, we here most sincerely thank him for allowing us the privilege of giving, through his assistance, the truths that we so much desire to give to the world. Now, as I introduce one after another of the great and good angels, or messengers, to those who read these letters, do not be astonished or incredulous, for I will not deceive you or introduce deceiving, false, or lying spirits.

When I was in the earthly life I held myself in the dignity of what I conceived, at the time, to be true. I associated with none but the good and true or, at least, I called no man friend that did not prove himself to be so; and, most assuredly, after twenty years of celestial life I have not fallen below what I was on earth. I have but one desire—Truth—and with it to benefit humanity and all with whom I may be brought in contact. And, now, allow me, my dear earthly friends, to introduce to you the soul or spirit of Charles Darwin.

"My friends, I think I am not a stranger or unknown to the most who will read the lines which I shall cause this hand to write. No doubt you all know that I was a naturalist while with you in the material or natural body. While in that body I studied very closely to gather all information possible concerning the material or earthly world. I was very eager to know how all things came to be and how they existed. I wanted to know all about the flora and fauna—all about insects, birds and animals, and, last but not least, all about man. I thought if I commenced with the very lowest forms of life and followed the chain up link by link truth could not fail to appear. My whole earthly life was spent in this arduous undertaking, and I sincerely believed that I had discovered truth and nothing but truth, in all her majestic beauty, and I passed into the celestial life firmly convinced that I was right.

"My friends, I had found one of the jewels belonging to truth; that was all. The Goddess herself was still veiled and coy. I had grasped the jewel, but truth had escaped me. Yet, I caught sight of her beautiful face still beckoning me on; but before I could overtake her I must trace my weary steps and commence once more where I commenced at first. I had forgotten something, and must go back and find it. What had I forgotten?

"I had forgotten the spirit, the soul, the animating principle, the real cause of all that is, or was, or ever shall be. I had been delving in matter to the exclusion of soul. The real cause of life had escaped me and I was holding dross in my hand. I was dealing with that which covered and concealed life, to the exclusion of life itself. Now, I desire to retrieve my mistakes and thereby set things right.

"I was right in so far as the evolution of the material is concerned; but, I had entirely overlooked involution. I thought that if man had a soul—which I very much doubted—that continued to exist after the body was dissolved, that he had attained it through the process of evolution, and, right here, my friends, I shall ask you: How can anything be evolved that did not previously exist? Here is where I made my grand mistake. I was trying to evolve mind from matter: That is—I was trying to mold matter, gradually, up into mind, thence into spirit, and thence into the immortal soul, providing there were one. But of this I never felt assured. In commencing with matter I ended with matter, although not fully admitting this to the world.

"Now, when a man makes a mistake—as all men are liable to—he degrades his manhood if he does not admit it—if he does not make amends and try to retrieve his error. "When with you, in the form, I did not know that I was mistaken—thought myself right—therefore could not do what I now so much desire to do—retrieve my errors and mistakes before the world.

"Through my instrumentality and teaching a great portion of mankind are swayed and now, finding that they are swaying in the wrong direction, it grieves me much, as it will all honorable-minded men and women when they come here.

"How it grieves the beautiful-souled Nazarene, when he looks back to earth and finds, that in his name, the most dreadful dogmas are taught. Oh, how his gentle soul has been wrung with the most agonizing grief. He desired to teach the world all that was good, loving, gentle, true. How could he, then, dream that men would misunderstand his teaching and meaning as they have? It was really some of these misconstructions that drove me away from so-called Christianity, that sent me searching out evolution. I could not believe in the old Bible myths, such as a personal God creating the earth, and all upon it, in six days out of nothing or chaos. I could not believe that he created a man, called Adam, out of the dust of the ground, then breathed into his nostrils the breath of life. I could not believe that he took a rib from Adam and made from it Eve. I could not believe in the talking serpent, the fall of man, and the atoning blood of an only begotten son of such a foolish God. Oh, no; I could not believe any of these stories, but knew they must be false, fables, myths, and I went searching after what I hoped to be truth, and, as before mentioned, found one of her jewels—evolution—but did not discern its twin jewel—involution.

"Now, allow me to make amends, I beg. If you knew how much happier I should be, how much more good I could do the earthly world, you would all listen to my voice and allow me to retrieve my errors.

"I had not been long in the celestial life before I was eager to know, beyond doubt, if my theory of evolution—which by the way was not entirely mine, for others had also followed the same chain of thought, had been engaged in the same researches—was true; and, to my grief and amazement, I found that it was but half true—that my materially blinded eyes had entirely overlooked the most important part. Now, allow me, in a few words, to tell you what I did discover: Matter, Spirit, and Soul-germs.

My speck of protoplasm, or matter, could not of itself take on any form whatever except simply that of rotundity—no, not even that, not even the lowest possible form, without the soul-germ, and soul-germs were distinct entities and never evolved one into another, or one from another—no, not even the smallest or most minute; that eternity was filled with these soul-germs as it was also filled with matter and spirit. In fact, eternity consisted of three primary principles, matter, spirit, soul. At first they were all minute points or atoms: A minute point of pure flame, or spirit; a minute point of matter, or clothing; a minute point of soul, or germ; but the soul-germ was that which fashioned and made use of, or covered itself with spirit and matter; that all soul-germs, or germs of life, no matter how low in the scale they might be, were distinct entities and could not develop into aught but their own distinct individualities.

"It now seems very strange to me that I could have overlooked such a great eternal truth.

"But you ask me: How, then, is evolution partly true, or a half truth?

"Because one form of life makes the conditions for a higher form to appear, makes it possible for the next grade of soul-germs to take up the matter which the former threw down, after developing in full all that nature designed them to be. The good guide of the sensitive whom I am using, informs me that he has already written all about this. So I need not reiterate it. He has told you the truth.

"If evolution were true, as I thought and taught when with you in the form, why one man or race of men might gradually evolve into another. How absurd it all seems and childish my thought. Races do not evolve one from another or one into another. A white race can never be evolved from a black one—never under any circumstances. That they may mix slightly, up to a certain point, I admit; but, beyond that point, or limit, they cannot go.

"Look at the American Indian. He does not evolve, he dies. It will be the same with the black man and African negro. "Many think the Africans will evolve gradually into a white race. 'Never! They also, as a race, will die but not evolve. A horse and a donkey may be crossed but can go no farther. You have a hybrid or mule and that is the limit. The mule ceases to propagate or evolve.

"The Chinese nation has been on the earth thousands upon thousands of years—aye millions. That nation has never evolved into anything but the Chinese. When China is conquered by other nations, as it will be sooner or later, the Chinese will also die; but they will refuse to evolve. They will never become a white nation. Chinese they were and are and ever will be. That nations mix slightly, is admitted; but this does not continue. They die out as nations.

"One may cross roses and flowers but the tendency is ever to return to that from which they sprang. I admit that climate and conditions favor certain species to the exclusion of others, but the germs are forever true to themselves and naturally gravitate, or are attracted to the country or climate, favorable to their growth.

"I can never, under any circumstances, be other than Charles Darwin throughout eternity, and I am simply a developed soul-germ—the soul-germ of Charles Darwin developed up to my present condition. I shall never evolve into any but Charles Darwin; no more will the slightest thing that lives, moves, or has being and life.

"The Egyptian nation gradually disappeared—that is the greater part of them—but they did not evolve into any other nation.

"Dogs have been dogs from remote antiquity, and they have never evolved into any other than dogs; and horses will never evolve into any other than horses. But you ask me: Did man evolve from the ape or gorilla? I reply: The ape and gorilla made it possible for the soul-germs of mankind to at length be inhaled and developed as men upon earth; but, all nations did not have the same root, and the soul-germ of man never came from a monkey, ape or baboon. The highest possible ape or baboon was able to inhale and make use of a germ a shade higher than itself. In this sense evolution is true and, as you see, is but half a truth. The whole truth is involution and evolution.

"My friends, the sensitive is new to me and I am not as well versed in thought photography as are some others. I have said about all I can at present but hope to be able to say much more at another time. Sincerely yours, CHARLES DARWIN."

Mr. Darwin found it difficult to control longer, being his first attempt to make use of the powers of any sensitive, and I wish to add a few words.

Mr. Darwin has told you that races of men, also different species of animals, do not run into each other, and I will here state the reason why they do not. All nations are graded and exist as nations—distinct nations in the germinal state—in the soul-germinal state—and when a nation has reached the development which nature designed for it, it disappears, or dies out; and so of all species of animal, insect and reptile life—so of all vegetable and floral life. When the earth has no further need of horses they will cease to exist or die out, and so of all other animals; and, as the ages roll on, man himself will also disappear from the earth; but, all these things, together with man, will be simply moved onward and upward into a higher state and condition.

Man while developing within the material needs all that is developed within the material, and when he reaches the spiritual or celestial, he needs all that the earth has developed which he considers beneath himself and could no more get along without it, in the spirit world, than he can in the material world.

My friends, let the solemn words of Darwin refrain again and again within your souls—repeat them to yourselves over and over again: Spirit nor Soul can ever be evolved from Matter. Spirit is Spirit forever. Soul is Soul forever. Matter is Matter forever. A thing cannot be evolved from that which does not possess it.

When Spiritualists accept the idea that spirit and soul can be evolved from matter, they are accepting that which is far more ridiculous than the Christian's idea that something can be created from nothing. But, there is a great verity at the bottom of the Christian's idea that God created the earth from chaos, and I hope to talk on this subject at another time.

If the ancient languages could be perfectly interpreted and understood, the Christian and the Spiritualist would not be very far apart: In the beginning was the Word, and the Word was God; and the Word created the earth and all thereon contained.

Now, among the very ancient philosophers, the Word was synonymous with Spirit, and the three Gods, or the Godhead, meant Soul, Spirit, Matter—three principles combined in one. "And the Spirit of God moved on the face of the Deep." Now by this was really meant: And the Spirit and Soul descended into the Deep, and upon the face of the earth, and this created the living things within the sea and upon the earth.

How true and sublime! Come, Christians, let us shake hands and be friends. FRANZ PETERSILEA.

(To be continued.)

There is no baser deception than teaching human beings that God will answer prayer.—Investigator.

The reason why some people do not have a "quiet Sabbath" is that they are too much concerned with what others are doing on that day.—American Sentinel.

Whoever thinks that men might have full sympathy with their fellows, while lacking all sympathy with inferior creatures, will discover his error on looking at the facts.—Herbert Spencer.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—Sir Humphrey Davy.

A DANGEROUS THING.

Hypnotism in the Hands of the Unscrupulous.

There are notable frauds outside of the physical phenomena; in fact, frauds in comparison with which those perpetrated under the name of materialization sink into insignificance.

For instance, when a medium pretends to become surrounded by a band of spirits under the various names of Abraham, Lincoln, George Washington, Henry Ward Beecher, and many others of that class of grand and noble persons who have long since passed to the higher spheres, and under their supposed and pretended influence proceeds to hypnotize sensitive to do her bidding for gain regardless of the rights and aspirations of said sensitive and their families; proceeds to organize "all the higher forces" of spirit into a band, with herself as the high priestess, it can pretty generally be put down as a delusion and a snare, and when such hypnotism is carried to its extreme limitations and sensitive become temporarily unbalanced under its power, it becomes a crime the perpetrator of which should be severely dealt with.

Such things are becoming too frequent under the cloak of Spiritualism. There may be some mediums by which those farther advanced spirits can send their thoughts to earth, in fact there is but little doubt that they do, so long as their interests are with their earth friends; but as to their putting up, as a grand high "mogul" around whom to revolve, and from whom to evolve a "great reform," one so far below their own intellectual standing, and concoct some kind of selfish, narrow scheme in which they never were interested when on this side, there is evidently something very retrograding in life after all.

There are cases in hypnotism where a wife or husband would be justifiable in invoking the law for the protection of the sanctity of home and the love that often so sacredly abides there.

A brain once over-tensioned requires careful nursing to again gain its equilibrium, and one clear gone a life is wrecked, and often those dependent upon that one must go down too, and some one who has held this accused power is to blame, whether of the earth, of the spirit world, or both, and must sooner or later suffer the penalty of the wreck.

These are a few of the damaging things that rise up in the midst of our progress that threaten to overthrow the cause, and we must get it back from where we lost it, and recover.

There are many things in the philosophy of Spiritualism as generally accepted by the best reasoners in the ranks, one of which it will be well to state here, viz.:

"This power of controlling or overshadowing a mortal by a spirit, either in the form or out, is used in many ways, and those who foolishly or carelessly make themselves liable to it either by a careless, evil life, by seeking to find out the secrets of nature, or by becoming over-zealous to reach the hidden mysteries of nature, often find, to their great sorrow, that the low spirits who haunt the earth plane, even those from much lower spheres than they themselves belong to, can often obtain such power over them as to make them a non-entity, whose body is at their service. Many weak-willed persons who in pure surroundings would lead a good and pure life, are drawn by evil surroundings into acts for which they are but partly responsible, acts for which indeed those controlling spirits who have thus made use of weak mortals, will be held responsible somewhere, sometime. For thus using another's organism, those evil spirits will have to render a terrible account, since they have been doubly guilty. In sinning and dragging down another soul, they sink themselves to a depth from which perhaps many centuries of suffering cannot free them. This is the position taken by most writers along this line to-day, and is a very logical one."

I repeat, it has been only too common within the last few years for both males and females possessing, perhaps, some medial powers, to go about advocating some great reform or scheme that, as can be shown by and through them, is projected from the "higher spheres" in spirit life, and by the power of their eloquence and the susceptibility of their hearers, lead many into the delusion, who must awake some day to a realization of their own stupidity at not seeing the trap before getting their foot into it.

Such designing hypnotists ought not to be shown any recognition in the ranks of Spiritualism. They are a detriment to the cause, and an injury to the sacred name of "medium." Let this shoe be worn upon the foot it fits, only. DR. T. WILKINS.

THE SOUL.

The soul is always wrestling with its chains Within these dim domains— Like a bird within a bounden cage, It seeks its heritage.

It would be free, to sing and soar away Into the dazzling day.

But when a great soul sweeps beyond the ken And keep of mortal men,

Does it desert its loved ones here below? I answer, Never—no!

It cometh back, celestial and refined Of drops, unto its kind.

It walketh day by day, through gleam and gloom, Unto the very tomb.

With all its friends, and comrades here below, And this full well I know!

It counsels them, in many a subtle way, From day to further day;

It helps them bear their trials and be strong; And to withstand the wrong.

Thus do the spirits that have passed from time To higher heights sublime.

Rule the whole universe, and ever higher— Will mortal man aspire,

Under their sweet dominion, till an hour In time itself shall flower.

When crime and sin, and wrong for-e-ver Shall vanish from earth's shore,

And the last sangreal shall be found! And soul— Forever sense control!

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A FEW MORE REMARKS

Touching Upon Spiritualism and Its Needs.

"Nulla Vestigia Retrorsum" is Brother Francis' motto for modern Spiritualists, to which might be added "Sed Excelsior," meaning together, in a free translation: No going backward, but forward and upward—a very good motto for anybody, in my opinion.

I agree with Brother Francis, too, that "Our cause" is an educational one, the promulgation of a general dissemination of knowledge concerning certain natural phenomena of human life, and incidentally such teachings in natural and moral philosophy as may be related thereto. If we should substitute the word Education for Spiritualism, and should call our cause modern Educationalism instead of Modern Spiritualism, we might, perhaps, have less trouble in determining what it really is.

But we should not expect to accomplish very much as now organized. To do this, we must first make a radical change all along this line; in fact, there must be a complete overturning with us and a swapping of places; the present top made to take its proper place at the bottom, the local societies put at the top, so far as authority is concerned.

Our local societies are the source and basis of all that is in Spiritualism, and should always be plain and exercise all executive authority. As now constituted, the N. S. A. is an anachronism in our ranks and a standing menace to our cause. Just now, it is not strong enough to exercise much arbitrary power, and its present officials may be as doubtless very worthy, but who shall come after them, and what designing ambition might attempt with this opportunity, "This must give us pause," and condemns it with me.

A simple, educational, reform movement, such as ours, has no need for a "Head" of this kind, but as a central, national committee, created by the local societies in convention assembled and entirely subordinate to their will, it might be a useful adjunct and valuable helper.

There is no room in the movement for anything but local societies, all others are hindrances and must go. We do not require one single boss in it; we do not need one single president, not one, but should make, and keep, our societies just as completely democratic in form and management as possible. There need be but one or, at most, two permanent officers in any society, and these to do necessary work, a secretary and treasurer; these could be chosen by the society, and would be generally, the most useful working members of a society. A temporary chairman or presiding officer should be chosen at every meeting, and the whole society together should do all the balance of the necessary thinking, planning and work, the will of the majority controlling always.

If there is not interest enough in its work and success; if the membership is so small that it cannot do much, demands upon them, of course, it will fail of its high purpose to this extent. There is nothing compulsory in the movement, it is purely a voluntary one, and unless we have it in us to do the necessary work, it will not be done by us, that's all.

Our camp-meetings, altered to suit, and popularized, afford opportunity for necessary and pleasant gatherings and conventions. These could be arranged into district, state and national conventions, as occasion demanded, and then and there we could discuss and swap ideas and gather information ad libitum and at wholesale and have a good time also.

We should consider our local societies as schools affording the dearest an opportunity to assist us in our teachings. We should remember the laws of affinity in this relation, that like attracts like; that a worthy capable individual is more likely to occasion satisfactory results than one who is not. We should not expect to grow up through this, or by upon thorns any more now than they ever did, and be careful in our selection of teachers.

Foremost among our teachings should be the central basic truth of the continuity of life, driving away all doubts, fear and dread on that subject, giving mankind to know everywhere that death is only a necessary change in life. This done and man assured that nothing can stand between him and the consequences of his own acts here or hereafter; that he, in a measure, to a certain extent, is master of his own destiny hereafter as here; that as he sows must he reap, here and hereafter; these facts made clear to the masses and mankind brought to realize that, individually, we are but parts of one universal whole, we may reasonably expect, as intelligence advances, such a revolution and change in private and public opinion and acts as shall greatly assist in hastening here on earth, that condition we have been taught to look forward to as "Heaven," meaning, as we all know, a place where common sense and even-handed justice prevail.

To know that we may assist in this good work, may accomplish it, ought to be sufficient incentive for a little personal sacrifice and effort. But "the thing won't go," sisters and brethren, without a little cash. This is the sphere of cash and a little of it is required in every business. If you papers and books and need them and pass them around among your friends. The Progressive Thinker is a valuable aid and worker with us, an omnium gathrum, that should be read by every Spiritualist. Ofttimes one number is worth the price of a whole year's subscription. Brother Francis is moved by the right "spirit" or right kind of "spirits" and if not infallible, this only proves that he is one of us.

But let us reorganize, or rather, organize properly. Then we need not be so particular about creeds and traditions of that sort. "Where there is no sinning, there is no sinning," and opportunity nor incentive for its abuse, creeds are as harmless as spring water. Properly organized we have "the dead wood" on creeds, and that's why I am writing this.

J. M. HUMPHREY.

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As Heard in "Voices from
Many Hillsides."

To Prof. Huxley's dictum that there are three aspects of things, what meaning can be attached save that in every form of substance force is operating, and that wherever we find substance and force, there also consciousness is present—this consciousness even in the lowest form of matter, being indicated, as we have seen, by the selective capacity.

Let us add to this the declaration of Dr. Thos. Young, "that the unprejudiced study of physical philosophy provides us with analogies which lead us almost directly to the opinion that there are gradations of substance stretching all the way from the solid material to the spiritual, the more refined and immaterial pervading freely the grosser," and the existence of gradations of consciousness, reaching from the inert mineral to the highest manifesting God, becomes a necessary conclusion; and with that there comes the corollary that in connection with each of these grades of consciousness there are accompanying grades of substance and force—the grade of each of the three aspects being in harmony with the other.

We are thus, step by step, led to the conclusion that intelligence is present throughout all nature. In the words of William Kingdon Clifford, in his essay on "Body and Mind," "The only thing we can come to, if we accept the doctrine of evolution at all, is that * * * (for we cannot stop at organic matter, knowing as we do that it must have arisen by continuous physical processes out of inorganic matter, we are obliged to assume, in order to save continuity in our belief, that along with every motion of matter, whether organic or inorganic, there is some fact which corresponds to the mental fact in ourselves. The mental fact in ourselves is an exceedingly complex thing; so also our brain is an exceedingly complex thing. We may assume that the quasi-mental fact which corresponds and which goes along with the motion of every particle of matter is of such inconceivable simplicity, as compared with our own mental fact, with our consciousness, as the motion of a molecule of matter is of inconceivable simplicity when compared with the motion of our brain."

And, he proceeds to assure us: "This doctrine is not merely a speculation, but it is a result to which all the greatest minds that have studied this question in the right way have gradually been approximating for a long time."

Intelligence in Vegetable Compounds.

The molecules of vegetable matter possess, in a more marked degree than the mineral, the ability to select and combine with each other. Prof. F. R. Japp, F. R. S., who presided over the chemical section of the British Association meeting of 1898, is of the opinion that in the formation of even the lowest of the vegetable compounds there is most unmistakable evidence of the existence of intelligence. His address as president of his section was devoted to the purpose of demonstrating the reasonableness of that proposition and showing the former explanations of chance, coincidence and non-intelligent mechanism to be insufficient. He asserts the intelligence thus operating to be of precisely the same character as that which man himself uses. The following is an extract from his address: "No fortuitous concurrence of atoms, even with all eternity for them to clash and combine in, could compass this feat of the formation of the first optically organic compound. Coincidence is excluded, and every purely mechanical explanation of the phenomenon must necessarily fail. I see no escape from the conclusion that at the moment when life first arose a directive force came into play—a force of precisely the same character as that which enables the intelligent operator, by the exercise of his will, to select one crystallized enantiomorph and reject its asymmetric opposite."

While the Professor draws the line at optically organic compounds of vegetable origin, and asserts that with them life first arose, his arguments lead to an altogether deeper conclusion. He combats the theory that living matter may be originated from dead matter by a purely mechanical process, and intimates that the attempted mechanical explanation of the origin of life leads to a *reductio ad absurdum*. He confesses that if the conclusions are correct, which he believes to be correct, "then the absolute origin of the compounds of one-sided asymmetry to be found in the living world is a mystery as profound as the absolute origin of life itself." An asymmetric compound is one which is not complete and evenly balanced, and which, because of its incompleteness, seeks to ally itself with its chemical affinity and therefore continues in a condition of restless activity. He affirms that "The two phenomena" (life and these asymmetric compounds) "are intimately connected, for, as we have seen, these asymmetric compounds make their appearance with life, and are inseparable from it."

But if non-living inorganic matter, interacting with blind force through pure chance, the "fortuitous concurrence of atoms," cannot produce the living compound, if "every purely mechanical explanation of the phenomenon of the production of the living compound must necessarily fail," and if, on the other hand the phenomena of life and intelligence are inseparably connected with the phenomena of asymmetric compounds; and those compounds according to the principle of evolution, arise without the intervention of the human will and intelligence; and since the tendency of our scientific friends is to discard the idea of an arbitrary extrinsic controlling intelligence, why not calmly accept the only other legitimate alternative, namely, that it is incorrect to say that matter alternative, namely, that it is incorrect to say that the matter of the inorganic world is non-living, or else that force, which is found operating in that realm of nature, has intelligent life as its inherent characteristic? May I venture to suggest that this would be more logical, more philosophical and even more in accordance with true science than to confess "mystery" before the necessity for so doing had inevitably arisen? No one is able to put his hand on the exact line where, in the descent from the organic to the inorganic, life ceases to operate, or even where the organic commences. "The principle of continuity leads us, whatever state of things we contemplate, to look for its antecedent in some previous state of things also in the universe," and in accordance therewith, the antecedent of that intelligent selective power which was exhibited in the first optically organic compound is naturally to be looked for in the previous state of things which we speak of as inorganic.

If I understand him right, Prof. Crookes thinks he finds the evidence of the operation of the intelligent selective power in the precipitation of certain elements to which we have already referred. That intelligence which Prof. Japp associates with life, and sees exhibited in the chemistry of nature as it works in the living organism, Prof. Crookes discovers operating in the so-called inanimate, inorganic world. Does this not suggest that, instead of there being an absolute difference in the qualities of the two classes of matter, the difference is in the active manifestation of the quality, possibly coupled with a difference in the powers of observation and deduction of the two chemists? But even Prof. Japp's discoveries and conclusions travel a long way in the direction of the recognition of the universality of intelligence, for he finds it exhibited in tartaric acid, turpentine, the carbohydrates, quinine and other like forms of matter to which intelligence is not usually ascribed.

If indeed, as Prof. Japp thinks is the case, there is no escape from the conclusion that inherent selective and directive force of the same character as the human being exhibits, be coeval with life; if, as Prof. Crookes thinks, there is no escape from the conclusion that this selective operation is present in the very elements themselves; and if, with Prof. Huxley, we find that "Life was present potentially in matter when in the nebulous form, and was unfolded from it by the way of natural development," have we not covered the whole range of the primitive forms of matter recognized by scientists and found in them all the

evidence of an inherent consciousness? Are we not justified in concluding that, from the very beginning of existence, inherent intelligence, of precisely the same character as that which enables the intelligent operator to produce desired results, has been at work?

Charles Kingsley, in *Hypatia*, expresses this idea of conscious activity in the lower kingdoms poetically and at the same time in accord with the most recent science. Says he: "Philosophers, when they gave mechanical explanations of natural phenomena, came no nearer to the real solution of them. 'The mysterious why' remained untouched. * * * All their analyses could only darken with big words the plain fact that the water hated the oil with which it refused to mix, and the lime loved the acid which it received, into itself, and like a lover grew warm with the rapture of affection. Why not? What right had we to deny sensation, emotion, to them, any more than to ourselves? Was not the same universal spirit stirring in them as in us? And was it not by virtue of that spirit that we thought, and felt, and loved? Then why not they as well as we?"

Where we had ignorantly (though as we thought with much of learning and wisdom) talked of inanimate, inorganic, matter, conscious life is present working intelligently and purposively, carrying out the universal scheme of evolution, which stretches from the lowest to the highest. Consciousness, dormant in the stone, is by the interplay of nature's forces gradually awakened into activity, and, as it awakens, it clothes itself in higher forms, each new capacity awakened requiring a higher organism through which to express itself and to expand; each ascending organism more complex and more refined than the last. Slowly yet surely it winds its way, climbs its path from lowest to highest of mineral forms until it stands on the border line of two worlds, the mineral and vegetable kingdoms, where it partakes of the nature of both to such an extent that we know not in which kingdom to classify it. From these intermediate forms it steps over into the kingdom above (the vegetable) where the plasticity of the matter affords freer play to the activities of conscious force.

The Soul-Life of Plants.

The consciousness exhibited here is of a most marked character. Let us take for instance the insect-eating plants. I quote from "The Story of the Plants," by Grant Allen. "Our pretty little English Sundew is one of these cruel and perfidious plants. Its leaves are round and thickly covered with small red hairs, which are rather bulbous at the end, and very sticky. The bulbous expansions, in point of fact, are small red glands, which exude a viscous digestive liquid. When a small fly alights on the leaf, attracted by the smell of the sticky fluid, he is caught and held by its gummy mass; the hairs then at once bend over and clutch him, pouring out fresh slime at the same time, which very shortly envelopes and digests him."

Let us take another illustration of these insect-eating plants from Mr. Grant Allen's interesting work. Sadly enough the most striking exhibitions of intelligence are to be found in connection with the invention of death-dealing mechanism. The height of plant civilization is apparently on nearly the same moral altitude as that of the human being. "One of the best known is the Venus fly-trap of tropical or subtropical North America. In this curious plant the leaf is divided into two portions, one of which forms a jointed snare for catching insects. It is hinged at the middle; and when a fly lights upon it, the two edges bend over him, and the bristles on the margin interlock firmly. As long as the insect struggles they remain tightly closed; when he ceases to move, and is quite dead, they open once more, and set their trap afresh for another insect."

Herbert Spencer, in a phrase which has become famous, defined life as "adaptation to the environment," and common sense and intelligence are perhaps most strongly exhibited in making the best of one's surrounding circumstances. Measured by this standard the intelligence of the ivy-leaved toad-flax is of a high order. This plant grows on dry walls and has straight flower stalks, which become curved when the flowering is over. Why is this? Because it cannot sow its seeds on the bare stone the plant bends its flower-stalk after the blossoming season, and hunts about diligently for a crevice among the mortar into which it proceeds to insert its capsule, so that the seedlings may start fair in a fit and proper place for their due germination.

Notwithstanding the evidences of intelligence in the flower and stalk, the tip of the root, in its selection of just the proper location for itself in order to obtain the fullest benefit of the available water supply, and in the way in which it goes feeling its way under ground, touching here, recoiling there, insinuating little fingers among pebbles and crannies and trying its best by endless offshoots to fix the plant with perfect security, is the part of the plant which exercises the greatest discrimination and ingenuity. Darwin, because of this exhibition of intelligence, likened the tip of the root to the brain of animals.

Mr. Grant Allen, in describing the various elements which go to make up the life of plants, mentions how they eat and drink, how they digest and assimilate, how they grow and get fertilized, how they produce their fruit and set their seeds, and finally how they are often linked together into a single community. This summary bears a very striking resemblance to the range of activities exercised by the average man and woman.

In January, 1898, Mr. C. W. Dodge, Professor of Biology of the University of Rochester, N. Y., lectured before the Rochester Academy of Science on "The Psychic Activities of Plants"; that is the "soul activities of plants." A daily press report of his address says: "The speaker gave an exposition of the phenomenon of sight in plant life. Many views were thrown on the screen, of plants whose growth had been influenced by light. The sense of touch was also illustrated vividly, the peculiarities of their growth, under certain circumstances exhibited. The habits of certain plants of depositing their seeds in fertile places was one of the most remarkable proofs of a faculty which was too well known to be called chance. The existence of nervous sensations in plants was taken up, and the Professor showed that nerve stimulus was imparted from one to the other of many organisms in plant life, but more commonly in bacteria." The nature of his conclusions may be judged from the following extract: "Plants have souls and can see and feel in their own peculiar way quite as well, as far as their needs were concerned, as many creations of a higher order."

Thus, by new experiences through more susceptible organisms, consciousness ascends until it again finds itself enshrined in a form which unites two kingdoms, this time it is the vegetable and animal. Sensation—the power of translating the vibration received from external nature into feeling, which had begun to waken in the vegetable, becomes fully developed here. A consciousness of comfort and discomfort, of pleasure and pain, marks its advent to the higher kingdom of nature. Here again scientific investigation has demonstrated the universality of the expression of life, and the striking similarity on all planes of nature of the phenomena exhibited through intelligence operating upon matter.

The Animal World.

In the inorganic world it has been noticed, as Sir Norman Lockyer points out (Studies in Spectrum Analysis, p. 138), that "a compound particle—that is a particle known to consist of two distinct elements—has a vibration which is as peculiar to itself as the vibration of a particle of an element is peculiar to itself." That "a compound particle is a perfectly distinct physical thing, with vibrations, rotations, and free paths of its own. There is no apparent connection between the vibrations of a compound par-

tle and those of any of the substances which make up that compound particle."

In the higher kingdoms we find that not only is the organic consciousness of an entirely different nature from that of either of the factors which produce it, but we discover that the lower organisms possess an independent conscious activity even while working within the more complex and being dominated by it. Says Virchow, "What is the organism? A community of little cells, a little state, well provided, with all the appurtenances of upper and under officials, servants and masters great and small."

If we consider the human body closely we find there not only the human organism itself with its will controlling the movements of the whole body and each of its members, but in addition we are told by our biologists that "every molecule of matter in the human body is a distinct life," in other words, there are millions of separate lives all working under the dominion of the one human life. We are further informed by our biologists that of the microbes with which the human body is teeming, and whose presence our medical friends are making responsible for nearly all our diseases as well as our good health, each one in the human organism "has a life consciousness of its own, with a power of independent volition (within limits), with likes and dislikes exhibited in a strange imitation of the human being himself."

Mr. Alfred Binet has written a very interesting book called "The Psychic Life of Micro-organisms" in which he says: "Agreeable to the ideas of evolution now accepted, a higher animal is nothing more than a colony of protozoans." A "protozoan" is the first, lowest, simplest and most primitive animal. It is a complete entity which may exist within a single cell of the larger animal. "Every one of the cells composing such an animal has retained its primitive properties, giving them a higher degree of perfection by division of labor and by selection. The epithelial cells that secrete the nails and the hair are organisms, perfected with reference to the secretion of productive parts, similarly, the cells of the brain are organisms that have been perfected with reference to psychological attributes." And "those protozoic forms of animalcules are endowed with memory and volition."

A Battle in Germ-Land.

The following article, which appeared in a recent issue of a daily paper, contains a graphic description of one of the incidents of life in the domain of the animalcules. It purports to describe what was seen by Dr. Donald Ross, of the Indian medical staff, who was investigating the microbe of malaria.

"During his investigations Dr. Ross saw one of the most remarkable battles that has ever occurred. This was a fight between a malaria microbe and three phagocytes. The phagocytes are really white blood corpuscles. They have been called the policemen of the blood, and their business in life is to devour all the impurities, foreign substances and disease germs of the blood."

"The malaria germ propagates its species by segmentation (that is by simply dividing itself into two parts). Periodically every day, or every three days, or every four days, according to the type of the disease, the full grown germ subdivides, and each division becomes a full fledged microbe with power to reproduce itself. The young germ, however, is in danger of being devoured by phagocytes in the blood. In fact a great many are thus devoured."

"It has instinct enough to protect itself from further depredations of phagocytes. It feeds on the contents of red blood corpuscles, and as it devours the contents it crawls inside the 'skin' of the latter, the better to keep clear of the phagocytes. These little scavengers of the blood actually have been seen under the microscope to be 'fooled' by this trick of the malaria germ. The germ does not eat the 'skin' of the red corpuscle. Therefore when the phagocyte comes up to the malaria germ inside the red blood corpuscle it may feel it all over but it generally passes by, misled as to its genuineness. So the malaria germ, secure in its retreat, goes on eating the inside of its little house and growing lustily against the time of its reproduction."

"While observing a malaria germ which had just acquired its flagella (long hair-like appendages which serve the purpose of both arms and legs) Dr. Ross saw a phagocyte make its way to the malaria germ, probably with the intention of devouring it. Ordinarily this would have been easy, but the germ, instead of allowing itself to be attacked, attacked the phagocyte in a battle royal that lasted over fifteen minutes. Finally the phagocyte drew off and the germ, still full of fight, hurried across the microscope slide for a distance of two fields, to where another phagocyte was wandering aimlessly."

"It hurried itself on the second phagocyte, pushing hard against it with one of its arms. The phagocyte tried to rear up and get around and envelope the germ, but finally gave up and flattened itself against an air bubble, while the germ still kept on pummeling it. After fifty minutes, another phagocyte appeared coming rapidly across the field. The germ then left its fallen foe and attacked the new-comer. The third phagocyte got enough of it in about one minute, and turned squarely around, fleeing across the whole field, the germ hanging on like a snake on a dog." After five minutes the germ let go and the phagocyte slunk away. The malaria germ had by this time reached the limit of its endurance in the rapidly weakening blood on the microscope slide. It grew slightly larger and quite sluggish and finally attached itself to the glass of the slide and died."

The Amoebae are microscopical organisms, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. L. Cienkowski (Beträge zur Kenntnis der Monaden Archiv. J. Mikroskop. Anatomie) describes the way in which one of these microscopical, bare, reddish cells—the Vampyrella Spirogyra, hunts for and finds among a number of other aquatic plants one called Spirogyra, rejecting other food. Examining it under a powerful microscope, he found it, when moved by hunger, first projecting its pseudopodia (false feet). It being so simple in its structure that it creates each organ from itself as the occasion arises, thus becoming foot or mouth or stomach at will.

Then it commences moving about until among a great variety of plants it comes across a Spirogyra, after which it proceeds towards the calculated portion of one of the cells of the latter, and placing itself on it, bursts the tissue, sucks the contents of one cell and passes on to another, repeating the same process. This naturalist never saw it take any other food and it never touched any of the numerous plants placed by Cienkowski in its way. Mentioning another Amoeba—the Colpadella Pugnae. He says that he found it exercising a choice of food, and he adds these significant words: "The way of acting of these monads during their search for and reception of food is so amazing that one is almost inclined to see in them consciously acting beings."

To this last observation we may add the words of Th. W. Engleman (Beträge zur Physiologie des Protoplasma). After reciting the efforts of the Arcella, another unicellular organism, to extricate themselves from uncomfortable positions, he says, "It is impossible not to admit that such facts as these point to the presence of some *Psychic* powers in the Protoplasm."

When we remember that the animalcules are so small that, as estimated by Ehrenburg, five-hundred million of them exist in one drop of water one-twelfth of an inch in diameter, and that not only the blood, but the flesh and muscles also are composed of myriads of infinitesimal lives, each cell possessing a distinct life of its own, Binet's description of the higher animal as a colony of protozoans

becomes remarkably appropriate. Each human being is veritably a Chinese Empire.

Thus we have traced conscious life from the dust out of which man is said to have been formed, up through all the intervening kingdoms of nature until we reach man himself, who possesses the intellect to plan and the will and capacity to put into operation those methods by which he controls all the kingdoms beneath him.

Conscious life present in the lowest kingdom of nature—the mineral. Conscious life everywhere in the universe varying in its degrees of expression between the fast-bound, slow and impervious rock and the space-defying mind of man.

Thus the process of evolution goes on. Who will venture to say where it will stop? Having passed from animal to man, when man shall have reached the limit of possibilities which intelligence affords, when the organism which we now use becomes insufficient for the manifestation of more fully awakened powers, must we not, judging from the analogy from the known path of evolution we have already trod, step into some higher form of expression where our powers will not be "cribbled, cabined and confined" as they would be within the slow moving particles of the human brain? Such must be the case if from the past we may judge the future. In his essays upon "Some Controverted Questions," Prof. Huxley, keeping himself within the bounds of scientific thought, suggests this ever-ascending scale of intelligent beings. He says, "Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence, as much greater than man's as his is greater than a black beetle's seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omniscience, omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago, and anticipate the future thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, may be able to mirror the whole of the past and the future." Ruskin (Ethics of the Dust) saw great good in this idea of the gradation of life, for he said, "it admits the idea of a life above us, in other creatures as much nobler than ours, as ours is nobler than that of the dust."

The one process of evolution links together the lowest and the highest, and in the inert atom of the mineral there lies the possibility of the man and the deity, which will waken into realization by the steady onward press of evolutionary process.

The recent discoveries of our patient scientific investigators are showing us that not only is there life in every form of matter, co-eternally linked to it, but that the difference between the consciousness of the atom and that of the cosmos, between the intelligence of the animalcules and the intelligence of the man, is but to be measured by evolution. It may be that millions of years may be required to waken the sleeping consciousness of the mineral to its first faint response in the vegetable, and other millions to raise it from the vegetable to the animal, and from the animal to the human, and then from the human to the cosmic—which we may not inappropriately term the Divine. But no matter how long the time, nor how infinite the variations of forms that may be required to accomplish the journey it will finally be accomplished. The latent potentialities which slept in the mineral will be wakened one by one into active powers and thus higher stages of consciousness will be reached. We can, to some extent, measure the possibility of future achievements by the depths of conscious intelligence which separate us from the mineral.

Our scientists are not insensible to the importance of the new and broader view of the universe which comes as a result of this closer study of the activities of living matter. Some, conscious of the radical difference between the conception of inorganic matter as being "dead," and the view in which it is now coming to be regarded, claim that the discovery of the existence of Life in mineral is fit to be ranked with the work of Darwin. And it is reported that Prof. Shaler, of the chair of Geology at Harvard University, declares that the Unity of life is the greatest discovery of the nineteenth century.

All of the recent discoveries apparently tend to the one goal. The more thorough the investigation of the aspects of nature the more closely they are seen to approach each other. The infinite Diversity in nature was that which formerly fixed the attention of the investigator. Its infinite Unity is the marvel which now excites his admiration. Prof. Ludwig Buchner, "Appleton's Popular Science Monthly," Feb. 1898, dealing with scientific progress in this century, mentions that "the unity and immortality of Force" have been demonstrated. Nor has science rested there. We have seen how the unity of Matter, and of Life have also been accepted. In the article just mentioned, Prof. Buchner calls our attention to the fact that "Spectrum analysis, also, in conjunction with the curious double stars has brought about the highly important conviction of the unity of what is to us the visible universe." All these conclusions of science but lead up to that more profound unity suggested by Tyndall (Scientific Use of Imagination) in the words "Supposing we had been brought to regard them" (spirit and matter) "as equally worthy and equally wonderful, to consider them in fact as two opposite faces of the self-same mystery."

In a chapter written for the purpose of showing that Religion and Science were not essentially antagonistic, Mr. Herbert Spencer (First Principles, Chapter on "The Reconciliation"), points to this great fact of unity as the common ground of the two. His words are as follows: "We are obliged to regard every phenomenon as a manifestation of some Power by which we are acted upon; phenomena being, so far as we can ascertain, unlimited in their diffusion, we are obliged to regard the Power as omnipresent; and criticism teaches us that this Power is wholly incomprehensible. In this consciousness of an Incomprehensible Omnipresent Power, we have just that consciousness on which religion dwells. And so we arrive at that point where Religion and Science coalesce. * * * The final outcome of their mutual criticism can be nothing else than an entire agreement on this deepest and widest of all truths."

(To be continued.)

Gems of Thought.

Think of the egotism of a man who believes that an infinite being wants his praise.—Ingersoll.

Who can estimate what the world loses in the bright intellects who cover before popular prejudice.—J. S. Mill.

When you wish to know if a man aspires to personal power, watch how he bears himself toward the church.—Edgar Quinet.

The religions of this world are numerous and various, but the priesthood is the same in all places—a fact which doubtless goes to prove that it is of divine origin.—Voltaire.

It is certain that the discoveries of universal law have reduced prayer among us to an anachronism. It makes no difference whatever whether the prayer be for a moral or an intellectual or a physical benefit.—Conway.

Various and desperate have been the expedients and suppositions resorted to in order to reconcile the conception of an immutable, all-wise, all-foreseeing God, with that of a father who is turned from his course by the prayers of his creatures. But all such efforts are, and are felt to be, hopeless failures. They involve the assertion and negation of the same proposition in one breath.—Greg.

Religion to be of any value to humanity, must be practical, must be that which enters into the daily life, making mankind honest, truthful and just toward all. When the children of the land are taught to save themselves, to build their own temples in the land, of souls, a great amount of the wrongs that now exists will roll away as fog from the earth-land valleys; but just so long as they can rely on the merits of another, and feel secure in his power to save the lowest without any effort on their part, just so long will the little weak faith that has been dragged through the filth of a life that records no humanity, no purity, no fulfillment of moral obligations either to self or the world—I say, just so long as such conditions exist, where man is made to believe that he can earn heaven at the last gasp, that begins with a curse and ends with a prayer, just so long will the stinging thorns of life bear tokens of cruelty and dissension, just so long will the records of the land breathe of injustice, centered in and wrought from selfishness. Man must be taught the honest fact, that he lays his own foundation and builds thereon, and dwells in the home he thus builds, and has right to no other. He who reaches any heaven wins it, and not only wins it, but builds it and hangs the gates thereof. The great eternal peace of humanity and dissolution, just so long will the records of the land breathe of injustice, centered in and wrought from selfishness. Man must be taught the honest fact, that he lays his own foundation and builds thereon, and dwells in the home he thus builds, and has right to no other. He who reaches any heaven wins it, and not only wins it, but builds it and hangs the gates thereof. The great eternal peace of humanity and dissolution, just so long will the records of the land breathe of injustice, centered in and wrought from selfishness. Man must be taught the honest fact, that he lays his own foundation and builds thereon, and dwells in the home he thus builds, and has right to no other. 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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal bearing would require the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space 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 correspondents is expected.

HUDSON TUTTLE.

Q. When were Lucifer matches first introduced?

A. Matches were invented by Isaac Holden, and introduced about 1833. Before that time if a fire had to be kindled resort was had to flint and steel, the spark produced by striking them together being carefully received on tinder, and touching the burning tinder with a sulphur match. It is to be remarked that the candles were not appreciated, the convenience, and even necessity of the match, so common we give it no thought.

Mrs. N. S.: Having endeavored for so long a time and faithfully to develop your mediumship, without gaining desired results, there is no encouragement to proceed further under the same conditions. If possible, arrange to have some one sit with you, or better, a circle of several members.

R. L. Talcott: Q. Is it not strange that Spiritualists and Freethinkers so often employ ministers of the gospel on funeral occasions, when a little effort would secure speakers of their own belief?

A. It may not be of least significance to the dead, but it is a satisfaction to the living to have the life and motives of departed friends set before the public in a true light. The spirit is supposed to be conscious of passing events and to know the thoughts of friends, and what the speaker says, it cannot be enjoyable to hear his beliefs attacked; and all it regarded of spiritual value denounced, and the doctrines of Jesus and his atoning blood made the all in all.

At a recent funeral of a man who had been a Spiritualist for thirty years, and a medium of remarkable power, the Congregational minister employed by his wife, who was a member of that church, began his discourse by briefly alluding to the life of the deceased. He said, "He was informed, and the departed was an upright citizen, a kind father, a loving husband. He had never belonged to the church. What his state now was in the future life was not for him to say. He was not there to judge the dead, but warn the living." He then showed that Christ was the way and the life, and that belief in him was absolutely essential to salvation. I thought that the weeping wife and children would receive slight consolation from a logic that consigned the departed to perdition.

At another funeral of an aged pioneer, a good and unselfish man, though somewhat rough and uncouth, who had been in early life a Universalist, but for later years had been what the aesthetically styled a "Nothingarian," the Methodist preacher seized the opportunity to hold him up as a warning before the world. He began by reading the hymn for congregational singing:

"Behold the aged sinner goes,
Laden with heavy sins and woes,
Down to the regions of the dead,
With heavy curses on his head."

His sermon was in the same style, and if believed, would have driven a sensitive hearer frantic.

The abused wife would have been justified in materializing to express his scorn.

Another aged pioneer became alarmed at the prospect of such untruths being repeated at his death, said to a lecturer: "I want you to pledge yourself to speak at my funeral, for I don't want any minister lying over me when I have no chance to talk back." To be assured, he made a clause in his will setting aside a certain amount to meet the expenses. He had escaped the old belief himself, but he had not succeeded in taking his wife with him and his children had been allowed to attend Sunday-school and the church, and he was alone. He died, and his well-known wishes were disregarded, and the family preacher called in to officiate and save the lost soul by prayer.

While the funeral should not be made the occasion to exploit any belief or faith, as it is so often by gospel ministers, the pious speaker may do wonderful missionary work by presenting the only consistent view of the life to come; a balm for the wounded hearts, a strong staff on which the sorrowing may lean, in the assurance that they who are mourned as dead, live in a higher life unchanged in affection.

After all it is not so very strange that children disregard the expressed wishes of their parents, when the parents have allowed the children to grow up under the domination of the Sunday-school and the church, and make no persistent effort to educate them in their own belief. It is, however, strange that Spiritualists make so little effort to inculcate in their children the views of life and death, which are so precious to them.

Dr. Geo. W. Lusk: Q. I have for 30 years been healing, and now exhausted, no one seems able to return the favor. What shall I do to regain my strength?

A. Healing by magnetic or spiritual methods, if the operator is not careful to guard himself, is exhaustive of vital force. In some cases there is an interchange of magnetism, and the operator takes on the symptoms of the subject or patient. Often the demand is so great that the operator has not time for recuperation, or most unwisely thinks that he has not, and thus by attempting to heal too many patients, exhausts himself.

them by false claims, and is unjust to himself.

Once vitally depleted, the restoration is not easily gained. The healer is of that temperament which gives and does not readily receive. He must look mainly to hygienic methods for recovery. First carefully guard against every drain of vital force. A chaste life is the foundation of restoration. At least eight hours of sleep in a room thoroughly ventilated, pure water, and wholesome food are the essential conditions.

Wheat, oatmeal, bread in various forms, with fruits, form the best diet. Exercise not to reach weariness, and rest as long as the feeling of exhaustion and lassitude remains. It is far easier and more desirable to keep vitality normal, than to restore it after it is lost.

T. P. Passadena: Q. At a late meeting in this city, the medium gave tests and George Washington, Thomas Paine, Robt. G. Ingersoll and General Sterling Price claimed to be present. I see from the papers that it is very common for Ingersoll to be at all the seances in the country, at a dozen or a hundred at the same time. He like other "great names," seems omnipresent. How shall we explain the coming of such great spirits, and the incongruity of the puerility of their communications?

A. With due allowance for the difficulties in the way of perfect expression through the medium, and influence of the circle, a spirit communication ought to bear with itself evidences of its source. If the medium is ignorant, and rude of speech, a reflection of these should be expected, and neither incriminate the medium nor invalidate the claim made for the communication as to its source. Yet there should be expected at least a suggestion of the method of thought of the spirit claiming to communicate. The probability is always against the coming of such distinguished spirits. They have as busy lives as when in earth-life. There are multitudes ready to influence mediums, on every occasion, and take advantage by every means available to attract attention. Hence the name, the continuous presentation of high claims is not the least proof of genuineness. Eliminating possible sources of error, there must remain a portion characteristic of the purporting spirit.

Ingersoll who cared so little for the extension of what he thought was true, that he never appeared in public unless exorbitantly paid for it, who held his books up to the full market price, has not probably so changed that he has given himself to the work of distributing himself in a score of places at the same time, and speaking to a few people each in parlors, or even indulging in speeches from the rostrum. If to this improbability be added puerility, incoherence, and sterility of thought, the conclusion may be safely reached that the eloquent Robert has not interfered.

If the members of circles, and mediums would be content with the ordinary names, the coming of such spirits as would visit them when on earth, their own relatives or friends, the results would be much more satisfactory. The probability of George Washington visiting a circle in some obscure neighborhood is just as probable as a visit would be were he in earth life; but if the members are anxious for and demand "great names," and think an ordinary friendly spirit unworthy of mention they will receive "great names," and place themselves in connection with those who are misleading and irresponsible.

THROUGH THE MIST.

Through the mists of life, we mortals peer,
Striving hard to make the shadowy clear,
Seeking ever for the meaning true,
Seeking ever for the nearer view.

Why is that, and why, we ask, is this,
Some know naught but sorrow, some but bliss,
Some are rich, and many more are poor,
Is there, then, no justice that is sure?

Thus we strive to find some sovereign truth,
That shall solve the problem of life's school.

Through the mists we grope, and groping grow
Puzzled more, with what we do not know.

Shadows hold us—shadows fold us round,
By their feeble falsehoods we are bound.

Subtle tricksters seem the shades that dance
All about us, mocking in their glance.

Years are passing—age will soon be here—
Shall we never make life's questions clear?

Whence came we, and whither shall we go?
Who can answer—who can truly know?

Listen to the "still small voice" within,
Put away the outer strife and din;

Hold thou, then, sweet converse with thy soul,
Till life's inner pages do unfold—

Thou shalt see the darkest shadows kissed,
Thou shalt see the rainbow, through the mist.

On life's upper billows, let thy boat
Sail along—serenely let it float.

'Till all doubt and question disappear,
In the pure and truth-filled atmosphere.

Put them by—the earthly cares that fret,
For success shalt crown thine efforts yet.

Thou shalt see thy life's illumined list,
That is shining just beyond the mist.

Glorious colors gild the bending sky,
Changing beauties ever passing by;

To the soul, that seeing, does insist,
That God's love outreaches through the mist.

ELLA DARE.
Austin Station, Chicago.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per dozen.

Rendering 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 a certain 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. "Nature Cure." By Dr. M. E. and Rosa G. Conger. Excellent for every family. Cloth, \$1.50 and \$3. Magnetism. A Treatise on Human Culture. By Leroy Berrier. For sale at this office.

THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Bankston Lake, Mich.

Bankston Lake (Mich.) Camp-meeting commences June 3 and closes June 13. Nearest railroad station is Lawton. For full particulars address S. T. Beam, Lawton, Mich.

Maple Dell Camp, O.

The National Spiritualist and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Association will hold its 7th annual camp-meeting in Island Park, at Windfield, Kansas, commencing July 17, and ending July 27, 1900. For full particulars address Chas. O. Bethel, Windfield, Kans.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Binn, Clerk, 935 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Pon-she-wag, Mich.

Spiritualist camp-meeting will be held at Pon-she-wag, Mich., commencing June 15 and closing July 9. For full particulars address N. M. Kellam, manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Harbin, secretary, Anderson, Indiana.

New Era Camp, Oregon.

Next annual gathering will be held beginning June 23 and ending July 19, this including four Sundays. Full particulars may be had by addressing E. W. Pennington, secretary, Canby, Oregon, or Mrs. Kate Obrock, vice-president, 309 Shaver street, Portland, Oregon.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Universalists will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas; or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 20. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 20, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, Va. Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Jask, 15 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Kansas Carpenter, secretary, Waterville, Kans.

Freenville Camp, N. Y.

Opens July 29 and closes August 12. Speakers: J. C. F. Grumbine and Dr. J. M. Peebles. Dr. Nellie C. Mosier, platform test medium. Mr. Grumbine will conduct a class July 30, 31 and Aug. 1. B. L. Robinson, president, Freenville, N. Y.

Grand Lodge, Mich.

Grand Lodge Spiritualist Camp-Meeting commences July 29 and closes August 20. For further particulars and full programmes, write to M. F. Pines or Geo. H. Sheets, Grand Lodge, Mich.

Briggs Park Camp, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 West 6th avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Oording, President, 3800 Webster avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. Nellie S. Baede will be presiding officer during camp session. Other speakers and workers are Mrs. A. B. Shepley, Dr. J. M. Peebles, Rev. B. P. Dewey, Mrs. G. W. Howe, D. P. Dewey, M. St. Omer Briggs, Dr. J. V. Briggs, Sadie E. Cronk, Frances Riddick, R. Verlis, J. D. Boyle (the greatest prophet of the age), Madame Julianne de Leumont, Mrs. Agnes Tuttle, of Berlin Heights, Ohio, will have charge of entertainments. P. O. Hudson, musical director. For further information address the secretary, Ella B. Brown, 200 Twenty-first street, Detroit, Mich.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic camp-grounds, Niantic, Conn.; season of 1900, commencing July 1, and ending September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

NOT A SPIRITUALIST,

Yet Expresses His Views Freely.

I am not a Spiritualist, but I am a reader of your paper. In the last issue I read two articles, both coming from Spiritualists, concerning the Christ, which are so much at variance that I am prompted to write a few thoughts on the subject. I take notice of one entitled "Another View Concerning Jesus of Nazareth." The author of this article gives the two opinions of him; one that he was a man, the other that he was God in the guise of a man. I agree with the writer when he says that he does not believe Jesus was, as is claimed, superior to natural law, for I believe that everything that was done by him and accounted miracles was done by the action of law which he understood; but the author says that he should have been a married man in order to have rounded out his life, and thus have become a better exemplar of things pertaining to human life. I do not agree with him.

And right here comes the great contrast between the two articles of which I speak. The other article is headed, "Before Abraham was I am." It is a spiritualist lecture delivered by the guides of Mrs. Jennie Hagan Brown. This article gives the present idea of the real Christ of anything that I have ever seen in print. It takes away from the historical man Jesus, the great superstitious belief in him as a God, or more properly speaking, as God, and gives to the spirit which animated him, which is the real Christ, the glory that has so long been given to Jesus by the orthodox church as the son of God and savior of the world through a special plan for the redemption of the human race whereby he was required to give up his life to appease the wrath of an angry father who was willing to accept the sacrifice of his only son, and thus make him a scapegoat for the rest of humanity. I believe, that Jesus was a man, that he claimed to be the Son of God, but he never laid claim to being the only son of God; he spoke of his Father as being our Father too. He says: "Before Abraham was I am."

This is plain that he did not mean himself as a man of flesh and blood, but that he meant the spirit which animated him, and willing sacrifice in order to love and save the race, which was his inner and real self, made him truly the son of God, and I believe it is possible for others to attain the same power of the spirit that he did by the same means that he used. He preached the truth, but it was not received then, and has been received only in a very small measure since, and the orthodox church, which claims to be the church of Christ, has so bound up and hidden the true Christ in the swaddling clothes of form, that instead of being the church of the true and living Christ, it is in reality the church of the historical man Jesus in part; I say, in part, because it has not even kept his teachings concerning the material life intact, but has added things which if he were here, now he would disown.

I do not know enough about Spiritualism to make any comments, but there must be without doubt a great deal of truth in it, and I do not make so bold to write a little idea of my own as a Spiritualist, for their consideration, I would say that the spirit of belittling the Christ which I see from so many, does not do justice to the truth. Such as saying, "He was a very ordinary fellow, and should have been married to make his life full and rounded out," does no good, I am sure; it seems to me to show in the writers of such articles a narrow mind, which is not willing to accept anything because it is professedly orthodox. Why should Spiritualists care from what quarter the evidence comes, as I understand that Spiritualists are the people who want the truth, are the true seekers after truth. These efforts to belittle the Christ would seem out of place in people who earnestly desire the truth and nothing but the truth, because say those who will, the teaching of Jesus of Nazareth show forth the finest gems of wisdom that have ever been uttered by any man of whom there is any record. Even Spiritualists unconsciously quote from the wisdom that he uttered. It will be admitted by all, that the wisdom of his teachings has never been surpassed, and until it is surpassed why try to belittle him and his teachings?

It seems to me that the time for the truth to be made manifest is coming nearer and nearer, and that the dimensions now going on in the churches over the inhuman and Jungooid creeds and confessions of faith is the time when people who have the truth can give it to others. But let us keep down the bars of bigotry, and accept truth from whatever source it comes.

"Before Abraham was I am." I am means I am, and you are, and according to the amount of the spirit of "I am" that is imbibed by us, so shall our usefulness be measured. The order of Melchisedek and the spirit of the living Christ (not the historical man Jesus) and truth are one and the same thing and before Abraham was "I am" and will continue to be.

God is the highest pinnacle of good; the source of all things good, the highest wisdom and the greatest power, and man is the highest in the order of material manifestation, and I believe in the Divinity of Jesus the Christ, and because of that I believe in the Divinity of man. "I am in the Father and the Father is in me." "I and the Father are one." The Father is greater than I. The same who said that he was one to open up the way and show to others the way to escape from sensuality, was he not indeed the savior of the world?

Irvington, Neb. W. G. BUSKIRK.

THE HINDOO MONK.

New Light on Swami Vivekananda.

FROM DR. J. M. PEEBLES, OF BATTLE CREEK—THE SPIRITUALIST AND GLOBE TROTTER WHO HAS WRITTEN SEVERAL BOOKS—THE YOGI PHILOSOPHY—SOME ASCETIC SEANCES.

Dr. J. M. Peebles, noted traveler, lecturer and writer, and a thorough Spiritualist in belief, has recently permanently located in Battle Creek, Mich., says the Detroit News-Tribune. Forty years ago he was pastor of the Battle Creek Independent Church. Since that time he has traveled the world over, making one of his greatest aims the investigation in foreign lands of Spiritualism.

Much of the knowledge gained Dr. Peebles has put in the book, entitled "Three Journeys Around the World; or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt and other Oriental Countries." This work is one volume of over 450 pages, is unique from the fact that the narrative of his travels is thickly speeded with spiritualist incidents gathered in many lands. Dr. Peebles touches upon spirit intercourse among the Chinese, the Hawaiians, the Filipinos, the Russians, the East Indians, the Australians and almost every other race under the sun.

It will doubtless be of interest to Michigan people to know what Dr. Peebles has to say of the Hindoo Swami Vivekananda, who has several times journeyed through this State lecturing to large and cultivated audiences. Of this erstwhile popular swami he writes: "It greatly amused the Theosophists, and the cultured Brahmins of India, as well as interested myself to see how Universalists, Universalists, Freethinkers and some Spiritualists would view this swami, 'the great Hindoo Brahmin,' who by the way is not a Brahmin; and, further, cannot become a Brahmin except through death and rebirth into a Brahmin family. His real name is Narendranath Dutt. His father is a lawyer in Calcutta. This Swami Vivekananda, otherwise the sensational Mr. Nath Dutt, was educated at the Church of Scotland Institution, and studied law. He attended the Brahmo churches and acted upon the stage."

MR. DUTT NO ASCETIC.

"It was in 1880 that Mr. Dutt, with several other Bengalees agreed to become Sannyasis, wandering Hindoo monks. The old original Sannyasis were supposed to abstain from worldly concerns, and to depend upon alms for support. They were ascetics. Some smeared their heads with ashes. Others, until the British police interfered, went entirely naked. But Mr. Dutt, believing in progression, founded a sort of new order, one more gay and festive. His early asceticism failed to follow him to England and America. His oriental garb of orange, crimson girdle, turban head and garlands, and generally, though unauthorized by his order of monkhood, would, with his fluent English, naturally attract crowds in America."

Of the swami's book entitled "Rajah Yoga, or Lectures on the Yoga Philosophy," Dr. Peebles says: "The book is chiefly valuable for its onslaughts on the Yoga practices, the ridiculous Yoga postures, etc." Speaking of the eighty-four postures that the Yogis assume, Dr. Peebles says that one of the most important is as follows: The right foot should be placed on the left thigh, and the left foot on the right thigh; the hands crossed and the two great toes held firmly together; the chin bent down on the chest, and in this posture the eyes should be directed to the tip of the nose. This is called Padmasana, the lotus posture. * * * The Yogi state is called Samadhi, and in this state it is said that fire will not burn, water will not drown, nor the deadly cobra bite Yogis."

Dr. Peebles relates that by such methods the Yogis pretend to develop telepathy, clairvoyance, and other psychic phenomena. He also says that a writer for the Melbourne (Australia) Daily Herald, said that there were 500 Spiritualist mediums in that city. He then writes of the severity of the conditions imposed by one of these mediums regarding the seance room.

SEANCES NO FUN THERE.

All members of the circles, on the day of the seance must fast from breakfast until the evening seance, always strictly abstaining from tobacco and spirituous liquors. Each person was required to take a bath before entering the seance room. These regulations were "prescribed by the spirits themselves." He then declares that, with this preparation, the manifestation of spirits was perfect. He adds:

"Upon one of these interesting occasions, the light in the room slightly subdued, I heard the independent voices of Stainton Moses and Frederic W. Evans, the latter elder brother, as though in their own mortal bodies."

Dr. Peebles says: "How many seances are held in ill-ventilated rooms, by people with unwholesome bodies, swine-stuffed stomachs, beer-soaked viscera, and tobacco-scented breath—a very cesspool of physical and moral stench; and then ask the beautiful angels to come with loving messages. Heavens! Why, you give just the conditions for demons to come—demons and pretentious spirits, with lying lips and swelling words of flattery. Such seances are hotbeds and nurseries of obsession."

It is odd and strange to see that his book so well filled with stories of travel, and find it so thickly interspersed with Spiritualism.

KING OF SIAM'S FRIEND.

In personal appearance, Dr. Peebles is venerable, with snowy hair and beard, an intellectual head and face expressive of the highest intelligence. He is a genuine "Yankee," born in Whittingham, Vt., March 22, 1832. He has been personally identified with reform movements from their beginning, and acquainted with such men as Wendell Phillips, William Lloyd Garrison and others.

In 1859 Dr. Peebles was appointed by President Grant, United States Consul at Trebizonde, Asiatic Turkey, where he remained two years. He subsequently made lecture-tours around the world, and has published several books on Spiritualism. He has conducted a sanitarium in California and one in Texas. He was one of the organizers of the Order of Good Templars, and is a member of many brotherhoods of philosophy, arts and sciences in different countries. During his visit in Siam the king became friendly to him, and they became very good friends. Dr. Peebles is a vegetarian, not having eaten meat in twenty years, and has recently issued a book entitled "Death Defeated; or the Psychic Secret of How to Keep Young."

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