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VOUDOUISM, OBI-IS, HYPNOTISM, PSYCHISM, AND THE DANGERS OF DISORDERLY MEDIUMSHIP

A Lecture Delivered November 25, 1900, before Mrs. Cooléy's Spiritual Church, Oakland Club Hall, Chicago, by J. M. Peebles, M. D.

Passing along Villiere street, New Orleans, a few days ago, I saw what seemed to be salt strewn upon several doorsteps. Col. Hutchinson was accompanying me. "Colonel," said I, "is that white substance salt that half covers the doorway?"

"Yes, sir," was the prompt reply. "What is it there for?" was my immediate inquiry. "Well, I suppose to ward off the spells and the demonic charms of the Voudou demons."

This led to a long and interesting conversation about the Voudous of New Orleans, some 10,000 in number; about the Voudou blacks in the Southern States as well as those in Southern Africa.

While traveling in different portions of Africa I frequently met these weird men, "Obi-men," and while in New Orleans several years since, filling a three-months' lecture engagement, I was introduced to and spent a full half day with an old ex-Voudou king, whose skin was wrinkled and black as night. He was born in Northern Africa. After conversing a few moments, this old Voudou negro said: "I knew you was coming, sir."

"How did you know?" I inquired. "That is my business," he exclaimed with an arrogant toss of the head. He then described the house I had come from, the furniture, the curtains, the library, and the color of the bed-spread, etc., all of which surprised me. He was a pure African, with a clear deep-set eye.

This ex-Voudou chief went by the name of Dr. John. He was queerly tattooed, and confessed to me that he had had in Africa twenty wives. Before the war he was rich, owning a good deal of real estate, and for awhile one hundred and at another time seventy-five slaves.

Many prominent men had faith in his magical powers. Such prominent men as Slidell and Gen. Beauregard used to consult him. When the low ignorant people came to him he used cards and crystals and appeared with dangling trinkets; but when the higher classes came, he simply employed his "second sight," making at times startling revelations. Some of these were published, and one in particular before the Civil War caused a great deal of comment. I asked him to repeat this to me.

He replied: "It was what you white folks called a vision. I saw in the night time the winds, the waters, the trees and the leaves, and strange beasts all rushing up North. The sky became red as fire. There were terrible noises. It was an awful confusion. Then I saw the mad waters rushing South. The winds up North were heavier, the trees taller, and the leaves thicker, and fires swept down from the North, leaving destruction, blood and poverty in their tracks. Something told me these were the Northern armies. There was going to be a big war. I knew it was coming. I knew it."

This Voudou chief, Dr. John, came from Africa in 1839. If living he must be a very old man. Conversing with him, with an ex-Voudou queen, and with several white men who had witnessed their midnight performances and weird orgies, influenced me to closely investigate the subject. Anything in the line of magic and mesmerism always interested me.

Obi, Obeah-man and Voudou are terms signifying about the same thing; and they are persons practicing sorcery, or a low form of hypnotic mediumship. Obi is peculiarly an African word. Obi men and Obi women were held in dread by many African tribes who consult them as oracles. They find lost property and foretell storms, revenge injuries, cure diseases, produce sickness, and have the power to cause death.

They prepare their magic charms for the purpose of Voudouing, or "Hoodooing," others in various ways. Permit me to describe one scene. Out where the black sluggish waters of the bayou empty into Lake Pontchartrain, the Voudous of New Orleans had been accustomed to meet each year to elect officers and renew the demonic spell-substance of poison.

Entering the room, more an enclosure, I perceived a large white sheet spread upon the floor, in the center of which was a pyramid of cakes, candies and flowers, some five feet high, and on each corner of the sheet were bottles containing some kind of dark liquid. There were candles in profusion and upon the top of the pyramid was a small covered basket said to contain the incarnate "Voudou."

Around the sheet were seated alternately man and woman, while in the center of the room sat an immense negro woman, the queen of the occasion. Her dress was indescribable. On each side of her were the leaders of the ceremonies.

Soon the command was given, "Put your hands on the floor and keep silent." This done, at a given signal the men and women, black and white (for there were a few whites in the charmed circle), began a low, plaintive and weird song, and at the same time they would clap their hands and smite the floor. The excitement increased.

They had done this for half an hour, so it seemed, when two of the men and two, three or four of the women rose to their feet and began to wildly dance around the floor. They seemed intoxicated. Suddenly one of the men seized one of the bottles and sprinkling the floor with its contents, became convulsed, spasmodic, screaming, frothing at the mouth, staggering and leaping about like a demon. Some were smoking. Liquors, I was informed, were passed around.

A woman now sprang forward, and laying her hands upon his head, he fell to the floor as though in a deep death-trance. In a few minutes he bounded upon his feet, and beginning to talk in some strange dialect, they shouted, "La Voudou, la Voudou!" And we were informed that he was possessed by a demon! The scene was not altogether unlike a Free Methodist camp-meeting of the olden times.

Soon they began to make their "fetiches," or fatal spell-charms. They take the scales of a fish, the claws of a bird, parrots' beaks, feathers, blood, cats' skulls, toads' heads, grave dirt, alligators' teeth, egg shells, clay balls, serpents' fangs, and mix them with horsehair, eggs and feathers.

These they put into a kettle of oil and boil, and while they are boiling they march around the kettle, chanting and cursing and spitting into the poison contents. This done they became seated. Then the Queen ordered the

obsessed man to go and touch each one, which he did 'mid the wild chanting and pounding of the floor. The enclosure was fenced and partly floored.

Finally the influences, or the obsessed man, seized the basket on the pyramid and drew therefrom a live serpent, which he twirled about his neck while dancing, leaping and shrieking and foaming at the mouth. This seemed to affect the others. The mania was catching. Soon they were nearly all upon their feet, some half naked, shouting, screaming, yelling like maddened demons. It was pandemonium.

Bits of this vile stuff from the kettle were given each one, the serpent's head was pulled off, the light were extinguished and then what transpired in this pitch darkness no tongue can tell.

In our Southern States, in Central and Southern Africa, and wherever the black races are found, the serpent is the symbol of their God in Voudou or Obi worship. In Africa I saw and conversed with many of their priests and priestesses, who explained and expounded the will of their gods or demons. They all believe in ghosts and witches. They hold their worship in secret, and issue their orders and pronounce their "spells" in the dark hours of the night. Their favorite time of meeting is in the old of the moon. Their officers are appointed by their demon-gods, after dancing and circling around a fire and a pot of poison, into which they had put a serpent.

I went out one evening in South Africa, a few miles from Natal, with a few Englishmen and two negroes, to see the Obi-men or Voudous. Down in a half-hidden valley we saw just after dark the glare of a fire; approaching nearer we heard the bambula, and getting nearer we saw some natives sitting in a circle around the fire. The coarse, rough music continued until one of them seemed to become obsessed by a demon, or a god. At this crisis one of the black men approached us, inquiring who we were and what we wanted? The reply of our guide was, "We are friends, and have come not to make sport, nor to do harm, but to see."

There was no more said; and so we drew near to their dismal camp. The chief, dressed in soiled white, a red sash around his loins, and a red hood with scarlet plumes upon his head, extolled the joys of Voudou life. He instructed, explained and exhorted all the members to be true to the serpent gods of Africa; to obey all orders. They drank of an herb called tuffa, and at other times, so I was informed, they drank the warm blood of sacrificed goats and wild animals.

Then they said to the devotees, "Wish, desire, or ask some favor, and whatever you desire shall be granted." Some asked for the wealth of vast herds of cattle; some asked for success in love; some asked for cunning to deceive; some for jewelry; some for remedies to cure the sick; some for methods to punish their enemies by disease; some for love powers; some for power to control the demons of the unseen world to carry out their own base schemes.

The presiding genius then drew the charmed circle and put the serpent's cage in the center. The members surrounded the cage, joined hands, chanted wild songs, shook bells and shouted aloud. It seemed like bedlam. Soon they all began to shake, jerk, whirl, fall into a sort of insane trance, and see, so some of them declared, the ghosts of the dead!

Then each one was given a portion or small package of the gray hair and rags from the pot poisoned with toads' heads, serpents' fangs, and the bones of the dead—a most vicious compound. These were squeezed into the chief's hands, magnetized, and pronounced Obi-charms and Voudou-spells; and rubbed on a person's garments or hidden under the mat of the door-step, gives one their wish; or if these Obi-charms can be got into close contact with an enemy, the designing party can cause this enemy to have ill-luck; can cause lingering sickness or produce death.

The Voudou scheme is called putting a "spell" upon them, and they are said to be "Voudoued" and "Hoodooed." These Voudou performances, whether in Africa, Jamaica, or New Orleans, are very similar; and they may be termed a sort of "sorcery," a low species of "necromancy," a kind of demonic magic with attending evil or undeveloped spirits. They are not all shams. The actors are terribly in earnest. There are psychological influences at work in their grim gatherings, for tests are sometimes given and the future outlined and foretold. They often gash themselves in these demon trances and feel no pain, as do the howling dervishes of Constantinople and other Mohammedan countries. They will hold coals of fire in their hands and not be burned, and they will walk upon hot embers.

Is there nothing in these Voudou conjurings, nothing in black magic? There certainly is. These phenomena, horrible as they are, occur. Thousands have witnessed them. What, then, is the philosophy underlying them? From whence the dire demoralizing influences from these Voudou packages of poison—poisoned with delirious thoughts and often the spirit of hate towards enemies.

The lesson is worthy of deepest consideration. And, first, it must be remembered that around every sun and star, around crystal and rose and every human being, there is an invisible atmosphere; an aura extends from one to fifteen feet around each person, and whatever this or that person touches they affect, and do so whether they will or not. Every article of furniture you touch, and everything you handle you magnetize; you leave a portion of your occult self on every letter you write and on every door knob with which you come in contact. The psychic knows this. The psychometrist demonstrates it. The hound can follow the track of the fox or deer because they leave in every foot-step vitalized atoms of the animal's effluence. A grain of musk will scent a room for years. How marvelously potent these finer forces!

These Voudou enthusiasts magnetize—think their vile thoughts into these wads of rags, shells and greasy-colored paper images, and then putting them upon certain persons, they form the psychic link of connection; and then they command their dark, invisible, demonic attendants to carry out their vile plans and schemes. If thoughts are not "things" they are vitalized substances, polarized points

of force, which may be projected upon the unseen ether waves surrounding sensitive, exerting a mighty influence for weal or woe.

Voudouism, black magic, suggestion, telepathy, mesmerism, hypnotism, and psychic force are often classed under the general name of psychology; something as storms, winds, sunshine, heat, clouds, and cold are related to and known as the weather; but clouds are no more unlike the sunshine than hypnotism for parlor fun or selfish amusement is unlike psychic science, known in psychic research as psychism. Hypnotism is as dangerous as are fire-arms in the hands of children.

Remember that, encircling every human being, is an invisible luminous aural emanation—gray, blue, white or golden; an atmosphere, either electric or magnetic; attractive or repulsive. It is, in fact, a wall of etheric fire. It is bright, pleasant and health-giving according to the goodness and the moral purpose of the person. Some carry the sunshine of kindness and health in their very presence. To sit within the area of their presence is to feel better, stronger, happier. Their natures are as warm as Oriental gardens. We can catch health from being with them. Others, if immoral and gross; if they are addicted to liquor, tobacco and other habits more vicious, they carry and impart to others restlessness, disease and degradation. No lascivious person, no tobacco user, nor one addicted to the use of beer, liquor or saloon society, should presume to hypnotize, mesmerize, or use in any way psychic gifts. Such kill rather than cure. Their magnetic aura is poisonous. They are vampires. No one should allow their hands laid upon them, nor should they breathe upon the sick, because their breath and their aural magnetism is impregnated with mental filth, social degeneration, and moral, if not physical death. Tobacco has not a redeeming influence. It is expensive and injurious. Its aural steph is infectious. Tobacco users' breaths stink. Their garments stink. They leave a disgusting stench in every room they enter. Many a noble refined wife has been gradually killed by sleeping with a coarse, gross, tobacco-pickled man. The magnetism of such is poisoned with the filthy nastiness of nicotine.

Coming spirit auras and influences, like coming events, cast their shadows before them; therefore people often call upon us while the air is yet vibrant with our earnest words concerning them. Approaching us they thought of us, and thus thinking, they projected their thought along the interstellar waves of ether, which, impinging upon our aural thought-sphere, induced us to speak to them. Thought kindles thought. And so thought responds to thought as do notes on the musical scale to music.

Suggestion, telepathy and thought transference are integral parts of psychic science. No thought can be transferred except by an act of the will, and as before stated, thoughts are etherized spirit substances, and if good they are life-imparting forces, and in conjunction with the will, are the main agents in psychic magnetism.

The earth is a magnet and the human brain is positive to the body; but positive and negative are only relative expressions of two opposites. All nature is thus balanced. A certain person may be positive to one and negative to another; and some nerve center in an organism may be positive to a minor nerve center or cell. The solution of this is found in the pitch of the vibration, which vibration by the way, is as much a law of the universe as is evolution. The force of the higher vibration, influencing or controlling the lower vibrations, is termed the positive. The psychic is positive to his patient, and being thus positive, he imparts the ethereal force or vitalizing principle of life. The patient from lack of sensitiveness may not be conscious of the least sensation, yet whether sitting still, awake or dropping asleep, he is being touched by the silent shimmering waves of those psychic waters of life which touch to cleanse, to build up, and to round out the organism. After the sowing the harvest comes. Months may elapse but the harvest of health comes. No pure thought and no good word is ever lost.

Let me firmly impress upon your minds the demonstrated fact that hypnotism is not mesmerism, nor psychic magnetism, though allied and often so expressed. They are distinct, not only in degree but in quality and in discrete degrees. In my vast experience I never knew a person injured by being mesmerized by a good, clean, trustworthy operator, but have known thousands upon thousands benefited and cured by mesmerism wisely administered.

On the contrary I have known very many injured by hypnotism. It can excite, it can amuse, and like Voudouism, it can also kill. I have known the most degrading suggestions left upon the minds of those who became subject to hypnotic influence. Their will power was weakened, their vitality was partially sapped and their higher soul emotions were tampered with till the mental door was opened for various vices, obsessions and insanity. These hypnotic tramps that traverse the country, giving hypnotic "shows" should be shunned as one would shun a den of slimy serpents. Though having a smattering of hypnotic knowledge, with motives in their minds of money and mirth, they are a menace to health and happiness.

Prof. Coates wisely writes: "Hypnotism, a creature of circumstances, and the circumstances may be good or bad; indifferent or demoralizing; may be used to ruin health, pervert virtue and destroy family relations. If the hypnotist can suggest honesty, he can suggest dishonesty, and so weaken the mind as to have the subject perform the dishonest act, and even commit a crime."

Let these advertising hypnotists—these callow experimenting hypnotists alone if you value morality, sanity, health and happiness. True, some good may have been done by it, and evil also, a thousand fold. Anything that weakens or stupefies individuality and confuses the person; anything that directs the will from the right and the true is dangerous. Under all conditions a man should be himself—be himself!

On the other hand, psychic science or suggestive mesmerism imparts vital force, arouses the soul's activities, and inculcates a serenity of spirit. It also exerts an interior illuminating condition, a strong moral and spiritual individuality, and opens the way for clairvoyant illumination and a sublime inspiration.

Hypnotism pertains to will—will-power connected with the lower animal side of human nature. Doubtless the bodies of men came up through evolutionary processes from the fish, bird and beast kingdom. The serpent hypnotizes, charms and then devours the bird. Lion tamers are hypnotists. Horse jockies are hypnotists. All successful revivalists have great hypnotic powers. The traveling Rarey, the horse-tamer, was a powerful hypnotist. He breathed into the fractious animal's ear, then stroked his forehead, controlling him.

Goats, cats, rabbits as well as birds may be subject to this subtle hypnotic and often injurious practice. It is

the influence used in seductions under the name of "love charms." It is the secret of black magic. It is the playing of amateurs, the suggestor of parlor experiments for mirth and fun, in opera houses, and for a thousand selfish schemes connected with greed, gain and lust.

But psychism or psychic science with its concomitants, phreno-magnetism, moral impulses and healing gifts, functioning upon a high spiritual, health-inspiring and conscientious harmonizing plane is in its very nature divine.

Psychic science encompassing mesmerism, psychometry, thought-transference, clairvoyance, inspiration, ennobling ideas, and prayer-blessings, practiced by the honorable and the pure-minded, is decidedly health-giving, healing and redemptive. In application distance makes little or no difference. Thoughts flash with lightning speed. One can think of Melbourne, Australia, just as quickly as he can of Chicago. Thoughts know little of time or space or barriers, and good thoughts are health helpers.

As a child should not play with fire, so the ignorant and the grossly immoral should never presume to use the finer forces in healing the sick. Instead of stimulating and imparting vitality to the proper nerve centers, they might through non-acquaintance with physiology, pathology and the human system, over-stimulate a sensitive muscle, or unduly excite the heart auricles, checking the circulation and producing pericarditis, or not only degeneration of the tissue but the most serious of mental disasters if not obsession or death.

Spiritual mediumship is the crown of all these finer forces. There is nothing supernatural in it. Mediums are natural sensitive; psychically considered they stand upon the mountain tops and catch the first sunbeams of truth. They are the hyphens, conscious and unconscious, connecting the seen with the unseen realms of immortalized intelligences.

Unreliable disorderly mediumship comes generally from bad personal habits on this side of the river, or from sitting in large promiscuous seances, the room ill-ventilated and pitch dark with the motives of curiosity and selfish gaping wonder. There is much in the saying that like attracts like. The blended auras of a seance largely determine the status of the inspiring, impressing or entrancing influences that draw hither from the spiritual spheres. Teachings from these exalted spirits that people the heavens, are absolutely above all price. They demonstrate a future existence, describe the conditions and employments of spirits, and give a sacredness to Spiritualism. Their inspiring words constitute the Bible of to-day; and yet spirits are not infallible. They necessarily occupy different moral altitudes. Like rational mortals, they must be known to us and be judged by their fruits. If they improve the health, of sensitive and sinner; if they enlarge the moral nature, lift up the mind spiritually, and beautify every characteristic of the human nature, we accept them as message-bearers from above, and honor their mediums. They are the anointed. "Touch not mine anointed," said the old prophet.

The Hatchet Up for Consideration.

To the Editor.—The Progressive Thinker came to hand this evening and I have read some of its good things for the week, and do not see how any Spiritualist can afford to be without it, for I truly feel that as a Spiritualist no one can learn too much, and that our mental growth is the greatest requirement to fit us for that future condition wherein the physical body is left behind, and our conscious self will become aware of its freed and better condition.

I note also an article by Henrietta Straub, "Appeal To Bury the Hatchet." Now I have no objection to the hatchet being buried, and if it was mine to bury I would bury it at once; but it is not, I am a Spiritualist, not an Infinite Intelligencist. The phenomena that I have witnessed and experienced make me a Spiritualist. I cannot be anything else. But the parties with the hatchet insist on telling the world that I believe in infinite intelligence, which I do not, and I do not think that they have any legal or moral right to state that I do, and I should be very glad to have them bury the hatchet, so I could become a member of, and assist the national organization, without making a hypocrite of myself. But I will not make a hypocrite of myself, neither do I approve of forfeiting principle for popularity. If Spiritualism is so unpopular that we cannot hold property, as some seem to think, we should either go over to the gods that are popular, or taking the teachings of Spiritualism—Belief in and knowledge of spirit communion, as a common ground where all Spiritualists can unite, and by presenting it to the world make it popular, without having to crawl behind the Jewish God, under a new name. I am always ready to consider any criticism candidly and carefully, and have always invited criticism by giving my name and post-office address, as I also believe those who are true Spiritualists do, for they want the truth. But I notice that many of those that carry the hatchet, like Mrs. Straub, do not, and I would like to present my pamphlet on this subject to such parties, for I did not publish it for the purpose of making money out of it, but I believe it will bring new thought to many on this subject, which every true thinker should investigate.

H. L. CHAPMAN.

Favorite Proverbs of the Chinese.

Better not be than be nothing.
Oblige and you will be obliged.
More trees are upright than men.
Gold is tested by fire; man by gold.
No child thinks its own mother ugly.
Some study shows the need of more.
Great truths can penetrate rustic ears.
The highest towers begin from the ground.
A stupid son is better than a clever daughter.
Free-sitters at the play always grumble most.
Every man gives a shove to the tumbling wall.
A day of sorrow is longer than a month of joy.
Medicine cures the man who is not fated to die.
One man makes a road, and another walks on it.
A man thinks he knows, but a woman knows better.
If Fortune smiles, who doesn't; if Fortune doesn't, who does?
With money you can move the gods; without it you can't move a man.
No image maker worships the gods; he knows what they are made of.
The faults which a man condemns when out of office he commits when in.
If you suspect a man, don't employ him; if you employ him, don't suspect him.
Happy is he who fights with himself; wretched is he who contends with others.—Truth Seeker.

ETERNAL VERITIES.

Wisdom the Source of Human Freedom.

The tendency of the age is towards a broader and more comprehensive liberalism. Men in every department of human activity are beginning to think for themselves; hence the light that is shining on human consciousness is more in harmony with the eternal verities.

The closer we come in contact with nature, the clearer human vision becomes. The principles of nature are in the highest degree trustworthy, and upon them we can implicitly rely. They are the voice of the supremest in the cosmos, and are always attuned to the highest and best in the universe; and to adjust ourselves to their demands indicates the truest wisdom.

The soul of man is reaching out after something deeper than the seen. He is desirous of coming in touch with the principles that lie at the basis of all life and its manifestations. This desire indicates a healthy growth out of the sensuous into a more spiritual realm. The divine in man is ever impelling him onward and upward toward the true goal where deep repose and perennial joy will fill his being with ecstatic delight.

To this condition humanity is slowly but surely tending. The chains of superstition that have bound men to credal beliefs are being broken, and a clearer light is dawning on human vision. The clouds of doubt, ignorance and bigotry that have obscured the intellect and hearts of our common humanity are being obliterated by a better understanding of life and its possibilities.

We cannot build up a sound and substantial character on assumption. It must have different soil to germinate intellectual and moral strength. Misguided intellect is the prolific source of dogma, producing only fangs as the natural result.

Wisdom is the source of human freedom; and happiness can only be promoted by developing one's powers of thought, and by unfolding himself he can only enjoy what he has made. Men can only be free when they are wise; and wisdom consists in treating everything according to its character; and our success lies in laying hold of what is vital and essential in the nature of things, and working them into our life, character and history. In this way only can we become identified with them and they with us.

Is this concept attainable? It must be, or our happiness is incomplete; and we have not attained that wisdom for which the human soul aspires, and that truth that can only make us free.

Guided by wisdom, we enter the psychic realm and come in touch with the creative forces in nature. These forces are all luminous, and are imperative in their demands, and obedience to their claims is the part of wisdom, and in no other way is freedom conceivable.

Nature conceals nothing from the earnest soul seeking for light on the vital problem of duty and destiny. Her boundless treasures are ever open to one who can utilize them. Seek and you shall find, is a primary law of nature, and is ever true to human needs.

True progress lies in being in harmony with natural tendencies. The principles inherent in the nature of things must be recognized, and interwoven into our daily life before we can satisfy the soul's aspirations. The life that now is, and that which lies just beyond the veil of sense, must beat in rhythm with those principles that underlie all cosmic action. And this is the goal toward which all things human are tending; and to secure this result, all loyal souls are devoting their best thought and energy, and in so doing we become at one with infinite life in our aims, methods and exertions, and will reap the highest results of which the human mind can form a conception.

Utica, N. Y. DAVID WILLIAMS.

Report of Committee on Necrology

The following is the report of Special Committee on Necrology, unanimously adopted at the Eighth Annual Convention of the N. S. A., at Cleveland, Ohio, October 16-19, 1900:

Whereas the Angel of Life, misnamed Death, has called to their homes in the spirit world, many of our prominent workers, and friends of the N. S. A., during the last year, and whereas their counsels and services have been of great value to the Cause as a whole, and to this Association in particular, it is fitting that this Convention pause a few minutes to pay tribute to their memories.

Therefore be it resolved, that we have heard with emotion and profound regret, coupled with those of congratulation upon their entrance upon a higher, freer, and better life, of Prof. Joseph Rodas Buchanan, Mrs. Caroline H. Hillgoss, Mrs. Emma Hardinge Britten, Dr. Paul Giber, Mrs. Adeline M. Gladding, C. A. Treat, Prof. John Clark Ridpath, Col. Simon Kase, and Mrs. Frank C. Steinhart.

Resolved, that while we miss their physical presence, we can realize their nearness in spirit to-day, and rejoice that they have so soon found the way by which they can return to let their earth friends know that they still live. Resolved, that we congratulate them one and all upon their new found freedom in the higher sphere, and trust that they will not forget the needs of their friends on earth, in the joys of the new life that is theirs.

Resolved, that we sympathize with the families and nearest friends of our arisen workers, in their sorrow over the loss of the physical forms of their dear ones, and extend to them the comforting assurances of Spiritualism to assuage their sorrow and mitigate their grief.

Resolved, that these resolutions be entered in full upon the minutes of this meeting, and that copies be sent to the families and friends of our departed leaders, teachers, and helpers.

MARY T. LONGLEY,
Secretary N. S. A.



IN THE OCCULT. SELF HYPNOTISM.

Music Taught by Suggestion. A Curious Case in William Jackson Spinney.

My opinion of hypnotism is that it is far too serious a subject to be trifled with, and from experience I know that the majority of persons who are giving public exhibitions of hypnotism are glazing frauds, presenting a similar fashion to other circus artists.

My belief in the possibilities and virtues of hypnotism are infinite. Its power for good is unbounded, but it is a dangerous weapon in the hands of unskilled or unprincipled persons.

In my experiments with hypnotism in relation to musical study I simply have worked upon regular lines. My knowledge of music is not at all extensive. I do not rely upon it to produce the desired result. My pupil found it exceedingly difficult to use the fingers of the left hand as she desired, although she was an ardent student. I learned of the fact through being on intimate terms with the family. I had never previously attempted a similar task. One of the most difficult matters for students of the violin is to learn to give a quiver to the fingers used in obtaining the tremolo effect to the notes.

By obtaining accurate information from masters of the violin concerning how the movement is accomplished I was able to give the necessary suggestion to my pupil.

The system pursued was to hypnotize the young woman first. The body was made thoroughly rigid and the subject was laid upon the floor. Before proceeding to carry out my plans in regard to teaching, I gave the suggestion that no one else could hypnotize my pupil, doing this as a precautionary step. The arm then was made perfectly numb by suggestion, in order that the natural control over it should be entirely subordinated. I was compelled to take this step so that any subsequent suggestion given would have the full effect.

My formula was as follows: "You will have power to use your fingers and wrist as you wish to. You will make them quiver as you like. You will be able to play as you desire."

When awakened the young woman said she felt none the worse for her experience. When I asked her to take up the violin she did so at once, and commenced playing. There still was some stiffness in the fingers, but it gradually was away under the influence of the suggestion, and each succeeding attempt has shown an improvement until now the tremolo effect comes easily and naturally to the pupil. Am able to control the right wrist by suggestion, and in her presence, and if she is in another room can stop her in the middle of a note by suggestion. In fact, distance is no factor in transmission of the power so long as the location of the subject is known to me. I believe that in addition to strong magnetic powers which are inherited, I also possess the telepathic faculty.

I had the most satisfactory results recently in curing a case of epilepsy. A Brooklyn man who had never been able to make himself intelligible was completely cured by auto suggestion. Similar beneficial results have been obtained in the cases of persons afflicted with diplopia. The method used in such cases is to put the patient into a hypnotic sleep, and then give him a suggestion of utter abhorrence of whisky, by drawing mental pictures to disgust him. I place a forfeit upon any relaxation of this abhorrence by telling him he will be nauseated if he raises a glass to his lips. The cure is proved by testing the patient to take a drink. I have seen patients with epilepsy become a few trials, when the mind has become so strengthened to resist that they could not be even forced to take liquor of any kind.

Especially in connection with the young mind can hypnotism be used to sharpen the faculties and give the moral nature a strong upward trend. I think that every school teacher should be able to use it and would expect fine results to follow.

It also is of great service in obtaining the truth from criminals. A person cannot tell a lie under hypnotic influence. A certain number of criminals could be brought positively and permanently under the influence of good suggestions by means of hypnotism.

You cannot make a man good who does not possess the necessary qualifications more than you can make a great man out of a person possessed by only common capabilities.

Mons. Binet has made a specialty in Paris of women's cases and has demonstrated that by hypnotizing a woman's bad temper can be cured and also that a tendency to worse traits often can be overcome.

The effect of hypnotism in religion is shown in the simple example of drowsiness displayed by members of congregations who are amenable to its influence.

In surgery it is being used more and more each year. Surgeons now can control the action of the heart and that of the blood vessels during operations, thus minimizing the loss of blood and danger from fatal results.

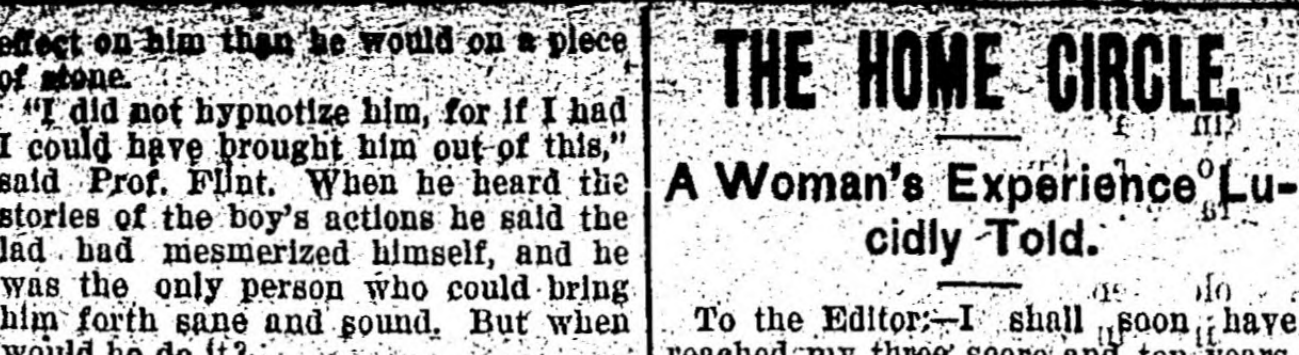
I believe that if hypnotic power be used for improper purposes the experiment will not be often repeated, as the power will disappear.

Great help has been given to insane persons recently by strengthening their defective organs through hypnotic magnetism. A very simple test will enable anyone to determine if hypnosis is genuine or feigned. This should be done by first asking the operator to control the eyeballs and place the subject in hypnotic condition. Then a feather should be drawn across the eyeball. The subject will shrink from the touch of the feather if the hypnotism is not genuine, but will not do so if it is the real thing.—Arthur Ballard, Professor of Hypnotism, in the Fitchburg Leader.

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THE HOME CIRCLE. A Woman's Experience.

Lucidly Told.

To the Editor:—I shall soon have reached my three score and five, and writing is not at all in my line, but I am strongly impressed to say some things. I entered the church at an early age, and after working in it earnestly for ten years, the shell got too tight, and I got out. I lived all that time in the church, and while at the same time I was never a member myself by joining a church, no difference who its founders may be. The very name has a contaminating influence.

During my last year in the church my husband and I had a friend named James Miner. He was an intelligent man, and one of the good of the earth. He lived his life out here in the church, without a doubt, and his foundation. In order to explain one thing which I shall speak of later, I wish to state here that Mr. Miner was the greatest newspaper reader that I ever knew. A wild fellow in the village where he lived said to me one day that Miner could be happy in the place we sometimes hear called hell, providing that he could have plenty of newspapers, and this I repeated to Mr. Miner.

About a year after he had passed from this plane of life, I came face to face for the first time with Spiritualism. I was told by some intelligent people among them that under proper conditions our friends could come back from the spirit world and make themselves known to us. This I did not believe, but was willing to try to know something about it. I attended the meetings of a society which had some fairly good mediums, and from them I got enough to put me to thinking very earnestly, but after months of investigation, and finding on one occasion an attempt made to deceive me, I became a little discouraged. I found that quite a number of people who attended these meetings were in about the same fix, and among ourselves we agreed to break loose from the society and form our own circle, and this we did.

On the second evening of our meetings the weather was so bad that not more than half the number were present, but things were just right for me to get my test, and I got it. We made the room dark, and I felt the presence of our circle. Very soon after we became quiet I began to see beautiful things, after this a public hall brilliantly lighted, opened up to my view. I did not know what that light was, but years afterwards on seeing the electric light for the first time I recognized it as the same kind of light which I had seen on that night.

In the end of this hall which was next to me, fifteen or twenty people were standing in groups, and all seemed to be in earnest conversation. At the farther end of the hall a door stood wide open, and through this door our friend James Miner walked in. He carried in his left hand a newspaper, and as he approached the door I saw him. He saw, recognized and spoke to me as naturally as he had ever done while here, and then as a thought seemed to strike him he shook that newspaper at me, and smiled until his whole face was lighted up, then suddenly the features became less distinct, and slowly faded away.

I have never doubted the future life of our friend since that night. I know anything I know that our old friend presented himself, and while he remained, by a simple act reminded me of the amusement which we had in regard to his newspaper reading on this plane of life.

Hundreds of miles away from this place I met a medium whom I had never seen before, and have never met since. I approached her and said: "You are James Miner, are you not?" Those who view Spiritualism from a scientific standpoint will know how verdant I was, when I say that I told her to ask him if he had seen God and Christ. His answer was, "We know nothing of God on this plane of life, and never discuss the question, and Jesus we have not seen, neither have I seen him," and with these words he disappeared.

The medium, as she was a genuine believer, was greatly shocked, and said to me that he must have been a very bad man. When I informed her that he was one of the best men I had ever known she seemed greatly puzzled.

I have up to this time had never doubted the existence of a God, and the divinity of Christ, but these words coming from a man of truth made upon me a wonderful impression. I thought and thought until I saw that I could not say that I knew that there was a God. I began then to think whether I had evidence enough to believe that there was such a person. I found that my father's last words, statements, many fowery sermons, and other things, had made me what I had to draw from. The New Testament I had read, but knew nothing of the Old.

My mother told me that the place to find out about the Christian's God was the Old Testament, so to it I went. I will mention a few of the things which shocked me. God asked me to make awful butcheries against the Amorites, the Hivites, etc., and all because they worshipped other gods, the blood of an hundred and forty, and four thousand souls drenching the earth in one day. Our Waterloo and Gettysburg become tame affairs when compared to this. Again, the priests of the Amorites: "Ye shall not eat of any animal that has died of itself; feed that to the stranger within your gates, and sell it to the chairman of a cordial invitation to attend a 'Union Service' Thanksgiving Day at the Second Universalist Church, by its gifted pastor, Rev. A. U. Foster, wherein the priests of the Amorites, which caused much favorable comment as being a recognition of the good work in which our society and I have been engaged. The president urged all to attend this service, thus showing their appreciation of this recognition, such as has never happened in our city during the writer's sojourn here of over twenty years, and I am quite sure that never before been extended to a similar society. And I believe more Spiritualist societies would receive such recognition if they would strive for harmony and make their meetings attractive, and thus win to our ranks many who are known as truth-seekers.

We recognize The Progressive Thinker as an important factor in the promulgation of the truths, beauties, and benefits of our philosophy, and an aid in their acceptance by the people.

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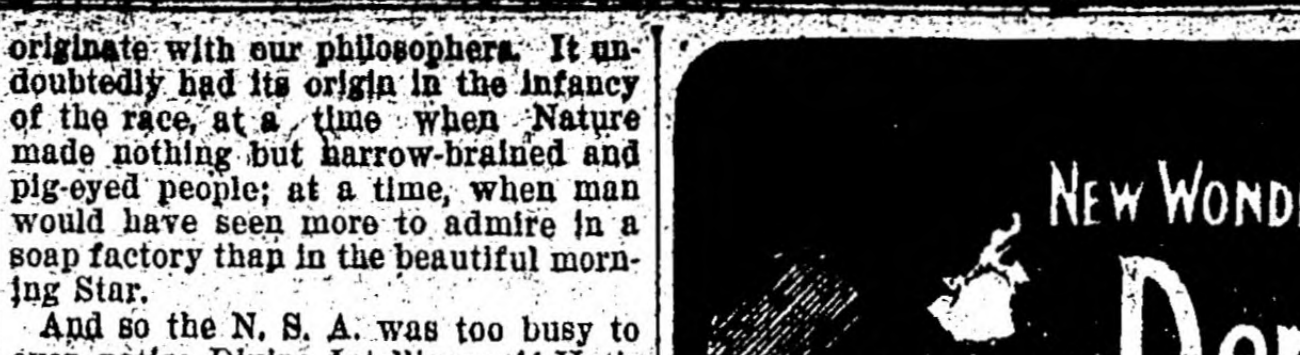
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SATURDAY, DECEMBER 8, 1900

Wonderful Growth of Islam.

A writer in the North American Review, Oskar Mann, an American student of comparative religions, has been turning his attention to Mohammedanism. He finds it very vigorous, and making great progress through all the Orient, and in Africa. Mr. M. gives figures which may be trusted, taken from the authorized census of India. In the Madras Presidency, which embraces Southern Hindustan, the Islam population in 1881 embraced 1,933,571. Ten years later, to wit: 1891, the numbers had swollen to 2,250,380. In the Bombay Presidency there was an advance during the same period, of 14 per cent. In Assam the increase was 13 per cent; and in the Punjab, capital at Delhi, it was 10 per cent.

Mr. Mann gives the figures in Burma, showing an increase of 25 per cent in the Mohammedan population during the ten years from '81 to 1891. And in China it is an increasing power, with a population of its own of 32,000,000.

The greatest conquests of Islam seem to be in Africa. It is eradicating the worst evils besetting the dark continent. Mr. M. finds cannibalism, human sacrifices, the burial of living infants, and other gross practices of savages disappearing; that the natives are beginning to wash and dress themselves neatly; elementary schools are being established; mosques are being built; and the worship of one God has largely supplanted the fetich worship.

The following narrative, from Mr. M.'s account of Mohammedan progress strikes us as worthy of imitation by Christian missionaries. He says: "Where Mohammedans find an ancient civilization, as for example in China, they avoid either wounding or provoking those of a different belief, and manage to adapt religious ordinances to old customs. They include the old feasts in their calendar, and take an active share in all the dolours of the fellow citizens of a different faith."

Reasoning of a Philosopher.

Prof. Goldwin Smith, writing on inspiration, had the bravery to say: "When we are told there are in the Old Testament Scriptures both a human and a divine element, we must ask by what test the divine is to be distinguished from the human? Nobody would have thought of 'partial inspiration' except as an expedient to cover retreat. We but tamper with our own understandings and consciences by such attempts at once to hold on and let go; to retain the shadow of the belief when the substance has passed away. Far better it is, whatever the effort may cost, honestly to admit that the sacred books of the Hebrews, granting their superiority to the sacred books of other nations, are the works of man and not of God."

Don't Know When They Have Enough.

The steamship China, which sailed for the Orient from San Francisco on November 20, had several missionaries on board for China, the first, says the news dispatch, since the Boxer outbreak. Rev. Dr. Trowick and bride, the former from Nashville, were among the number. It is very clear those missionaries do not know when they have had enough. While the armies of seven great nations are in China, with instructions to protect the ambassadors from the Court of Heaven, there will be little danger; but the time will come when these armies will be withdrawn, then the "big game" will have their inning. Might is right to-day, but the danger is in the morrow.

Christian Science and Law.

The other day Mrs. Lida S. Stone, a noted Christian Scientist in Cleveland, Ohio, was brought before a Judge of Police on the charge of treating a child for diphtheria, and when the said child not only refused to be healed, but grew worse and died, she did not report the fact to the health office. This was a serious thing to do, or not to do, for diphtheria, in spite of virus inoculation is subject to quarantine, for it is supposed to be contagious. The little boy, Paul by name, ought to have recovered. In fact, as a "part of God," as the Scientists believe, he ought not to have been sick. As a part of God he should have responded to prayer, but he did not. His perversity humiliated the healer, and the child, living and dead was allowed to spread the dreadful disease. The Prosecuting Attorney counseled the Judge that a stop ought to be put to such proceedings in Cleveland, and the culprit should receive severest punishment. The Judge was most extreme. He fined her \$50 and costs, which is the limit of the law, and closed his sentence by saying: "The sooner Christian Scientists are forced to abandon their idea of curing the sick by prayer, the better off society will be." That may be true, but would not the Jews have said the same of Christ? Has not the Christian Church for nineteen hundred years taught the efficacy of prayer, and that the sick can be healed and the dead raised by its influence? If now, when it is brought to a practical test, fine and imprisonment awaits the devotee, what becomes of the theology which supported our ancestors?

Mrs. Lida S. Stone was wiser than accredited. She held not contempt of the Board of Health, but mortal fear. Had she reported she would have been requested to show her diploma and certificate from the Board, and having them not, and being unable by her education or want of education to pass an examination, she would have been severely fined for practicing healing without license. She was between the devil and the deep sea, as all Christian Scientists are, and subject to criminal prosecution if she did, or if she did not. Evidently something is wrong when the courts and the teachings of Christian Science are in such opposition. Perhaps it may be explained by saying that the latter advocate a method of healing sanctioned by a theology conceived in ignorance, and out of place and time in the enlightenment of this century. The loquacity of "man being a part of God," and hence impossible to have sickness, is of the past, and has no place in the accuracy of present thought.

But will Police Judges with fines stamp it out? Persecution, if not too strong, fosters the growth of the persecuted belief. The "Christian Scientists" have churches in many cities and towns, and perhaps are the most satisfied and opinionated of all the sects. Let a person really believe himself or herself a part of God and they soon believe they are the larger part. They look down on those still controlled by an "mortal mind" with a superiority delightful to look upon.

They have their schools, where the wisdom distilled from the sayings of Mother Eddy is taught with variations, for exorbitant fees. It is a kind of learning which confounds the understanding, and perplexes reason by its turbid phraseology. Beneath this stilled and wonderful verbiage we are told lie the pearls of wisdom, and diamonds of thought. If we live, alas! it is to find the waters not transparent because of profundity but from rife.

Yet aside from truthfulness or untruthfulness, in most cases of illness, a Christian healer is well enough. Such cases are as a rule self-limited; that is, after a fixed time health is restored, and perhaps prayers are less harmful than the average doctor with his drug experimentation. If they stay by long enough the cure comes in answer. It is, however, when they face a contagious disease, and not only endanger the life of the patient by delay, but allow wide dissemination of the contagious germs, that they become guilty of a grave crime, and the welfare of society demands their suppression. For with the perfect Godhead they claim they must know instantly the condition of a patient to whom they are called, and the cause of illness, and should this be an infectious or contagious disease, they should know that it is their duty to report the same, as a safeguard to the community. They cannot plead ignorance, for a part of God, even before taking a course in one of the many Christian Science schools, ought to be not only able to pass an examination before any Board of Health, but give such Board many suggestions, which it must be confessed they sadly need.

Now a Religious Census.

"Do you attend a church? If not what denomination do you favor?" The Federation of Church Workers have determined upon taking a religious census of Chicago. Every adult will be importuned to answer questions, of which the above are samples. And every robber, slinger, burglar, outlaw, and common thief, will pose as orthodox and will be recorded as such. Perhaps there will be Spiritualists ambitious to be counted on the popular side, who will pose as Episcopalians or Methodists. Many people want to be counted among the winners, and as consequence is not very pressing, they pass with the multitude for what they are not. Convince the people that a certain party will succeed in a great election and its triumph is assured.

A Convert to Spiritualism.

Rev. Dr. H. Eber Newton, of New York, in a paper by him read before the International Metaphysical League, in Madison Square Garden Concert Hall, a few days ago, said: "Men and women can hold conscious communion with spirits I know, not from my own personal experience, but from the experiences of friends whose truthfulness is beyond doubt." That is flat-footed and to the point. That places Dr. Newton squarely on the Spiritual platform as one of us. We will be with him, then the "big game" will have their inning. Might is right to-day, but the danger is in the morrow.

Admirably Said.

That eminent divine, M. J. Savage, beautifully says: "The belief [Spiritualism] is at work in the case of thousands, and so is supplanting the beliefs that were held before. And the great peculiarity and importance of it, as contrasted with most of the causes already mentioned, is that it makes its chief appeal to love and hope, and not so much to the intellect. So it reaches, and suddenly converts multitudes that mere abstract arguments would not touch. Perhaps the chief power of work, in the conquests of early Christianity, was its promise of victory over death. And so mighty was this for a time, that it made tender women strong, even in the presence of wild beasts in the arena, and turned the torture chamber and the stake into the very gates of heaven. But all this is now a far away tradition; and Paul's triumphant cry, 'To die is gain,' even when it falls on professedly Christian ears, finds little response in the hearts of those who mourn, 'Even as others who have no hope.' But to such of these call of friends who have just passed over. It is declared that death is only another birth—'A consummation devoutly to be wished.' To such as are believers it does indeed abolish death and give back the lost. No wonder, then, that wish eyes look longingly towards it, and broken hearts are greedy for its promised land. When it is accepted, the old faith fades away, because there is no place for it left. The new supplants the old; so it does not so much disprove the old theology as it dissolves and dissipates it. Then it is curious for the student of these things to note that none of the spirits are 'orthodox.' I have been greatly struck by the observation of this strange fact. Perhaps this accounts largely for the bitter opposition of the orthodox. Without some such consideration, it would seem unaccountable, that believers in apparently the same kind of happenings long ago, should so denounce the possibility of their ever happening again."

These are bold and true words. Spiritualism has without visible effect dissolved the old creeds. It has been a mighty force working unseen, which has through countless means forced humanity out of the old ruts, onto the rock of rapid advancement. No one has appreciation of the influence it has had and is exerting. Mr. Savage points out one of the most notable features of spirit communications and of itself convincing evidence that their source is what is claimed. It is the unity which pervades them all; they are not "orthodox," but from the beginning have antagonized. The first rap was the knell of the devil and the fiery pit. It eliminated probation and the Judgment Day, and extended the chances for repentance unlimited after death. The communications, whether received through ignorant or cultured mediums, by raps in a cabin, beneath the shadows of the pines of Michigan, or in the palace of the city, were alike in spirit, and in advance of the age. They were free, bold, uncompromising, showing that they emanated from an intelligent power superior to mortals.

The Inquisition Revived.

The Spanish Inquisition, with its dungeons, stakes, firebrands and torture chambers, we all learned to despise, and have felicitated ourselves that we lived in an age and country where the damnable institution was powerless. Have we rejoiced too soon?

Mr. Edwin Stone Wescott was lately arrested in Scranton, Pa., charged with blaspheming. At his trial it was proved to the satisfaction of the court that Mr. W. was insane. What was the evidence of that insanity? The report of the trial published in the Scranton Times, says: "Mr. Wescott was mentally unbalanced on the subject of religion, and unfortunately went wrong in the wrong direction. He is a disciple of Voltaire and Col. Ingersoll. He has continued in the study of infidelity until he became thoroughly imbued with ideas not orthodox."

A man who is not orthodox does not believe in a virgin born God. He speaks lightly of the devil whom the Jews offered sacrifice. See Deut. 32:17. He scorns the idea of an eternal, sulphurous hell. These facts prove his insanity, and he has no rights the good Christians of Pennsylvania are bound to respect. He is just fit to be shut up in an insane asylum, with wretches who are really insane, and are ever raving about the devil and the miseries of the damned.

Not Orthodox.

The poet Moore could not have been devotedly attached to creeds when he wrote: "Shall I ask the brave soldier who fights by my side In the cause of mankind if our creeds agree? Shall I give up the friend I have valued and tried If he kneels not before the same altar with me? From the heretic girl of my soul should I fly To seek somewhere else a more orthodox kiss? No! perchance the hearts and the laws that pry Truth, valor or love by a standard like this!"

Too Good for This World.

It is reported 10,000 Reformed Presbyterians, under the leadership of Rev. McPeeters, of Philadelphia, decline to participate in any of the State or National elections, giving as a reason: "We must swear to support the Constitution, which altogether ignores the existence of God and the authority of Jesus." These people are doubtless good citizens; but because they cannot have their way in everything they stand outside of government, and allow those who differ from them to rule. Is that the better way?

There was a faction in this country prior to the war of the Rebellion who refused to vote, or in any way participate in the elections, because, they alleged, "the Constitution of the United States is a compromise with evil; it sustains slavery, and is a compact with hell and the devil." They stood aloof from the political organizations, and were as boisterous for a dissolution of the Union as the most rabid secessionist of the South. When the anti-slavery element of the North triumphed in 1860, electing Mr. Lincoln to the Presidency, their opposition continued, their rallying cry being, "No Union with Slaveholders." The war came on for the preservation of the Union, and was waged, not for the destruction of slavery, as many young people seem to suppose, but for the perpetuation of the Union, as formed by the fathers of the Revolution. Emancipation followed as a war measure, a necessity under the circumstances, not as an end, but a means to preserve the Union intact. No sooner was this accomplished than "See how we apples swim!" became, in substance, the victorious shout from every disunion paper in the North, of which there were several. A participant in that struggle, and a journalist, we know whereof we write. The Northern disunionists came to the front, and claimed all the glory for the result, though they were in the rear until that time but lie back and howl.

The God-in-the-Constitution people, occupy precisely the same position as did the old-time Garrisonian Abolitionists. Their strength consists in grimaces and shouting, "a Godless Constitution." Ten thousand, or maybe one hundred thousand persons, would like to override the will of seventy-six like men of people, and instead of a secular government, administered in the interest of all, they would establish a hierarchy, where a certain class would be lords in the interest of the church. It will be a sorrowful day for universal liberty if such a people, advocating such measures, shall become dominant.

It is represented God had a government of his own in Judea, which was administered under his direction. Eleven times his subjects, according to Bible authority, were carried into captivity, and again, in the year 70, from which they have never returned; but for more than 1800 years have been wandering among strangers. If that is the way a God-serving people are treated, will it not be better to preserve our old landmarks for a while yet? A country which has increased from a population of three millions to seventy-six millions in one hundred and twenty-four years, without a God in its Constitution, and has become in fact the most powerful nation on the globe, has little occasion to go to ancient Palestine to learn how its people managed their government, or what views they entertained in regard to the God, with a view of gaining a model for our government.

Methodists vs. Catholics.

The General Missionary Committee of the Methodist Episcopal was late in session in New York. A vigorous attack was made on the Roman Catholics by that body, which is worth repeating. Bishop Goodsell, from Tennessee, led in the onslaught. After having shown that in Germany and the Scandinavian countries satisfactory progress has been made in evangelical work, and that the soil is congenial to their creed, he turns to Southern Europe, and says: "There the struggle has been harder. There are many who doubt whether we have done any work at all in Italy, the land of superstition and priestcraft; whether we could ever hope to accomplish anything there in the face of the tremendous mass of adversity begun with which we are confronted. The fact is we sent one of our workers into Italy. He soon made up his mind that in Rome we had to do as the Romans. He began by training the young, by taking them into our schools and seminaries."

"The work is slow, but its value has been recently testified to by the pontiff himself, who has honored us by excommunicating among the teachers and pupils alike connected with our institutions of learning. In the effort to preserve for himself the triple crown of papacy, he has issued a sweeping interdiction against the schools and every-one passing through their gates. This, however, has only made us more determined to wipe out a system which has created the monster of superstition and idolatry, by bringing a man of empire and a cringing beggar with a monkey and a hand organ."

God, we like that. Let the creeds clash. Truth will be the outgrowth. Catholicism attacked in its den, and the device by which the mother church became the power it is—the indoctrinating of childhood—employed by the new forces, glorious results must follow, not that Methodism of itself is so many times better than the Catholic, but it emancipates young minds, and teaches them to think its own thoughts. Methodism in turn will give way to the new forces now combatting all superstitions founded on ancient mythology. Years don't count in the evolution of intellectual empires."

An Anomaly.

Hear, O Heaven, and listen, O Earth! Frank M. Brown, bookkeeper for the German National Bank, of Newport, Kentucky, who appropriated to his own use some \$200,000 of the bank funds, was not the superintendent of a Sunday school! Whether a leading member in some orthodox church we are not advised; but if not it is probably the first case on record of a great delinquency in some true way the thief's character, for honesty and integrity was not endorsed by a church.

The Churches on the Verge of a Great Change.

Rev. Minot Simons recently preached a sermon in the church of the Unity, Cleveland, Ohio, which gave no uncertain sound.

After referring to the battlefields whereon the conservative element had met liberal ideas and been defeated, he came to recent changes in religious belief, and referring to the "Religion of Evolution," a subject on which Dr. Minot J. Savage preached in 1870. He was as far as known the first minister in Europe or America to frankly accept Evolution and apply it to religion.

"And it is hard for us to realize now," said Mr. Simons, "the hue and cry that was raised over these sermons. Where are we now in this conflict between the old and the new? I believe we are on the verge of a frank confession that there must be a complete religious reconstruction. The old system of Christian doctrine rested upon the fall of man as a foundation. But now, modern thought has utterly discredited this story of the fall and the subsequent depravity of all human nature. What then becomes of the system that is built upon it?"

Reviewing the various churches, he said: "Officially, the Catholic Church stands squarely opposed to all modern tendencies, and yet its people cannot be prevented from thinking. We find much unrest among Catholic leaders, much suspicion in European Catholicism of American Catholicism. The Catholic Church has its radical wing as truly as any Christian denomination. In the Church of England we find reactionary tendencies, but these simply indicate that the conservative element has turned to the only things left to it, the traditional value of church machinery and apostolic succession. That reaction does not represent the whole church. Some of the most enlightened scholars in the world are in that church, the great liberal interpretation of all doctrines is being given, and the future of the English Church is in the hands of those who are rebuilding their religious thought on new foundations."

"I may say much the same of the Episcopal Church in America. It has its conservative reactions, but the growing sentiment in the church is broad and liberal. I have friends in its ministry who are as liberal as I am. In the Congregational Church there is going on a rapid reconstruction of religious thought. A book like Dr. Gordon's 'The Christ of To-day' is proof of this, not only because of its ideas but because it did not convulse the whole Congregational body as it once would have done."

"In the great Presbyterian Church there is a great rising tide of liberal thinking. The movement for revision of the Westminster Confession, or for some relief from the outgrown ideas of that document, is plain evidence. "In all the great Christian denominations the conservatives who would keep the church upon its old foundations are fighting a losing battle. The advance of liberal thought is irresistible."

"The great issue in the religious world is this, 'Is it safe to be free?' And we can show that it is safe, that all the old sanctities of worship, all the reverences and aspirations are safe where there is perfect freedom."

Yes, it is safe to be free; safe that the free mind will go out of church bondage and never return. So far from the "sanctities of worship" being safe with perfect freedom, the benefit of that freedom is because it allows of escape therefrom. It is safe for man to be free, but it is the distinction of the institutions which have fettered him.

The Horrors of War.

Sickening as are the details of war yet an account of its doings is necessary as an object lesson to arouse hatred against it. We have all hoped the time would soon come when the people would learn to settle national disputes by peaceful arbitration, else by any means than the slaughter of each other.

The London Globe, of November 13, published a letter from a Belgian gentleman, traveling to Pekin, by way of the trans-Siberian railway. He described, under date of September 6, what he saw in the Amur river. His account surpasses in horror those previously published. Quoting: "The scenes I have witnessed during the three days after the steamer left Blagovestchensk are horrible beyond the powers of description. It is the closing tableau of a fearful human tragedy. Two thousand were deliberately drowned at Morxo, 2,000 at Babe, and 3,000 around Blagovestchensk, a total of 15,000 corpses incumbering the river, among which were thousands of women and children. Navigation was all but impossible."

"Last week a boat had to plow her way through a tangled and mangled mass of corpses lashed together by their long hair. The banks were literally covered with corpses. In the curves of the stream were dark, putrid-smelling masses of human flesh and bone, swaying and swaying in the steamer's wake and wash. The captain valiantly ordered full speed ahead. The sight and smell will be ever with us."

"From Blagovestchensk to Algn, 45 kilometers, numerous villages formerly studded the bank, with a thriving, industrious population of over 100,000. That of Algn was 20,000. No one will ever know the number of these who perished by shot, sword and steam, among which is left. The silence of death was around us, the smoking ruins of Algn on the right, with broken-down, crumbling walls and shattered, roofless houses."

"And this the result of trying to force Christian civilization on an unwilling people. If there is a God of mercy, without regard to name or attributes, should he not stave slaughter? If he have a loving Providence why does he not intervene in a time like this?"

Mrs. Addie L. Ballou.

We take great pleasure in announcing that this gifted lady will appear on The Progressive Thinker Rostrum next week in a lecture entitled "Occult Science, the Key to the Soul's Divine Inheritance." This lecture will be read with special interest, as it was delivered before the International Psychic Congress at the Paris Exposition. Mrs. Ballou is a resident of San Francisco, Cal., where she has taken rank among the foremost of artists. Now is the time to send in your subscription for The Progressive Thinker, the lowest priced Spiritualist paper on earth to-day, combining cheapness and excellence.

New Subscribers.

We are temporarily sending out The Progressive Thinker to new subscribers and those who have not been on our list for one year, twelve weeks for 15 cents. We also send to each trial subscriber a twelve-page Progressive Thinker containing the crimes of ministers and church members, committed during the short period of three months. It is a stunner! Any of our subscribers can have a copy of that special issue by sending a two-cent postage stamp. We send The Progressive Thinker out twelve weeks for 15 cents, to do a missionary work. Every one of our present subscribers should strengthen our hands by sending in a new yearly subscription whenever possible.

INFINITE INTELLIGENCE

Hon. A. B. Richmond Gives His Views.

"Eternal self-existent soul; From whom life's issues take their start Thou art the undivided whole Of which each creature forms a part. Thy boundaries being distant reach, Our finite vision may not see, But this we know, that each with each We live and move alone in Thee."—Lizzie Doten.

There never was a time when boundless space did not exist. There never was a time when matter did not exist. There never was a time when force did not exist, and exert itself in the formation or moulding of material substances. And there never was a time when intelligence did not exist and direct force in its constructive energy.

An Eternal Trinity of matter, force and intelligence always was, and always will be. All nature shows that through eternity past, as well as now, they existed in the harmony of the universe, in co-ordinate relation, and yet with separate and distinct functions, or attributes, differing from each other, yet manifesting their existence only through the creative energy which constructed all material forms visible to man or keen-eyed science.

There could not have been a first cause independent of this immortal Trinity, for if there was, this first cause must have existed before matter, or force, and they an after-creation born of nothing. In every cosmic formation from protoplasm to planet, from impalpable dust to crystalline rock, from early cryptograms to the grand flora of field and forest, the creative energy must have existed in conjunction with force, matter and intelligence in the formation of all created things; yet alike governed by immutable laws, emanating from Infinite Intelligence. Not a limited intelligence, but of unlimited powers or attributes, whose broad comprehension encompasses all that was, as well as all that is to be.

It is evident that there never could have been a movement of even molecules of matter without the exercise of some force, and if that force was not directed and guided by intelligence, the harmony of the universe could not have existed, and chaos would have reigned in lawless confusion in its place.

To my mind, Anaxagoras, an Ionian philosopher who lived five hundred years before the Christian era, most clearly enunciated the great cause of the existence of all created things animate and inanimate, when he said that, all bodies are simply an aggregation of atoms, and that atoms did not take their shape through accident or blind fate, but through the agency of a shaping spirit which he describes as "infinite self potent," and unmixed with anything else, and which is the most pure and subtle of all things, and has all knowledge and infinite power.

This is a clear description of the infinite mind of the universe, which by directing force in the formation of all things of matter has made the universe a diversified forms both celestial and terrestrial, given vital energy to plants and conscious intellect to man.

Now it is evident that if this infinite intelligence exists it could through the energy of force and matter create an infinitude of beings less than itself, but none greater. Of this creation animal was the first, and intellectual man the last, and the power of many nameless men of the ancient civilizations."

We do not remember to have seen previously the same position taken by any previous writer. Every honest investigator, whether in the church or out of it, must form his own opinion on any subject from the effect the evidence produces on his mind. The same must be the case with everything pertaining to religious belief, else human reason and human judgment are of little worth.

Many Men of Many Minds.

We notice in the Sunday papers mention of a new book, just from the press, entitled "Christianity and Mythology." The conclusion of the author in his review of Christianity, recalled the above headline. Quoting him accurately:

"The Christian cult is literally the work of many generations; and though it may be arguable that certain men, as Paul, were specially active in promoting the mere external acceptance of it, it is here maintained there is no ground for ascribing any of its special doctrines, any section of its Gospels, to any man whose name has been preserved. Alike the worst and the best are the work of men who elude our search; and both alike are clearly within the power of many nameless men of the ancient civilizations."

time we each and all asked ourselves how much we know about the next life? It is a matter of indifference—now—as to how much we believe, although we know all that on mere questions of belief the world has drenched in gore. Fanaticism and bigotry are beliefs, which have broken out in horrible ulcers, mal-pox. And the man who calls himself liberal, boasts his common sense, often has the disease in its dangerous form. So the explorer is now proposing a little missionary tour round home, and discover, can, how much knowledge of our own future has been stored away in the last fifty years, or since spirits began to act as teachers in our primary schools.

Human Immortality and Spirit Return, that were once so, have now become accepted facts. They have been proved under the severe and prolonged conditions of scientific investigations. So they have ceased to be beliefs. Now call them knowledge, and we have a right to say that man lives after death, because we KNOW that sometimes come back, and offer reasonable proof of identity. So much we claim as proved, and respectfully prefer the poor fellow with a doubt in his head to sur-treatment by the learned scientists of the Society for Official Research.

We have gained two truths, of which one proves the other. But, unfortunately, this leaves our original question unanswered. So we again put it as plainly as we can. Do we KNOW about the next life? Our answer must be the result of most careful enquiry and self-examination. The student reader may have thought it an un-lucky task to play the critic, as in our last article, but he cannot evade the present question. He must answer it, or he proclaims, or at least acknowledge his ignorance.

We have seen that Consciousness (Ego) under certain conditions exercises a faculty of subconsciousness—which is without any exercise of reason. This subconsciousness—one another personality of Ego—is of great value when alone. But, as asserted and proved, it is woefully subject to suggestion. Our metaphysical friends, as soon as they learned this weakness of subconsciousness, proceeded to its practical use. The poor fellow has charge of his entire "inwardness." He is growling, for instance, at the misconduct of Homo's liver and lungs. Mrs. Eddy

babys. To the old Egyptian-Subconsciousness was a daily visitor through vestal virgin. We find Osiris and Isis responding to religious aspiration, and teaching an Egyptian future for the virtuous believer.

Subconsciousness was just as active in Greece and Rome, where Jupiter and his family were oracularly deified, and proclaimed as making heaven or raising hell for the departed, according as they had deserved it from a Greek or Roman standpoint. When Christianity crept quietly into the world at Bethlehem in Judea, we perceive Subconsciousness once again speaking through a child sensitive. Of course, this time, Subconsciousness was suggested into the gaberdine of a Jew, with just a little modification of his old beliefs, and a new Jerusalem in the next life.

Mohammed, who was a subconscious sensitive, did the same for the Arabs, and pictured for them a hereafter after the Arab heart. We might take every religion that has blessed or cursed humanity, and every sect into which they may have split, and in all alike the student discovers a more or less appropriate hereafter, with details that suit the believer.

It must be so, it had to be so, for, as we now know for the first time in human history, Subconsciousness always responds to suggestion. If for a moment we choose to dream of a congress of archangels debating how to bless the world, they would have to take into account that their thought, flashed from heaven and freighted with blessing, would in every case reach the mortal only through the subconsciousness of some man or woman, and be colored to suit the race and age, especially in its views of a hereafter. It has happened that in these later days, and especially since the birth of Modern Spiritualism, we find hundreds of sensitives, each the mouthpiece for returning spirits, many of which spirits have been themselves students of this law. These spirits break through into earth life, and, as in every era, often present phenomena as proof of their own presence. They grasp much of social life when they return, and often have blessed mortals with harmonizing touch and the counsel of wisdom. But they find themselves subject to suggestion at every corner. They are suggested inward into mortal life wherein they soon find themselves at home. But they are also suggested

maiden's blush, and the hue of manly health as impossible unless they have dusk in their atmosphere, we have the fact that spirit form is absolutely unknown to us. And if it be different from ours, the student will remember it could not even be suggested by Subconsciousness to mortal mind. If the atmosphere be different to ours then every organ would be modified, and many needless, so that shape itself would change beyond our possibility of recognition. And if the growing spirit be privileged to know without the slow process of reason there would be little demand for the brain of which the mortal is so proud. That such a change would be gradual is a matter of supposition and not of knowledge.

Then again we know nothing of spirit garb. We have M. A. Oxon coming back with a heavy ulster and cape, that we cannot conceive as made by spirit tailor, or worn for spirit comfort. Yet that proof is not presented as his proof of identity to myriads of his friends, myself among them, who never saw him wearing anything of the kind. We presume he wears clothes over there, but we don't know it. Mayhap he may be living amid social conditions where fig leaves would satisfy modesty, and be accepted as such by celestial police. We simply don't know. Myriads of spirit materializations and etherizations have been witnessed and studied by explorers, but they have been, alas! built up every time by Subconsciousness in a state of suggestion.

We have a most interesting illustration of this law in an article recently published by Lillian Whiting. She is answering the query of a clergyman who writes: "In your interviews with your friend, Miss Kate Field, do you get light on such things as, first, her occupation; second, her body—has she one? what kind? third, method of locomotion; fourth, food, rest, sleep?"

I pass by much of the answer as really only a statement of Miss Whiting's beliefs, and based upon analogies, which she offers from mortal life or scientific discovery. Her illustrations of real interest to us happen to be taken from her experiences with Mrs. Piper, with whose mediumship we have had so much to do in this series of "Ego" articles. She asks her friend, who was controlling Mrs. Piper, and therefore, as we have seen, necessarily in fogland, and subject to suggestion, to tell her just what she

naturally looks for the wanted form. Even in such a case the spirit form can only be a "suggestion" and not a real appearance of the spirit's own form, since it must be condensed to vibrations pertaining to the point of contact where Subconsciousness may, for a brief moment, blend mortal and spirit.

Her tales and pictures of her spirit life have been very brief, and always stand to the writer as "suggested" descriptions of idealized mortal experiences. She brings with her an exquisite fragrance, which is itself recognized as "suggested," because there is nothing in the mortal home from which it could be etherialized. So the writer believes in a spirit form that is apparently both human and divine; with love sparking from eye to eye, and flashed from heart to heart. But still belief is not knowledge.

Yet further; the writer's faith in this divinity of love is founded on the knowledge that harmony is itself love, just as disharmony is hate. Disharmony drives apart, not merely form but its atoms. Only the form harmonious to itself and its surroundings can last. The mortal may perchance, by natural law, claim his new form when he bursts the shell of mortality, but, necessarily, he cannot use that law for any certain and assured growth unless love be its dominant and ruling thought. So I believe in my own loved ones as wearing a human form, in which love predominates.

I mark in the life of to-day, manhood developing its intelligence step by step, and thereby gaining greater power over its surroundings. I believe evolutionary growth to be an eternal law, and look for grander and grander manhood, because intelligence must advance when harmony rules. If there be spheres where inharmony predominates, such forms must, under natural law, sooner or later disintegrate. But such is only my belief, and not my knowledge. I can believe in eternal progress; and sometimes I delight myself in suggestions of the details of a possible future. But I hold those suggestions as only idealized pictures of mortal experience.

So far as mortal sense may tell the tale, I know I have many a suggested flash of spirit form and of spirit thought. In such cases love's lightning has flashed from the clouds that darken the fogland where intercourse is

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I with every person in the U. S. suffering

Human Immortality and Spirit Return, that were once beliefs, have now become accepted facts. They have been proved under the severe and prolonged conditions of scientific investigations. So they have ceased to be beliefs. We now call them knowledge, and we have a right to say we know that man lives after death, because we KNOW he can sometimes come back, and offer reasonable proof of his identity. So much we claim as proved, and respectfully refer the poor fellow with a doubt in his head to surgical treatment by the learned scientists of the Society for Psychical Research.

We have seen that Consciousness (Ego) under certain conditions exercises a faculty of subconsciousness—which knows without any exercise of reason. This subconsciousness—another personality of Ego—is of great value when left alone. But, as asserted and proved, it is woefully subject to suggestion. Our metaphysical friends, as soon as they learned this weakness of subconsciousness, proceeded to put it to practical use. The poor fellow has charge of our entire "inwardness." He is growling, for instance, at the misconduct of Homo's liver and lungs. Mrs. Eddy immediately suggests that there is not, and never has been any liver and lungs. The statement is a sort of Ananias fact, but Subconsciousness can be suggested into any non-sensical belief, and presently allows Homo to count himself as quite well. Helen Williams, who advertises Mental Science, pulls another wire. She says to Subconsciousness, "Of course you have got a sick liver, and also very second-class lungs: But they will become quite well, and always have been. There is nothing the matter with them save in your imagination. So there now." She cannot say this directly to Homo himself, for he would indignantly deny it. But she suggests it to Subconsciousness, and his reply to her suggestion is, "I now perceive that my liver and lungs are as good as new," and proceeds to believe it.

Helen Wilmans applies her suggestive faculty to quite another end. Of course her healing by suggestion is exactly the same process as practiced by every other Suggester who has ever lived. But she says to the patient, "Subconsciousness, "There now. Your mortal body is all right. I suggest you keep it so by never allowing yourself to think of death or any hereafter. Just suggest yourself into living here for ever, if you can; and, if not, then for a thousand years or so." Her good sister goes on to suggest not only health but pocket money to Subconsciousness, with an automobile body that can build temples by the thousand to the glory of Mental Science, and Helen Wilmans -

In this article we are specially interested in such experiences, both of weal and woe, for it is only through such consciousness that we could hope for any knowledge of another life. He should be our reporter, to tell us just what he has seen and experienced. But, O for the woe of it, just as soon as he reaches the point of contact with earth life, we paralyze him with our suggestion, and he forthwith gives us the religious story of our own childhood in a celestial Mother Goose, exactly adapted to our

Subconsciousness was just as active in Greece and Rome, where Jupiter and his family were oracularly deified, and proclaimed as making heaven or raising hell for the departed, according as they had deserved it from a Greek or Roman standpoint. When Christianity crept quietly into the world at Bethlehem in Judea, we perceive Subconsciousness once again speaking through a child sensitive. Of course, this time, Subconsciousness was suggested into the gaberdine of a Jew, with just a little modification of his old beliefs, and a new Jerusalem in the next life.

It must be so, it had to be so, for, as we now know for the first time in human history, Subconsciousness always responds to suggestion. If for a moment we choose to dream of a congress of archangels debating how to bless the world, they would have to take into account that their thought, flashed from heaven and freighted with blessing, would in every case reach the mortal only through the subconsciousness of some man or woman, and be colored to suit the race and age, especially in its views of a hereafter. It has happened² that in these latter days, and especially since the birth of Modern Spiritualism, we find

So we now come back again to our question, and once again hear the spirit of the age demanding that we put on record just what we KNOW about another life, but carefully separating it from all that we believe.

We know that our friends come back, and of course know that they exist somewhere under very different conditions from ours. But, after the experience of thirty years the writer can only approach this subject from the standpoint of probabilities, and offering to Subconsciousness as little of suggestion as mortal weakness will permit.

We have seen in our explorations that we know absolutely nothing of the spirit world itself, unless it have just in it

We now turn to an examination as to what we know of the spirit form itself. During our explorations we have discovered that the human spirit form has been even more suggested to our imagination than the homes and surroundings of spirit life. In the first place the returning spirit when seeking identification must himself suggest his old earth form to the mortal anxious to greet him or recognition would be impossible. Leaving out the

Then again we know nothing of spirit garb. We have M. A. Oxon coming back with a heavy ulster and cape, that we cannot conceive as made by spirit tailor, or worn for spirit comfort. Yet that proof is not presented as his proof of identity to myriads of his friends, myself among them, who never saw him wearing anything of the kind. We presume he wears clothes over there, but we don't know it. Mayhap he may be living amid social conditions where fig leaves would satisfy modesty, and be accepted as such by celestial police. We simply don't know. Myriads of spirit materializations and etherizations have been witnessed and studied by explorers, but they have been, alas! built up every time by Subconsciousness in a state of suggestion.

I pass by much of the answer as really only a statement of Miss Whiting's beliefs, and based upon analogies, which she offers from mortal life or scientific discovery. Her illustrations of real interest to us happen to be taken from her experiences with Mrs. Piper, with whose mediumship we have had so much to do in this series of "Ego" articles. She asks her friend, who was controlling Mrs. Piper, and therefore, as we have seen, necessarily in fog-land, and subject to suggestion, to tell her just what she had been doing since they parted the day before. The spirit replies, "I was rather tired, after talking to you so long, and I walked into the garden awhile to refresh myself, and then we all went to the temple, and heard a great lecture by a very brilliant man, on Light. He discussed its composition, and its relation to color. . . . Then we came home, and I sat down, talking to my father and mother, and then I said, 'I must look into earth life and see what Lillian is about.' And did you see me? I asked, 'Yes, you were sitting by the window, with your lap full of my letters.'" Spirit Kate goes on to describe her visit that morning to a musical convention, to hear Adelaide Phillips, the great singer.

Spirit Kate gets tired, sits down and rests, goes into the garden to refresh herself. She attends a scientific lecture, as she and her friend would have done on earth. It happens to be on color, but there is not a word of its relation to "dust." Miss Whiting has never taken that intellectual consideration, so neither does her spirit visitor. How natural there should next be a morning concert, with a well-known singer of earth life as the attraction. Whether that spirit singer has a spirit larynx, and how it works in an atmosphere without dust is not mentioned. Perhaps it is an organ that is not needed in spirit life. But the entire scene is absolutely born of mortal suggestion, producing merely a rehash of mortal life as a spirit's experience.

Yet further, in the light of the experiences of Immortal

Now what shall we do with the question Ego asks of Homo? If we cannot know, mortal manhood will insist on believing something of its own future. The writer has often seen the etherialized form of a beautiful maiden said to be the spirit of a daughter, who passed away as an interesting child. She always comes in the form of fully developed womanhood, and at some unexpected hour in the privacy of his own room. A thought flash proclaims her identity, and sometimes a brief message. But it will not do to build a whole world of human forms from such an appearance. She came at first, as a spirit suggestion most unexpected by the writer, and necessarily without identification. That the same form appears again and again would imply continuous "suggestion" of the same form by either the spirit or her mortal father, who now

Her tales and pictures of her spirit life have been very brief, and always stand to the writer as "suggested" descriptions of idealized mortal experiences. She brings with her an exquisite fragrance, which is itself recognized as "suggested," because there is nothing in the mortal home from which it could be etherialized. So the writer believes in a spirit form that is apparently both human and divine; with love sparkling from eye to eye, and flashed from heart to heart. But still belief is not knowledge.

I mark in the life of to-day, manhood developing its intelligence step by step, and thereby gaining greater power over its surroundings. I believe evolutionary growth to be an eternal law, and look for grander and grander manhood, because intelligence must advance when harmony rules. If there be spheres where inharmony predominates, such forms must, under natural law, sooner or later disintegrate. But such is only my belief, and not my knowledge. I can believe in eternal progress; and sometimes I delight myself in suggestions of the details of a possible future. But I hold those suggestions as only idealized pictures of mortal experience.

The student reader will now perceive that hope of further knowledge of detailed spirit life must depend upon how far a subconsciousness can be developed that shall manifest in a state of unsuggestedness, by its own divine right. It may even be that such knowledge must always remain individual, and not to be imparted as knowledge to one's fellow mortal. Yet the writer feels that therein, alone, is a pathway from the scientifically attested fact of spirit return to the detailed realities of the hereafter. This development of our own exterior possibilities will become grander and more reliable only as we can relieve them of distorting suggestions in the realm of subconsciousness. Therein we must learn to know without the use of reason, for the mortal brain is useless save as between mortal man and his surroundings.

The explorer looks forward with joyous anticipation to a reunion in love with those gone before; to a developed manhood with grander powers, and amid surroundings molded by the divine will of God Junior as the child of the Infinite All in All. Such is his belief, founded on the fragments of knowledge he has been able to slowly accumulate from his experiences on earth.

The writer has positively no use for those ancient suggestions as to his possible future. He has far more sympathy with the ideal suggestions of the so-called Mental Science, which would fain shape earth life into homes of health and prosperity. But tempting as that outlook may be to some, the student finds therein no place for bewitching realities of spirit return; or for their "suggestions" of eternal love in an eternal future, amid surroundings that shall ever represent the utmost powers and possibilities of a developed manhood. So he would fain blend the present with the future. He would compel earth life to yield its utmost for humanity. But all the same, he would use it as a stepping stone to a more glorious future, as pictured above, and suggested by the acknowledged facts of spirit return.

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Great Influence for Good of Chicago's First Social Settlement.

Chicago, with its cosmopolitan population, offers a fruitful field for the men and women who feel it their duty to practice as well as preach the brotherhood of mankind. There are now twelve social and college settlements in this city. London, with three times the population, has twenty.

AIMS OF THE SETTLEMENTS.

Hull House is the pioneer social settlement of this city. It was founded in September, 1889, by Jane Addams and Ellen G. Starr. Its charter declares its object, "To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago." The cause of the settlement has been marked by steady, unrelenting efforts to better the sanitary conditions of the Nineteenth ward. Miss Addams seems to have recognized the fact that cleanliness must make way for higher educational and spiritual life.

FEATURES OF HULL HOUSE.

Hull House was built in 1886 by Charles J. Hull. It was a two-story brick structure. With the rapid growth of the city the people who had built homes in this neighborhood moved into less crowded territory. The old houses began to be filled up with immigrants. Families of ten or more persons were often crowded into quarters scarcely affording room enough for two or three.

South and east of Hull House Poles and Russian Jews have established themselves. To the north are Italians and Greeks. A small colony of Bohemians is between the two. Many of the latter own their own houses. Natives of China, Greece, Italy, Holland, Hungary, Ireland, Lithuania, Russia, Spain, Switzerland, Sweden, Norway, Poland, Belgium, Bohemia, Denmark, France, Germany, Poland, Portugal, Russia, Mexico and Canada live in the Nineteenth ward, and they have by no means exclusive possession, as many Americans still remain to perform the duties of faithful citizens.

When the founders of the settlement took up their abode in Hull House in 1889 they were able to engage but part of it. They began their work by making friends with the children and thus becoming acquainted with the mothers.

The settlement grew gradually, adding one by one classes, clubs and schools. The settlement came to occupy the whole building and then to erect other buildings. The addition has been enlarged by the addition of a third story. Five new buildings have been erected. There is a three-story house used for receptions and club meetings, the children's house, the coffee house, the home of the Jane Club and an extension of the coffee house.

COURSES OF INSTRUCTION.
There are over fifty classes, clubs, schools, unions and other organizations that have headquarters at Hull House. Some idea of the multiplex nature of the work may be had from a glance at the midwinter bulletin for 1900. There is a free lecture course on the history of the world, including a study of the pre-historic ages and the development of civilization; there are dances and plays by the Drexel and Irving Clubs; concerts by the Woman's Club and receptions by the Men's Club. Classes are established in art, Greek sculpture,

Browning, French, German, Italian, Spanish, economics, hygiene, mathematics, drawing, painting, clay modeling, embroidery, millinery, dress-making, cooking, textiles and gymnastics. The list of clubs comprises organizations for all ages of both sexes. There are kindergartens for the little ones, literary and pleasure clubs for the young people and suitable societies for older people.

When it is considered how complex from every point of view the work of the social resident is, and when the manifold duties of such an institution as Hull House are contemplated, the smooth and quiet order with which all its workings are accomplished is a marvel to the visitor. Here are organizations containing over 3,000 people of all nationalities and types. They meet in the same place; use the same furnishings and feel the influence of the same guiding spirit. There are no classes, no petty wars. Permeating the whole fabric is the secret of the success of Hull House—perfect confidence in the honesty of purpose which actually actuates the management.

CONDITION OF THE NEIGHBORHOOD.
It has been somewhat the fashion to picture Hull House as an oasis of virtue in a desert of crime. The citizens of the district have often been placed before the public as ignorant and vicious. This is not only true, but untrue. While the district cannot boast the advantages of schools and churches that prevail in the wealthier portions of the city, it is utterly unjust to class its residents with the criminal classes. There are among them thousands of men and women who are striving against obstacles which only bend to wills of iron to acquire a first-class education. The mass of the people are unskilled laborers and often forced to live on small earnings owing to the uncertainty of employment, but in proportion to their

number they are not more addicted to crime and misdemeanors than most other districts of Chicago.

One of the latest accessions to Hull House is the Labor Museum. The idea of this institution is to show the development of different branches of manufacturing. The early appliances for working in metals, wood, grain and textile fabrics and the first printing and binding machines will be gathered together as far as possible and the progress of the industry followed down to the present time.

LOOMS AND SPINNING WHEELS.

The textile department has already been opened. It is a picturesque scene—the old looms and spinning wheels and displays of the raw material being arranged about the room. On Saturday nights the women of the neighborhood who are proficient in the use of spindles and other early methods of industry come and spin before a crowd of the curious. Lectures are given and thus practically illustrated.

Miss Jane Addams is the central figure at Hull House. A quiet and unassuming executive, she has won without effort the confidence not only of the women of Chicago, but of the whole city, but that of the people of the whole city. And the word of what she is doing has spread over the world until in all the civilized world her name and that of Hull House are indissolubly linked with social progress. The Jane Addams home for young women, an operative home for young women. Working girls here sustain for themselves a good home at moderate rates. There is always a waiting list of applicants for accommodations.

When asked for her ideas as to the future of Hull House, Miss Addams said: "I have no idea, but I am sure, but we certainly shall go on working, and there is always much to do. A study of what we have done will reveal

the lines which we hope to follow in the future. In the spring we hope to build a new addition to the south end of the block, the lease of which for fifty years has just been given to the association."

Beautiful Books for the Holidays.
 "The Kingship of Self-Control. Individual Problems and Possibilities." By William George Jordan. Sometimes Editor of the Saturday Evening Post. Contents: The Kingship of Self-Control; The Crimes of the Tongue; The Red Tape of Duty; The Supreme Charity of the World; Worry, the Great American Disease; The Greatness of Simplicity; Living Life Over Again; Syndicating Our Sorrows; The Revelations of Reserve Power. Beautifully bound in decorated boards. Price 30 cents. For sale at this office.

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"Buddhism and Its Christian Critics." By Dr. Paul Carius. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.35. For sale at this office.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Those who 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 to anonymous letters. Full name and address must be given, or the letter 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 whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Humanitarian: Q. In what way should the sum of fifty thousand dollars or more be invested to do the greatest good to humanity?

A. In a recent number of *The Progressive Thinker* a similar question was answered carefully and in detail. It was how a large sum of money could be best expended to diffuse a knowledge of Spiritualism. The greatest and most urgent humanitarian work is to dissipate the errors of the past, and educate the people into correct views of nature and the relations of man. Spiritualism with its distinctly new views of the conduct of life here and hereafter, its entirely new system of psychic science, by the propagation of its fundamental principles is the most potent agency for the uplifting of humanity. Hence the two questions, How do the greatest good to humanity—how extend Spiritualism, are along the same line, and the answer is common to both.

There are schools and universities beyond the demand already, and their course of studies aside from the new psychic sciences, would not differ from that of a Humanitarian, Liberal or Spiritual College. The curriculum cannot widely differ, for the field of knowledge is common to all. Secular schools should be discontinued as narrow and tending to one-sidedness and bigotry. The great charities should be entirely in the hands of the state. All secular asylums and hospitals are first for the good of the sect which founds them, last for humanity. Such charities are only palliative, a slight apology for injustice which makes them necessary.

If it be knowledge the world most needs, if the want of it is the cause of misery, bodily ill and spiritual crimes; if the teaching of false ideas is more damaging than ignorance; as a false light is more ruinous than darkness, then, the diffusion of knowledge is the most vital. As the plant to mature in perfection demands light, so human beings, to become physically strong, and spiritually developed, must have knowledge. By knowledge is not meant the rubbish of the past, the dogmas of religion, the opinions of men, taken for truth and crammed into the minds of pupils by teachers into whose minds they have been crammed in the same way. Knowledge is the truth and the way.

As the press is the greatest of all educators, it has been employed by all the sects to propagate their peculiar doctrines. Each denomination has large endowments for the publication and diffusion of its literature. Once started, the business sustains itself, and goes on extending and increasing in usefulness. For these reasons there could be no better use of the sum of money than the foundation of such a publishing house, with an endowment which would enable the publications to be furnished at cost.

Spiritualists may be admonished not to wait the time when they have large sums to invest. Few who might not do a little for the cause. If you have a dollar, you can do a good deed, and do not use it, what assurance is there that you would use a large sum if it were yours?

A dollar! What can we do with a dollar in the diffusion of knowledge? You have friends who would read spiritual literature if they had it. Perhaps they are unable to pay for it, or are not sufficiently interested, but if they began reading they would continue. One dollar will send *The Progressive Thinker* to one of these a year, or to four for three months; with a slight addition the premium books also. Who can measure the strength which might thus come to some struggling soul, breaking from the fetters of religious dogmatism? Who appreciates the joy of suffering hearts, broken by the loss of dearest ones, at the knowledge of continuous spirit life thus given them? We have not the great things, but the small are in our hands. We have not the oak, but we have the acorn, which planted, will grow with the years into strength.

Had we the strong timber of the oak now we might build according to our desires, but not having it, we should not pass by the lesser opportunities.

Enquirer: Q. Why are Swedenborgians who believe in spirit communion through Swedenborg, so bitter against Spiritualism?

A. It is surprising that Swedenborgians should denounce Spiritualism, which touches their belief in so many points, and probably their opposition comes from this very resemblance. They want Swedenborg to stand alone as the only medium, and spiritual truth to filter through him and no one else. It is the same motive which actuates the clergy of all denominations. They alone want to be the exclusive teachers of spiritual things, and exclude all others to learn they must go to Jesus, or to Swedenborg! They have gone to these sources when bereft of dear friends and have not found the promised consolation. Hence in the hour of affliction the thoughts of mourners turn to Spiritualism, and it is a balm to the wounded heart.

A calm philosophical frame of mind is desirable, and to be folded under the protecting wings of religion a comfort to the weary, world-lost soul; but more is sometimes asked. We are creatures of affection. We love, and love is, according to Swedenborg, one of the prime factors of heaven and earth. We love, and death does not extin-

guish our regard. The white-robed angel of highest heaven cannot escape the chains of love for those left on earth. Like the cord which the legend says ties the stork to its old nest, and draws it back from remotest climes, love holds the spirit and draws it from the most enchanting scenes to the family hearth.

It is a joy that they who part at the grave, when they return to their homes, instead of sitting down by the grey ashes to extinguish the last expiring flame with bitter tears, may feel no vacant place, no less warmth or light, but a presence of an angel, unseen, but felt as a sacred influence, leading all thoughts and the eye to higher life. If there is ever a time when a strong staff of support is needed, a balm of consolation, it is at the grave of those dear to us. It is not surprising that Spiritualism is sought at that dread hour. Indeed and church-member then seek its aid. They find belief or unbelief alike worthless to sustain them. They find Spiritualism answers every demand; drives their burning tears; allays their unutterable regrets; appeases the sense of injustice at their loss, and makes their lives worth the living, filling it with brightness and joy, as the vestibule to the immeasurable reality of the Beyond.

STURGIS, MICH.

In Memory of Hon. Giles B. Stebbins.

Memorial services in honor of Hon. Giles B. Stebbins were held in the Free Church of Sturgis, Mich., on Sunday, November 25. The writer having been detained at his home by sickness, cannot give particulars, but from the high regard in which Mr. Stebbins was held by the citizens generally of Sturgis, he is confident that the occasion must have been a very interesting one. Mr. Stebbins was a resident of Detroit, and his frequent visits to this city, where he came to lecture in the Spiritual, or Free Church, familiarized our people with his physical outline, deportment, and so forth, that the news of his decease was quite a shock. Although aware of his advanced age of 83 years, our citizens, and his numerous friends and admirers, had not looked for his departure so soon, but knowing the uprightness of his character and the useful, active and sincere life which we believe he lived, we feel assured that the change was a happy one for him.

Mr. G. B. Stebbins is associated in our minds with all the old and active members of the Free Church of Sturgis; he was one of those public men who dedicated the Spiritual Church forty-four years ago, of whom there is now but one left, James M. Peebles.

I am not aware how many of the prominent women remain still on that firm, who also assisted on that memorable occasion. I only know of one, Mrs. Richmond, of Chicago. She was, I presume, quite a young girl then, but even in that early day she was regarded as a remarkable inspirational public speaker. Mrs. Richmond is one of the very few who retained her membership through all the vicissitudes of life and experience, reaching forward from the dawn, almost, of Spiritualism's day to the present time.

Amongst those who occupied the platform of the Free Church in those early days, when Mr. Stebbins first preached the gospel of spirit communion, were some whose honored names have become historical, viz., Andrew Jackson Davis, the seer and mediumistic author of *Nature's Divine Revelations*; that wonder of the 19th century, and Fred L. H. Willis, whose experiences long ago in the Eastern Unitarian College were so remarkable and which ought to be even more widely read than they have been. I remember him when he gave the "old heads" at the Free Church forty years ago.

There was also Miss Susie Johnson, Miss Nettie Pease, and her sister (who used to play and sing at her sister's lectures). These, and many more of the old familiar faces, occupy a prominent place in the memories of Sturgisians associated with that of our ancient friend, Mr. Stebbins.

What shall shed no tears for him, no "sables" or outward "trappings of woe" shall be donned by us; he has gone up higher. Therefore his friends can afford to smile and look forward to that happy time when they shall follow where he has led. Who can conceive of a happier meeting than that of Mr. Stebbins with those old-time friends whose hands he used so familiarly to clasp? Those that are gone, go Jonathan Wait, Harrison Kelly, Abram Smith, Ben Buck, Baumgardner and many others whose familiar outlines are no longer seen in the Spiritual Church of Sturgis, Michigan.

Sturgis, Mich. THOS. HARDING.

Our Galveston Friends.

Kind Editor and Friends:—An occasional response to your appeal for the Spiritualist Society of Galveston reaches me.

Previously acknowledged.....\$48.95

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\$67.95

If this were to represent the Spiritualists of the United States it would certainly seem very small. We know that many individual Spiritualists and societies contributed in a general way; but there is the point to note. I do not believe in sect or clan, rather in a broad humanitarianism; but in the present state of affairs, generally, thorough organization is necessary, and to make ourselves the potent factor in human progress which we may be, we must make our organization strong and representative. Our friends here have probably received assistance from equal others, in a general way, but comparatively a mite as Spiritualists.

Churches, secret orders, unions and societies of every description, had assistance from their respective brotherhoods abroad in addition to what they received generally. For each dollar sent, and especially thankful for kind letters and thoughts, we trust the lesson of cooperation among ourselves as a representative organization of scientific and religious growth, will be heeded, and should similar calls come let our mite go direct to our brother and sister Spiritualists, as nearly everyone else receives something direct from their lodge or church.

With many thanks to our Editor of *The Progressive Thinker* and friends, I am, always, JOHN W. RING.

Galveston, Texas.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism, the spirit and meaning of its principles. Spiritualists and Christians can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education," by A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price \$1.

AN ETERNAL ENTITY.

The Nature and Meaning of the Soul.

The splendid articles usually appearing on page 5 of *The Progressive Thinker* are of great value to those who desire to make safe progress in the study of the higher life of man.

In the November 17th issue there is an article by "Sargis" on "The Nature and Meaning of Soul," to which I desire to call attention. His grasp of the question is unusually strong, and yet, having given years of study to this and collateral theories, it appears to me best to write this brief article on this generally misunderstood subject. The quotation from the Century Dictionary is the best that could be found in any popular dictionary for a two line definition. "A substantial entity believed to be that in each person which lives, feels, thinks and wills."

But this needs elucidation to show its full value and possibly its defect. That the soul is an "entity" there can be no doubt in these days of progressive thinkers and writers. This would imply that it is a self-existing center with certain attributes or aspects or faculties. In man it "lives, feels, thinks and wills." We see in these the key-words that comprehend all ranges of activity, and the soul in its potentialities must comprehend all grades of activity.

It is a "life" (an entity) and next it is feeling, emotion, desire, passion. In this its second aspect it is common to all animal life as well as man. It represents the lower, more nature of man—the physical being still lower and of the earthy earth.

In its next higher, or third aspect, it "thinks," reasons, judges, discriminates, and knows by the discernment of differences. This is what we may call the mental nature of the soul.

We now have the life, the feeling, and the thinking, and to crown these faculties we have the fourth aspect or faculty, the "will." This crowning faculty, this highest aspect that governs with certain direct and indirect control all action in man, that which brings man into moral responsibility. We must think of it as the spiritual or highest and most Godlike faculty of the soul. Is it not a matter of congratulation that our authors of great popular dictionaries show such a complete grasp of the nature of the soul, and must it not be owing indeed to the light thrown on this subject in this new era of studying into the nature of the Spiritualists, Theosophists and Psychic Research generally have made it possible to far outstrip the theologians who have for centuries assumed that it was their province to guide humanity in relation to the soul. Most of them are still asleep, but many are awakening to a logical study of the nature and region of soul activity.

But another important fact is found in the Century Dictionary definition: "It is a substantial entity," and this is stated without any modification. It needs none. It is a distinct advance on the old illusory idea of the would-be "soul pilots" that the soul was such an evanescent and unsubstantial object that it was not safe to think of it as a real thing. Hence their grasp of the subject slipped away from them, and they have been blindly preaching that they know not what in relation to the soul for at least fifteen centuries.

It was not so in the beginning. The teaching of the New Testament was from beginning to end in relation to the soul, but priestcraft perverted it to their own confused and corrupted uses. "Where can one go to pursue a logical study of the Nature of the Soul?" was a question which has been blindly preached by a man in charge of a prominent church. He did not know, and confessed that the church was not qualified to impart knowledge or help by logical method in the study of the soul.

The substantial nature of the soul is related logically to the fact that it is a center of activity; it "lives, feels, thinks, wills." There can be no action or movement or differentiated organization without substance. Substance is the basis of all organization, and although the primal cause perhaps, all activities, phenomena, manifestations, are within and through and by means of substance. Substance is the medium of all energies as far as human knowledge can go.

Again, to still further enforce this thought of the substantial form or nature of the soul, let us state the undeniable proposition that all Nature's forces in all planes of activity are vibratory in their processes or methods. This is the greatest generalization of modern science and so acknowledged by scientists that attempt the study of nature's finer forces.

At another time we shall offer an article on the Law of Vibrations and show how the soul's activities on all planes are related to this law and that the law is fully confirmed by the undisputed determinations of science. That the soul has varied ranges of activity in life, emotion, intellect and will is in itself proof of the real and substantial nature of the soul.

The soul is a continuing entity, although it changes its form in birth, death, and in passing from one plane of life to another. It is conscious on passing from normal life, conscious on the emotional or passionate plane of animal desires, to the plane of mental activity and life, or vice versa.

The physical or earthly body is but a temporary form of soul life, and the New Testament most emphatically teaches this although its importance in relation to both future and past existence is not generally understood. We looked in the church world, then, at the physical plane of substance there must be found finer grades of substance in which the finer vibrations can act that give us first emotion or animal desires and feeling, next intellect, the plane of all mental activity, and above this yet in still finer vibrations requiring still finer substance, many thousand times finer, than physical substance, will be found a plane or sphere or region of will and spiritual activity. This is the highest region thus far comprehensible by man.

As the substance is continuously refined and the vibrations are continuously increased in their rate or rapidity per second of time, so the activities of the soul grade upward from the physical through the planes of emotion, intellect and will. Science has found no limit to the refinement of matter, no fixed limit to the upward scale of the ladder of vibrations within these refined ethers. But one thing science has recently found, and that is that her fixed, rigid, ultimate atom, that she long held was the very basis of physical science and the boundary line of knowledge, is not ultimate, is not fixed, is not a boundary line of the knowable.

Her foundations of faith have "vanished in thin air," figuratively speaking, or in refined and super-physical ethers, more literally speaking. The foundations of religious creeds have not more completely slipped and been washed away, than those of the old physical sciences in the new epoch-making re-

searches into the soul or psychic life of man and of other organizations.

Biology, Psychology, Psychic Research, Hypnotism, Spiritual Philosophy, Theosophy—what anguish have not these Philistine forces brought upon the souls of those both in church and university who fondly hoped to rest forever in their old theories and creeds.

Dalton's Ultimate Atom is but a disintegrating pebble on the path of the onward march of truth in her search for the regions of soul activities. Listen to the Popular Science Monthly for November, page 1087: "The atoms are made up of smaller bodies whose nature can be known." The work of Prof. J. J. Thompson and others on the electrical condition of gases has resulted in the hypothesis that the ions or bodies carrying the electric charges are not greater than one-thousandth the mass of the hydrogen atom."

And more I might quote in this line, but space for this brief article forbids.

We can safely conclude, though further and more elaborate treatment should be given, that the soul stands for the embodied forms of the spiritual ray or divine Ego in all grades of substance which are, above or finer than the physical body and substance. When the soul organizes and animates the human body, we can say "man because of his soul," and the soul is embodied in physical form and therefore visible to the physical organs of sight.

Man does not have a soul as a thing to possess. Man is a soul and has a body which he holds as a physical possession and dwelling place. He, the man, the soul, still retain his more subtle and refined bodies (although invisible to ordinary eyesight) through or in which finer bodies play the finer vibrations of desire and the still finer vibrations of mental activity. If he have developed a mental body from the mind substance in which thought and intellectual activities vibrate, he will retain consciousness and know himself and others even when the intermediate body for animal desires shall have dissolved like the physical body, for all forms are transient and the physical form is most transient of all.

Substance is the basis of all organization, and consciousness is gathered or expanded by developing the power of response to or cognizance of vibrations in the various planes of substance.

Time and space and form all have their relations and foundations in the lower planes of substance, their limitations upon the soul and its consciousness being greater in the dense coarse physical embodiment of conditions. But time and space limitations vanish as we ascend into the more refined and plastic regions of substance."

The soul is an "eternal entity," if we refer to the spiritual ray or inner self of the soul, but the term soul is generally used to include all forms of embodiment in super-physical or psychic regions. The super-physical and normally invisible forms or embodiments of the spiritual Ego constitute the soul of man.

We can conceive possibly of the spiritual ray forever retaining its connection and identity with the Primal Source of Being as pure spirit, that is, not manifested in vibrating substance. But when this "pure spirit" embodies itself in substance it becomes a soul and may descend through all grades of classified substance until it reaches the physical plane.

For concluding thought let us observe how far the soul, thus defined and related to the finer and interpenetrating planes of substance, is independent of the physical form and therefore beyond all doubt continues after death, so-called. Death, as well as birth, is but an incident on the way of the passage of the soul through the forms of life. And by its varied experiences it forever expanding its consciousness and knowledge and power through whatever cycles or spheres of existence its own strong desires and aspirations may carry it.

The pathways of the soul are the pathways of progress and it moves to higher and higher consciousness, to knowledge, and in power, overcoming all limitations and disorders of the lower worlds and reaching the state of pure harmony and pure being. This is the high goal to which the soul of man aspires.

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Hit and Miss.

She turned from the open grave! They called her cold, because she did not smile and her eyes were turned to shreds, and flung it among the crows and curiosity seekers. With weighted step and dull brain, she passed between the rows of white headstones, down the path, toward the cemetery gates. The pale May sunshine slanted across her set face, and checked the short grass beneath her feet. A solitary robin, tilted on an obscure willow bough, by the side of a carved angel, which had been flung toward the sky. That figure of a child, her own daughter, convulsive throes, for carved near the snowy feet, was the one word, "Mother."

Involuntarily she turned toward the spot she had left. The unconscious spade was doing the sexton's bidding, and with a throb of agony she realized she could once more suffer.

Dulled no longer, the overstrained nerves and the highly strung emotions left the place, and following a wooden path, soon entered a small cottage, set like a daisy in a field of green leaves.

Once inside the door, her hand still lingering on the latch, her gaze wandered forlornly around the tidy room, and rested at length on the cushioned arm-chair by a sunny window. She drew it out, and the young man, who had been the unseen hand behind the scenes, because it had lately held a form so dear, she passionately, stamped it to her bosom.

"Oh! mother, mother, mother," she sobbed. And in that one word lay the shadow of her destiny.

Here we leave her. Sad as death itself is that phrase, "a motherless girl," she shall yet have a life. Will come to her, in the form of a mother, place, smooth the blows of fate, and act as ruler to the frail bark now bereft of counsel and guidance? Or, more likely, will that unformed life be cruelly tossed on the troubled sea of venemous gossip, lashed to despair by injustice, and calumny, and at last as an only refuge, find peace beneath the seething breakers of a new and better world?

But there is rest and recompense. Far removed from evil minds, that pale, martyred life, shall again be claimed by that angelic mother, and the motherless girl shall be motherless no longer. —EVA AMES.

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THE FULL-GROWN GOD.

It Is Buried With Its Predecessors.

In *The Progressive Thinker* of November 10 Brother F. B. Ripley comes to the rescue of the N. S. A. and a somewhat indirect criticism of myself. But the gist of his article is to show us what the "Infinite Intelligence" of the N. S. A. really is. He has not only found that out, but has also discovered the name. It is a good Greek word. Has done much service in the lucubrations of the idealistic philosophers of this and the last century, but they, giants in thought, never dreamed that it designated the "full grown God." That was reserved for Bro. Ripley. Indeed, they were so lacking in logical acumen and precision as to use the terms "spirit," "matter," "nature" and "humanity" much in the same way as we do at present. But Bro. Ripley has ascertained that these terms designate "baby gods," and he has pointed out the simple process of addition, thusly: Matter plus spirit plus nature plus humanity, equals Noumenon, equals Being, equals God. This is an easy and cheap way of creating a God. And then, what an advantage to have such an imposing name as Noumenon, instead of the old Jewish Jehovah. We get away down to Greek.

But the human mind, of such a use of the word? So far as I can ascertain, he introduced the term, in its plural form (Noumena) into metaphysical terminology. Instead of using it as signifying "the thing-in-itself," distinguished from its accidents or phenomena, he employed it as a synonym of ideas. The understanding gave us the notion (Begriff), the Reason gave us the idea (Idee). Thus, according to Kant, Noumena, instead of being equal to Being, in its absolute sense, is only one of the many phenomena of Being.

Nor does the etymology of the word allow of such a use. The root is the Greek nous—mind, and "noumenon" is the thing perceived, that is by the mind. In other words it is mental perception as distinguished from physical perception. According to Kant, our sense-perceptions are formed by conditions by the understanding. This gives us science, or a knowledge of the physical world. But the Reason perceives, or evolves Ideas (Noumena) entirely independent of sense-perceptions. Kant thus placed himself in direct antagonism to Locke, who affirmed that all our ideas are the result of sensation and the subsequent process of reflection. That is, by combining primary ideas we can infer or deduce others. But the Kantian school and the Eclectic school of Cousin both affirm that the Reason spontaneously evolves, or perceives ideas which do not, and cannot come through the medium of sensation.

But without pursuing this phase of the subject further here, let us decently bury Bro. Ripley's "whole God." He says: "Of course, if we attribute to Being or Noumenon the same kind of Intelligence, emotion and volition we have, we would make a personality of him the same as we are personal." He adds: "But that is precisely what we do not do."

To this I reply, it is precisely what you do. Your creed proclaims: "We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence." Now spiritual phenomena are most certainly personal, and include the powers and outworkings of our mental being, and nothing but a personality can give them expression. In the above quotation, our good brother incautiously lets the cat out of the bag. His "Noumenon"—Being—God—is a "him." Now there is no "him" without a "he." He has left the "he" out, and hence he has not a whole God. His Noumenon is a masculine God like the Jewish-Christian Jehovah, and as the feminine half of Being is left, we have neither a "whole" nor "a full grown God."

The assumption that "We see a Noumenal Intelligence everywhere, different from our own, and so much above, that we cannot comprehend it" is a desperate, plunging attempt to escape the difficulties confronting him. It is the last resort of God-makers—"pure negation." "We can't comprehend it"—the "Infinite." The Infinite is a pure negation, whether affirmed of time, space or God. The finite is positive because comprehensible, that is, measurable. We derive our idea of space from extension or form, and our notion of time from succession. Space is static, time dynamic. Time is successive motions of things or persons, and space is the place where they move or exist. We reckon time by periods and space by "localities." Hence the Infinite is not the "sum" of the finites, for when you have added all the millions of ages you are no nearer the Infinite in time than is one single second. And one square inch of the earth's surface is just as near to infinity as space as the unmeasured reaches of the visible universe.

When you have spent billions of ages in a straight course in space, with the rapidity of light, you are no nearer the limits of space or time than at the moment of starting. Of the Infinite of space we can affirm neither center nor circumference, and of time neither beginning, middle nor end. And as intelligences are finite the sum of them will never give us "Infinite Intelligence" or a supreme God. The sum of the planetary systems would constitute infinite space. And as all Bro. Ripley's "baby gods" are finite, the addition makes the composite god no larger, it is still finite. It is not a whole God. It doesn't fill the demand for an Infinite Intelligence. It has "died a born-again," and we will quietly bury it in the vast cemetery of Dead Gods. And may no ghost thereof ever arise to trouble the brain of its creator.

In concluding this article, I wish to present to the reader's attention the many shifts and sophistries by which intelligent men have sought to confirm their childish notions of a Deity—a creative personality. It will be unnecessary to go back farther than the time and philosophy of Locke. Prior to the Protestant Reformation the authority of the Catholic Church settled all questions, and doubt was eliminated by the conversion or execution of the doubter. Protestantism opened the door of doubt in some directions, but the Bible was supreme authority, and that proclaimed the Jewish Jehovah as God. But the right reason opened the way for both as to the origin and authority of the book, and the existence of its God. This necessitated argument and proof of Deific existence upon some other basis than the say-so of the Testaments, or the authority of the church. Starting on the sensational philosophy of Locke, Paley and others elaborated what is termed the argument of design.

The argument was this, as a watch demonstrates an intelligent maker, so the fact that it keeps time, so the universe, in its adaptation to certain ends, demonstrates a purveyor or designing Intelligence as its creator.

The answer is this: First there is no proof whatever that the world was ever created, or that the energies operating in its workings are not eternal. Nor is there the slightest analogy between the mechanical construction of a watch and

the assumed creation of all substance from nothing. Or, even the growth of either animal or vegetable entities. Again, a finite or limited being would be equal to the formation or arranging the world, therefore there was no proof of the being or work of an Infinite Deity. A Demiurge was equal to this work.

But Kant, in evolving the idealistic philosophy, grappled with the old arguments for a God and showed that they were all what he termed "paralogisms of reason." That is, they were false reasonings. They neither proved nor disproved the existence of a God. The God believers were elated that Kant had shown that the God belief could not be disproved—by nature. But Kant attempted another method of proof. After demonstrating that nature, and man as an intellectual entity, furnished no logical proof of a God, he thought he found ample evidence in the "moral nature" of man.

But the thinkers who followed Kant saw that his argument was just as defective as that of his predecessors. Consequently some new theory must be advanced, or of an idealistic inference of the sensational philosophy of Locke, the pantheistic teachings of Spinoza, re-enforced by the German Idealism, would control the human mind. After volumes had been written upon time and space, and the idea of the Infinite as derived therefrom, the final inference was reached that the idea of God was a direct perception of the higher reason. In the human consciousness, this perception, Kant termed it apperception, was as positive proof of the Divine personality, as our outward perception of material things is demonstrative of their actual existence. But this could not be done until they had completely reversed all principles of common sense by affirming that the idea of the Infinite was positive and that of the finite, negative.

But the finite is anything positive it is the finite. It is measurable, comprehensible; it is analyzable, that is, it can be divided; it is synthetic, that is, it can be combined. Hence, we say it is knowable. If these are not the elements of positiveness then there are none. But none of these pertain to the Infinite. Indeed, it is not possible to express the vague notion, only by the use of a negative prefix. We say "not limited," "not finite," "not measurable," "not negation," and yet for ages man has been attempting to prove a negative. Has been seeking to stretch his own finite personality into an Infinite one; in other words, attempting to convert the positive into a huge negation! And yet the shallow-minded believers in "baby gods" will denounce the profound thinkers as Herbert Spencer because he expresses their negativism by another and better term, "the Unknowable." What is the difference between unknowable and incomprehensible, which most clergymen use in their prayers? None; they are synonymous.

But the whole argument for the existence of a "whole God," as Paley, Chalmers and Kant down to Cousin, is but a repetition of a fallacious and dishonest inference. If there is any law of logic, or correct reasoning, which embodies absolute truth, it is this: Your conclusion or inference must not contain more than is embodied in your premises. They premise a finite, material world; they infer an Infinite Spirit, Deity. Or, they premise a finite person, and infer an Infinite God. The argument is a transparent non sequitur. These fallacies are supported by the groundless assumption that the world has been created.

And, notwithstanding this absolute failure of correct reasoning, we have a Spiritualist organization seeking to impose this huge delusion upon all Spiritualists, and from its national platform denouncing the selection of Paley as an atheist, and seeking to crawl down our throats the antiquated superstitions of false Christianity, and attempting to carry our movement back to the church under the false name of "Christian Spiritualism." J. S. LOVELAND.

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A Prayer of Thanks.

O Thou Infinite Life, from out the bosom of which all things have come and in which all things live, move and have their being; we would not in our ignorance presume to say what Thou art like, to give Thee shape or endow Thee with personality and locate Thee upon a throne like some petty earthly potentate, but we know Thou art the one supreme and universal energy that doeth all things and is all things; we recognize in Thee that sentient life that vibrates in every atom, that great, every animate form in the vast universe of ours. Thou art the lightning's stroke that rends the giant oak, as well as the lamp that lights the student in his search for truth; Thou art in the cyclone that uproots the monarch of the forest and levels the habitations of men, as well as the balmy zephyr that waits the perfume of the rose. And Thou art the power that causes the earthquake shock, volcanic eruption and great tidal waves which scar and sear this planet of ours; Thou art in them as well as in the growth of the flora that clothes her bosom with beauty, and Thou art in the blow by which man slays his brother man, as well as the embrace when lovers meet or the kiss in which a mother greets her first-born, and the clash and carnage of combat, and armies where men meet in a spirit of hatred and shed each other's blood which the glad earth drinks that it may be enriched to bring forth better and higher life; Thou art there as well as in the peaceful embraces of men and woman who meet to sing anthems of praise to Thee, and knowing these things we would not in a self-righteous spirit like the Pharisee of old, thank Thee that we are not as other men, nor in a selfish spirit like the modern Pharisee thank Thee that Thou hast vouchsafed more of the good things of this life to us, than to some of Thy less fortunate children, such as the heathen in lands of savagery and the equally benighted and dangerous heathen in this land of ours, the one ignorantly prostrating himself before his idol, a creation of the hand of man, and the other as ignorantly bowing before his personal God, a creature and shed of man's mind; but we thank Thee, O Thou, that which comes to each one of our individual lives, for we know that Thou dost all things well and deserts to each according to his needs and gifts, and the burden which sometimes seems too grievous to be borne, may be the one thing needful to discipline our lives and to free from within us the broader, deeper and purer life, through which and by which the soul of man in a series of endless progression climbs to divinity. And in the final summing up of all things of this life when we can with clear vision look back over the onward march of centuries and view the inception, the birth, growth, trials and triumphs of the human race, we will recognize that all things are good and that we worked together and are working together, and will thank Thee for all things that we have.

Helena, Mont. —A. T. NEWBURY.

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