

DAN AMERICAN

Notes of the Great Exposition.

The readers of *The Progressive* might be interested in a brief account of my experiences here at the Pan-American Exposition, and I have collected a few thoughts and placed them before your readers. Yesterday I made my tenth visit to the wonderful enchanted grounds and listened to a perfect concert of the most beautiful and wonderful organ recital, given by Prof. Eddy, of New York, in the Temple of Music, and when he closed I did not leave my seat but remained to listen to the concert given by Limes' splendid band, and then after a short rest

tion of the grounds, flashing from ten thousand jets of lights from domes and minaret, spire and the grand electric tower, presenting a spectacle the most brilliant the eye of man could behold.

Feeling my soul upon the scene of the Exposition, I was at last admonished that the inner man must be replenished, and entering one of the many cafes I refreshed myself and returned to the Temple of Music to listen to the glorious strains of Victor Herbert's magnificent orchestra of stringed instruments of sixty musicians, and longed for the strains of the heavenly spheres blent strangely intermingled with bars from the immortal Wagner, Mendelssohn, Beethoven and Chopin. Next to this incomparable Exposition I felt that I had seen the history, or beautiful vision of the men of letters, I asked myself what must be the losses to the many thousands of people lighted by the thousands of lamps that I saw. The subject of great expenditure that the present one is, first to show the commercial world its greatness

and advancement, to show to the multitude the material side of our progress, to let them know by the actual demonstration that the material and the spiritual are wonderful co-workers, which have curbed the mighty Niagara and lightened the labors of man, and given him dominion over the earth and potencies of matter. Such it seems to one is the lesson of this Exposition, which cannot fail to exert a beneficial influence upon the most indifferent of our people.

And in the glory of the Electric Tower shall have become a cherished memory to be woven in the dreams of mankind, when the grounds now covered with beautiful buildings as grand as those of ancient Venice and Rome shall have returned to their pristine condition, when the roar of Niagara shall be heard no more, when the murmur of the mighty city which shall extend from the blue waters of Erie to the shores of Ontario, the effect of the Exposition shall be felt in the hearts of the children and the unborn millions of this our Republic and the three

The first Sunday in October I attended the Spiritual meeting in the Spiritual Temple here, to hear Charlie Tingle, that ever interesting and original speaker, who has been in engagement commenced with the Sunday of October. When I reached the temple the congregation was singing the first hymn, and on entering was very unexpectedly met by the Rev. Moses Hull and his wife Mattie Hull and led to the rostrum to occupy a seat there in the presence of all the assembled company. I was introduced by Mrs. Mattie Hull, and a very interesting talk from the speaker, Mrs. Tingle, the speaker called for Brother Hull to speak, and he gave an interesting and timely subject, the time was taken up and another prayer, each expressed himself and his wife in prayer. Your correspondent included, Yes, there should be a dissenting voice on such a subject when the very first that ushered modern Spiritualism.

existence and heralded the glad tid-
ings of man's immortality, craved with
prayer like the first wail of the new-
born infant, heralding its advent in
life, the mastery over the enthralment
of time and death. If Spiritualism
cannot settle this momentous ques-
tion, mental science may when the
intellect and spirit are wedded and the
two, soul and body, spirit and matter
become one united body.

BISHOP A. BEARD
Buffalo, N. Y.

BELLE BUSH FUND

An Earnest Appeal, for
Most Worthwhile Object.

This noble and earnest worker
for the cause of Spiritualism, and ten-
thousands of Spiritualists' children for
years in her seminary at Belvidere,
N. Y., has lost her home and property,
is now homeless in the world, with
any visible prospects for support.

made an appeal to the late convention of the N. S. A., held in Washington, C., for help. The undersigned were present at this convention, and endeavored to provide a weekly support for Bush. We propose to provide for one year at least—but will for the money periodically and not in We will assume her board bill, want donations in cash or installment. N. S. A. has been organized, we want a liberal donation to this and will in a few days furnish names and amounts this paper will acknowledge all donations may be sent to either member of committee. We are authorized to charge of this fund for the present year, and will make a full report the 1902 convention of the N. S. A.

Please help us, friends of humanity, to assist this aged worker and editor. Address the committee: M. R. Kates, 1744 Natroun street, Philadelphia, Pa.; Mrs. Clara L. Stearns, 1011 W. 12th St., St. Louis, Mo.; Mrs. Ella Roy Williams, 627 street, S. E., Washington, D. C.

TO BE, OR NOT TO BE?
"Do You Believe You Will Live After You Die?"

That was the enquiry replied to by twenty-four practical and intelligent gentlemen and gentlemen in the city of Sturgis, Michigan. The answers were there in print still, in this world, for spirits, mediums and "Reverends" to do.

Disbelieving the truth of the often repeated statement that nearly all the civilized world is now convinced that immortality is a fact, I resolved to put the matter to the test in our own city and thus become better able to judge how the world at large stands on that, the most important question before humanity today. It is generally conceded that a person of my age may take certain liberties with comparative strangers, which a younger man could not, without giving offence. So I approached the persons referred to below with the question: "Do you believe you will live after you die?" and I have faithfully recorded the replies, as nearly as possible in their own words. Spiritualists need not fear that the valuable information from those answers as to what the objections are and how to meet them in their addresses to the public, and thus vanquish the skeptic on his own ground.

I have not asked the question of a Spiritualist, because I know what the answer would be; and I have put it to but few church members (one only from each of the four leading churches, viz., Presbyterian, Methodist, Baptist and Roman Catholic) but have confined myself, with that exception, to other reliable, respectable and representative people who are untrammelled by sectarian or other restraints and are known to be valuable citizens, who judge for themselves and express their opinions fearlessly.

This little city of Sturgis, where there are so many orthodox churches, ever seeking to implant their doctrines in the public mind—one of which is immortality—might be supposed to be more the affirmative side of the question than some others; and when judging of the entire civilized world from this "Specimen," we must leave a wide margin for the influences imparted by the Free Church during the past 45 years, because, life continued after the death of the body has been persistently, almost invariably, taught here. This view of the matter ought therefore to include more believers than others of its size and population. It is true that the circulation of Spiritualist literature has been very limited here during the past twenty years, and it is not improbable that the absence of the Spiritualist weekly papers left the public mind open to the suggestions of skepticism. But why in the world is it so? I know doubters even more than willing to read Spiritual papers.

In order to get a just and fair public response I have endeavored to obtain "speakers" for every condition of society, that all might be heard from and each have the opportunity to express his cogitations and conclusions on the ever-important question, "Is there a future life?" or "Does death end all, as the materialists assert?" And the answers prove, at least, two things: First, that a great interest is being felt in the subject by the public; and second, that most intelligent people feel the need of information upon it. I know from experience that a gift of a Spiritualist weekly is gratefully accepted by orthodox and heterodox alike; that the numbers I give away are read and passed from hand to hand.

1. The first person I approached was a graduate veterinary surgeon. I said: "Doc, do you believe you will live after you die?"

"No, I don't," he replied. "I see birth, growth, sickness, death and decay everywhere, but immortality nowhere. And the reports of cures effected by Christian Scientists, Dowsites and so forth are all lies; no one has ever cured him any such way, it is all humbug."

2. The next was a lawyer, a good practice and a graduate of the University of Michigan, whom I met alone in his office. He became at once interested, and wheeling around in his swivel chair spoke as follows:

"I believe in spirit and that spirit cannot die; but I don't believe in mediums; every man is his own medium. I believe that this earthly existence, so-called, is comparatively a condition of death—the spirit is one life. We live only by spirit and by mind. A dead body may be perfect in all its parts. What has gone from it? Simply the vital spark. Death is the departure of life. Suppose you drop dead here now and I examine your body with a microscope; I miss nothing from it, all the organs are perfect. It is only the spirit—God—which has left. When I was asked to join a Church, I said, 'I cannot, because you don't believe yourselves, what you profess. Now I am a Spiritualist, but if you take all the Spiritualism from the Bible, you will have little of value left; yet you profess to believe your Bible and reject Spiritualism.' I believe in Spiritualism," he added, "but not in mediums."

3. The next I enquired of was an old and wealthy gentleman. He said:

"No, I do not. When I die I will be put in the ground and I will return to dust and the spirit now in me will be dissipated. No, I do not believe in the grave where my poor wife went many years ago. The old gentleman's eyes filled with tears and as I saw one trickling down his cheek, I could not restrain myself but clasped him in my arms, saying, 'Dear brother, you may believe that you and she will meet again. Don't doubt any more.'"

4. The next was a prominent member of the Baptist church. "Mr. T.," I said, "please don't answer the question I am about to ask you, from your church or Bible standpoint; but as a man. Do you really believe you will live after you die?" He answered, "I believe I will."

5. A railroad official who was rather beyond middle age (a superintendent or overseer of road) was the next I enquired of. He promptly replied, "Yes, I do; don't you?"

6. A gentleman who is a traveling agent for a Chicago house was the next. "Well," said he, "I can't say that I am dead sure of it, but I incline to that belief. I have no evidence, such as some people say they have, but I think it probable."

7. The proprietor of a bakery and restaurant, beyond middle age, replied to the question as follows: "Well, sir, I am not an educated man—only spent a few weeks at school when I was young, but I look upon that as this way: 'I have a mind, soul or spirit—call it what you may—that spirit can in a moment of time travel a thousand miles, east and west, and visit again the old scenes; then at the next moment, can go a thousand miles west and do the same. Now, my body can't do that; therefore I conclude that my spirit or soul is superior to my body—it possesses powers and qualities which my body does not possess. Now, at death it is my body that dies. I don't believe that my soul, which pos-

sesses such superior powers, dies when my body dies. Besides, the Bible says there is immortality for man. It is true I have no personal knowledge (sufficient to convince me positively) that there is a future life, but I think it must be so."

8. A Mr. J., well known and trusted, who recently lost a very dear member of his family, answered by saying: "I don't know! I don't know! Everything in that direction is dark, dark! What does it say in the Bible or there? What becomes of us any way? What is it all for? It is dark, dark!"

9. Two sisters, both bright, intelligent women of near middle age, were next. The elder said: "I think my soul will live."

10. The younger said: "I believe my soul or spirit will survive the death of my body, but I don't know anything for certain about it."

11. A respectable operative who is accumulating property by manly industry said: "I have thought a great deal on that subject, but have not found anything conclusive."

12. An elderly gentleman, a very prominent Presbyterian and elder of the church, replied: "I believe the soul of man will always exist—how or in what condition of happiness or unhappiness—well," he said, smiling, "that depends."

13. Another well known citizen said: "I must say I am not clear on that point."

14. A Justice of the Peace, who is almost always in office of some kind, when I asked him said: "I believe my Bible."

"Yes," said I, "but what is your individual opinion?"

"Well, the Bible says is my opinion," he replied.

"Ah! yes, of course," said I, "but intellectually speaking, you know."

"Well, the Bible says so," he retorted, "and I believe it is so."

15. A leading member of the M. E. Church, of whom I next enquired, spoke in this way: "I confidently expect my soul will live—now understand me—I don't expect this body will live, but I expect I will possess all the intelligence and so forth while I now possess a great deal more."

"Is that your religious faith, or your intellectual and independent belief?" I asked.

"It is my positive belief and opinion," he replied, and added: "Isn't that about the way you look at it?"

"Oh!" said I, "if we were to compare notes, I don't think we would be found too far apart mentally."

16. Another, middle-aged lady replied: "I hope to live in the future, but I am not certain of it. I expect when my body dies that imperfections of mind and body will die with it. I don't expect to be as happy and elevated as those who are better, wiser and more intelligent than myself; but I expect to arise purer and better than I am now. I live at all. If there is a future it will be an advance to each of us."

17. An old but intelligent German said: "I don't know for certain, but I have brought up that way of thought. Something rules us, we don't rule ourselves."

18. Captain R., late of the United States Army, answered: "I don't believe I will live in the future as I do now; it is the spirit alone that can survive. This gentleman 'died' in a few days after our interview."

19. Dr. P., an M. D. and surgeon, graduate of several colleges, replied: "No, I do not; the law that acts upon that tree or that animal acts just the same on man."

20. The next enquired of is a gentleman who has been Mayor of the city, served in the Legislature, and filled other important offices, and, in fact, might be in office all the time were it not that his business requires his undivided attention, and he has declined to serve in any public capacity.

"Mr. A.," said I, "do you believe you will live after you die?"

"I am very uncertain about it," he replied. "If I sit down, dismissing all prejudice, all superstition, all romance, all tradition, all Bible, all science and fears, and calmly try to reason it out, I cannot believe it. If man lives in the future, why shouldn't every other organized creature live there? I tell you there is a pile of people in this world who do not believe it."

21. Under this number I give the answer of a wealthy and influential gentleman, a bank director and so forth. He said:

"No, sir, I cannot believe it. Nor can I believe in a personal God; I believe in the eternity of matter and its laws. I believe that matter cannot be proved to be a fact. Even if you do prove there is a life hereafter that does not necessarily imply unending existence. I believe that wrong-doing, injustice, false pretense, dishonesty and so forth bring their punishments according to nature's laws. There is no salvation from 'sin,' so-called, nor danger of being deprived of the happiness which follows the right doing. We are all the subjects of nature's laws which are eternal and unchangeable."

22. An ex-Justice of the Peace replied by exclaiming: "Man dieth and giveth up the ghost! and where is he? I don't know nor care."

23. An ex-Captain of the Engineer Corps of the United States Army, and now practicing the profession of civil engineering, who is a pillar of the Roman Catholic Church of Sturgis, answered simply: "Yes." When I remarked that the replies I had received to the question were various and interesting, he said: "Your question will show what infernal fools people make of themselves when they step off the path God Almighty has appointed." Note, by the writer: The "path" is, of course, the "way" of the Catholic Church and the "infernal fools" are the Protestants and Spiritualists.

24. The last of the two dozen answers is from a lady of culture and refinement. She seemed deeply interested in the subject, to which, doubtless, she had given much thought. She said:

"I have our earthly experiences for it not to prepare and fit us for a future or continued life? If existence begins and ends here, it is of but little value. This is a period of unrest."

Of the above 24 answers, but four are from church people and none from Spiritualists. Three positively reject the belief in a future existence, and one only accepts. Now, if we say that the church members and Spiritualists composed one-fourth of the population of this city, and I think that is rather above than below the mark, we have the "sand-fact" remaining, that three-fourths of our population do not know what the Bible has received to the question of life after death. They know not but their children, parents, wives or husbands, brothers, sisters, or familiar friends, who have passed away, are not blotted out forever. Truly this is a sad consideration. There is much work yet to be done by those who know the truth in regard to it. Shall we do this work—pay or no pay—by instructing the ignorant and elevating the "respectable" literature?

Alas, no, the world is not yet convinced of immortality. The great majority of people seem to have a vague,

undefined sort of hope or belief that there is a future. They very few know it to be a fact, while some would even at the very suggestion of it, were it not that they are restrained by polite considerations. Some imagine that their spirits live in some mysterious, indefinable condition, with identity nearly or entirely lost. In the midst of their fears they possess a little hope and their bright hopes are chilled by their fears. Some told me they "hoped," and some that they "believed," and some introduced a "perhaps" into their answers, but no one said "I know." No, not even the church people themselves, with all their professions of belief in the "Word of God" and "The Son of Man," could unequivocally say "I know."

The writer believes, and wishes the world to believe, he has received untold and convincing proof, and it is to him a melancholy reflection that so many good people are denied the evidences which force conviction of this greatest of all truths.

He does not believe in making a trade of religion or imparting heaven's blessings to others at a dollar a blessing, or six for five dollars. He believes in sincerity and self-significance, such as those of the man of Nazareth, and thinks that the little, three-story meeting-house, where a few "friends" sit together in silence is more suggestive of the spirit of Christ, than the gorgeous church with its worshippers ornamented with jewelry and feathers.

THOS. HARDING.
Sturgis, Mich.

A WONDERFUL WITNESS
"A Wanderer in the Spirit Lands."

Since the preachers have determined to "whop up hell" again, it is well to inquire into the matter and ascertain what hell is. Of course, intelligent people know that both heaven and hell, in their primary sense, refer to states and not to places. Heaven is harmony, and hell, unhappiness resulting from a different law and the failure to discharge duty. We enjoy the one, or suffer the other here on earth, according to the manner in which we conform to the laws of our being. But both experience and observation teach us that the accounts are not fully squared on earth. Many good people suffer more than their sins demand, and many bad people receive full punishment on earth for their evil deeds. Hence the reciprocity of a heaven and hell in the next state of existence, where the accounts of human life can be balanced. To meet this long felt want the priests invented the orthodox hell of fire and brimstone into which the honest moralist is cast, along with the worst criminals, to be burned forever.

When human reason revolted at this monstrous doctrine, the free thinkers went to the other extreme and taught the people that there is no hell. One extreme begets another.

Swedenborg made many tours of exploration into the spirit world, and reported not one, but many hells. He discovered spiritual prisons where transgressors are held in darkness and isolation, and seek reformation; when angel guides and teachers assist them to struggle up to a land of light and liberty. Swedenborg found that there are different degrees of punishment to conform to different degrees of crime, and hence the necessity of a multitude of hells, or spirit prisons. His revelation is entitled to the same credit as Bible revelations, outside of the state; merits of Jesus; but his great mind was somewhat warped by his theology, and he unconsciously distorted facts to fit his religious views.

Then came that great psychic witness, A. J. Davis, in some respects superior to Swedenborg, because his mind was not warped by orthodoxy. But the guides of Mr. Davis, had once been men of different faiths and creeds, and also let their theories and opinions sometimes warp their testimony.

Besides, both Davis and Swedenborg were of over average character and therefore did not go into the worst part of the spirit world, nor were they permitted to explore the deeper hells.

Observation is beneficial; but we really learn nothing well that we do not experience. Hence we needed a supplemental report from hell, by a competent witness who has been through it. That we have in the "Wanderer in the Spirit Lands," Mr. Franz Chiezze seems to be a man of fine intellect, but of educational opportunities and a varied experience, as a thorough-going snorer on earth. "In the Hells of the psychic realm he necessarily had to suffer the full penalties of all the laws both physical and spiritual, which he had violated, and which had not already been suffered on earth. He is a thoroughly competent witness to corroborate and substantiate Swedenborg and Davis, and the many other witnesses who report through The Progressive Thinker, their experiences in spirit land. His testimony is relevant, and to the point; and throws a world of light on this dark subject, which orthodoxy has for centuries befogged and misrepresented. He not only describes the various forms and degrees of punishment he had to pass through, but states the great fact of his reformation and restoration to the realms of light. And then reports a wonderful tour of exploration and observation, under the guidance of a wise guardian angel who showed and explained to him the deeper hells, and more terrible punishments to which greater sinners than Franz Chiezze were being subjected. Many of their punishments though psychic and ethereal in character, present the appearance of physical flames and smoke, and the punishments to which the unrepentant were being subjected, are equal to the horrors of the orthodox hell.

But that medium and minor sinners, and moral and just people outside the church are subjected to this terrible punishment, is an orthodox falsehood; as is the doctrine that sinners cannot repent and reform in this intermediate state.

This book contains the valuable testimony of a competent witness, on many subjects pertaining to the spirit world and denials in facts and philosophy of a lofty character on "giddy planes"; but space forbids that I should in this article, refer to more than the wonderful testimony on hell. On this dark and damning subject, I regard Mr. Franz Chiezze as the most competent witness, and his testimony the most relevant and convincing that I have read.

Let me here suggest, that the "Wanderer in the Spirit Lands," this vital subject, should read this wonderful book. It is one of the valuable premiums of The Progressive Thinker. Paris, Texas. E. L. DOHONEY.

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

IMPORTANT MATTER FROM
OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.
PRESIDENT BARRETT.

I have just commented upon President Barrett's article on the decadence of Spiritualistic societies in America, as published in the Banner of Light. This article is reviewed by an influential American paper, the Philadelphia Press, of May 7, the editor of which interprets it broadly as an admission of the decline of Spiritualism, and asserts that "Spiritualism and its sister cults, having lost of their vitality, and in doing so have lost all their attractiveness." Then, taking detached sentences from Mr. Barrett's article, he draws inferences that a permanent decadence of Spiritualism "has set in. Calling attention to this article, the editor of The Progressive Thinker invited the criticism of leading Spiritualists upon it, and in response no less than forty-eight of them responded, filling some columns in the issue of July 6. They were, with very few exceptions, wholly admitting the

THE RELIGIOUS RENOVATION.

This is the title of a book which has been just published in Melbourne. It has already reached a second edition, and cannot fail to produce a great sensation, because it has been written by a priest, who avows himself to be a Spiritualist. A review of the work, from the pen of M. E. Grimard, which appears in the Revue Spirituelle, occupying nearly twelve pages, shows that it contains much to startle the orthodox, and much that will cause those in whom there is any spiritual life, to examine the foundations of their faith, and to contrast the perillous taught and believed in by the church, with a religion which has science for a basis, verified facts for its evidence, and truth for its object. The book, it appears, takes the form of a dialogue between an ancient hermit, who has consecrated the whole of his life to the study of religious philosophy; a well educated and sincerely pious admiral, whose mind is open to conviction; and an ultra-orthodox abbe, a stubborn upholder of dogma and tradition, who is determined to uphold the unanswerable arguments of the hermit. Their conversations are held on the shores of the beautiful bay of Mount St. Michael, in Normandy; and are conducted with great animation and ability upon the part of each of the three interlocutors. We must content ourselves with translating the passage in which the abbe speaks of Spiritualism: "This, which has been so much abused, may be regarded, apart from its religious pretences, as one of the most perfect modes of communication with spirits, so that those persons who occupy themselves with the subject in a serious manner, will not be slow to enter into daily relation, with a kinsman, a friend, or a personage who lived in bygone ages, and has been constituted by his or her spiritual guide. Thus it is for the manifestation of the wonders of the spiritual world, that God permits these apparitions, which may be counted by hundreds, in ancient history and in our own days, and even those strange materializations, which are described by learned experimentalists like Crookes, M. A. Oxon, Mitchell, Aksakof and so many others. No more hell; no more eternal punishments; no more indulgences; no more remission of sins without personal repentance; no more impossible redemption by the blood of an innocent person, unjustly sacrificed—an inquiry which is a blasphemous conception for a God of justice and love."

Is it not an impressive sign of the times when an abbe of the Church or Rome is found speaking like this; and when his words are being read by thousands of intelligent men and women in France? Is it not encouraging in the extreme to find a priest who does not hesitate to speak in this wise of religion? "It does not consist in external forms, because it is entirely interior. We have put God and his Christ far away from us. A little incense, some ceremonials, a spring of verbal prayers—behold what we accord to God! And instead of fully opening the heart to him, we have chosen human disfigurements, as foolish and ignorant as ourselves, and we have attributed to them prerogatives which we certainly do not possess. O God! when will there appear those men for whom the universe is waiting, and whom thou hast already designated under the name of the apostles of the latter days? When will they people begin to comprehend that thou hast had enough of material rites, and that the time has arrived when thou must be worshipped in spirit and in truth?"

As M. Grimard justly remarks: "We cannot but thank this good iconoclast for having applied a hot iron to the sores which interest the masses are striving to conceal from the rising generation."

FRIENDLY ENEMIES.

M. H. Cuendet, writing to the Revue Scientifique et Morale du Spiritisme, observes: "M. Albin Valabrègue, who was present at one of the sittings of the Society for Psychic Studies, in Geneva, made this spiritual remark with regard to Dr. Barrett: 'Spiritualism under great obligations to that gentleman. In publishing his book, 'From India to the Planet Mars,' he has, in spite of himself, done more to promote the cause than all the pleaders in its favor.' And some time before the appearance of that book, Miss Smith received from her guide the following communication: 'He (Flournoy) will be, through his own disdain, the instrument who will be made to advance the truth.' This prediction is being exactly fulfilled, as I know by experience, and through having heard in many quarters, that the theories of the Genevese savant do not satisfy people. Side by side with material sciences, which occasion him more irritation than satisfaction, criticisms have been raining upon the eminent professor as thick as hail. They compare the 'spiritual hypothesis' as he calls it, with that of the subliminal self, and this last is not always uppermost in the minds of impartial thinkers. Courage, then! The strife is grand! An invisible phalanx seems to lead us onward more than ever before."

SCIENCE AND SPIRITUALISM.

The Bulletin of the Society of the Sciences, at Bucharest, the capital of Roumania, publishes an address delivered by Dr. Astrati, on the occasion of the first meeting of the society in the new century, in which he takes a hopeful view of the future, as witness the following passage: "The religions of the past, and the sciences of the present, are both intelligent in consequence, whether it be from the want of culture or the spirit of caste among the clergy, will make way for a pure and elevated belief in the great truths which emanate from infinity in space and time, in mass and energy; from the perpetual order everywhere apparent; from the constant evolution of beings; and from all that exists in creation, in relation to ourselves, they are so small in this universe! They will reduce themselves to already existing dross of the individual, towards his spiritual elevation, by the

constant practice of those ideas which were particularly fostered in the starting point of the sublime religion of Christ. He will be the high priest, but all will officiate. The church will be everywhere in reality, because it will be within our souls. By the researches of Spiritualism, it will have a scientific foundation." Bucharest is a city containing a population of a quarter of a million, and is the Paris of the Danubian principalities. Evidently it is immeasurably in advance of our own intellectual freedom and progress. Imagine anyone having the moral courage to get up and speak words like these in the hall of our Victorian Royal Society!

THE AFTER LIFE.

In reply to a mental question formulated by Dr. Harting in private circle in Paris, with respect to the future life, the following answer was received. It so exactly tallies with at least fifty others on the same subject, obtained from a great number of controls, by the present writer, during the last seven years, more particularly that he feels great pleasure in translating it: "The passage from the life terrestrial to spirit-life is very strange for those who have no idea, or very vague ideas of the beyond. At first they feel themselves in a foreign country, and then delighted by their new condition, exempt from pain, especially when they have suffered severe agony. Nevertheless, the place in which they find themselves is so different to their earthly surroundings, as to disquiet and intimidate them. Suppose the law of gravitation to have suddenly ceased to exist for you; that you could rise into the air; that walls and doors no longer obstructed your movements, would you not be full of fear and hesitation at first? Well, this is the sensation of the newly discarnate. They believe that they can displace themselves at will, but they cannot do so; for they want confidence and aplomb. They are like infants beginning to walk. They come into collision, not with material obstacles, but with influences they cannot account for. They are unable to penetrate in certain directions, without comprehending what prevents them. I cannot clearly explain this to you in your mortal language, but it nearly resembles an electric current which has been arrested by another non-conductive current. Antipathy and sympathy make their power felt here. It is the cosmic influence, acting according to immutable laws, which constitutes the obstacle. The spirit, that form of ethereal matter—for, subtle as it is, a fluid matter—is governed by the eternal law of development. It is, strictly speaking, no more death; only a change of body, which is effected without pain and without spasms. * * * For those who are dominated by an evil and enthralling passion, the sensation is appalling; to find themselves all of a sudden entirely alone, and without any means of intercommunication, and of mixing with other entities. And this may last for a very long time." This solitude has been described to the present writer as perfectly awful, because the per-spirit surrounding the unhappy sufferer is absolutely opaque; so that while he hears voices, he is incapable of discerning other forms; and this, it is explained, is the meaning of the remarkable words in the New Testament, "They shall be cast into outer darkness; the darkness enveloping, i. e., being outside of, the evil door."

PRAYER.

Prayer is the expression of the soul's desire. And no soul can express only that of its own. Therefore each one is dependent upon his own. One cannot pray for another unless their aspirations are in perfect accord, which is rarely the case.

Public prayers are admired by a great many, especially from one who is fluent in speech, flowing in expression, and eloquent in portraiture. It is admired more for the "language used" than the "object sought." But few in an audience could quote the shortest sentence in a prayer five minutes later. They know it was grand; it excited their admiration, and that was where it ended.

Each one must do his own praying. Pray in a spirit of uplifting. One said, "Pray without ceasing."

Now is it possible for anyone to unceasingly be uttering or expressing some desire to an unknown Deity? The Christian people have a wrong conception of the meaning of "ceaseless prayer." He meant to convey the idea that we should unceasingly have our minds on that which would be uplifting to mankind. Noble, lofty, sublime aspirations, never allowing them to drift into the filth and slime of materiality. That is the true definition of prayer. And when the world sees it in its true light, no sane or impartial being can object to prayer.

D. D. GLASS.

To the Editor:—While reading the contents of the last issue of your valued paper, a thought came my way which I clothed in rhyme.

PRAYER.

All nature breathes a prayer: from atom up to man. Time "nor cannot be" when this we cannot scan. The atom's prayer is answered through atoms join its course: Revolving worlds are answered through nature's granted force. From center to circumference (the infinite to finite) Is heard and heard again a prayer through dark or light. Prayer, as has gone out from the throbbing brain Voiced through a natural tone. Has formed a nucleus upon a plane—From sunny climes to the frigid zone—That holds in compass all desire; And cools a brain ached with fire.

So interwoven are these answers we scarce can tell. If it is right or wrong the thing befall. For the beast of prey when hunger gnaws its core— Feasts upon a victim—to satisfy— and more. Thus the raven of the woodland's cry for food Is heard and granted for its yearning brood. But the soul as it advances shrinks from carnality. And would that other ways and means could claim more liberty. It would that no man's bootless store could all our wants supply. And that not again, through yielded lives be heard the plaintive cry— Which in itself a prayer that should when heard Receive an answer not to be deferred. Take not that which you cannot give, but spare it. To do his work, and prove to you a benefit. Take not life, but grant it when you can. Is the prayer of Love unto every man. Chicago, Ill. S. V. H. G. GLASS.

"Death Deferred, or the Psychic Seer," by H. W. Long Yong, by J. M. Peabody, D. M., Ph. D. Price \$1. For sale at this office.

THE...
DIVINE
PLAN...
EIGHT
REMARKABLE BOOKS.

Every Subscriber to the Progressive Thinker Reaps the Benefit of the Divine Plan.

"A Wanderer in the Spirit Lands," a most remarkable book, will be our leading feature until June 1, 1902, and will be the only one of the eight Divine Plan books sent out for 25 cents.

If you order only one book, and that one not the "Wanderer in the Spirit Lands," the price is 50 cents. If you order two books, and neither of them the "Wanderer in the Spirit Lands," the price of each one is 45 cents.

Any three of the eight Books you may order, Price \$1.10.

Any four of the eight Books you may order, Price \$1.50.

Any five of the eight Books you may order, Price \$1.80.

Any six of the eight Books you may order, Price \$2.10.

Any seven of the eight Books you may order, Price \$2.35.

Lastly all of the eight Valuable Books here announced are sent out, all postage prepaid, for \$2.50—a price never offered before by any other publisher.

Read This Carefully Before Re-mitting.

When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These eight books, substantially and elegantly bound, and printed in the neatest style of the printer's art, will be furnished to our subscribers for \$2.50, a price which modern machinery and cutting in tone and do you good. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter.

REMARKABLE OFFER.

EIGHT REMARKABLE BOOKS FOR \$2.50.

1.—The Encyclopedia of Death and Life in the Spirit World, Vol. 1.
2.—The Encyclopedia of Death and Life in the Spirit World, Vol. 2.
3.—The Encyclopedia of Death and Life in the Spirit World, Vol. 3.
4.—Art Magic, or Mundane, Sub-Mundane, and Super-Mundane Spiritism.
5.—Ghost Land, Spiritualism, Occultism.
6.—The Next World Interviewed.
7.—The Occult Life of Jesus.
8.—A Wanderer in the Spirit Lands.
Total price to our subscribers, \$2.50. The Progressive Thinker one, \$2.50. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these eight valuable books, substantially and elegantly bound in cloth, are furnished to our subscribers for \$2.50. We are able to do this, from the fact that the authors, make no charge for the cost amount of labor bestowed on these works, which extended over many years. That is why you are getting these intensely interesting books for the price you do. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of our subscribers who have no Spiritualist or Occult Library, and this inducement is offered in order that they may commence forming one at once, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 95 cents, hence you are receiving them at an exceedingly low price—simply the result of modern enterprise combined with a desire to do good.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and deeper phases of Spiritualism, leading the mind upward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

"Right Living." By Susan H. Wikon. The author shows a very practically in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1.

"The World Beautiful." By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each Price, cloth \$1. For sale at this office.

"Mind and Body: Suggestions and Hygienic Principles of Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price \$1.

"A Few Words About the Devil, and Other Essays." By Charles Bradburn. Paper, 50 cents. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet, spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth \$1; paper, 75 cents. For sale at this office.

Man's Aural Self. = By Charles Dawbarn.

CHAPTER TEN.

Ignorance Plays the Doctor.

It would be foolish to deny that we are daily witnessing cures of human infirmities and diseases not only without the use of drugs, but often without any skilled treatment whatever. Such cures necessarily have a cause, and every cause is material. Even thought itself is now seen to be an expression of intelligence by energetic vibration of substance. Every disease has a cause. Its cure must also have a cause. With the cause of the disease we are not now concerned, but we perceive that its cure demands the use of sufficient energy to change the vibrations throughout the form of the sufferer from those of sickness to those of health. The application of energy, by directing it into a special channel, is what we call power. This power necessarily has its own head quarters. It comes from somewhere.

We have already asserted that there is a store of unused energy in every human form, just as there is unused energy in every pound of coal. We now add that just as the coal is reduced to ashes without any manifestation to mortal sense of its unused energy, so the human form may disintegrate without the slightest demonstration of its stored-up energies. But those energies have been there all the same.

We have all witnessed scenes of unusual excitement when the mortal exhibits strength far beyond the normal. Where does that strength come from? The maniac, or the sufferer in frenzied delirium, evolves a power that sometimes requires that of several attendants to master and overcome. Since it is energy from the form, exhibited by the form, we may at once realize that it was a flash from the unused reservoir. Herein we have the source of the abnormal power exhibited by the fanatic and the enthusiast the world over. By a certain process, which they do not understand, they have tapped this reservoir of untapped energy, and are thus able to exhibit a power, in some directions, that is called inspirational, and counted as proof that Divinity is at work. Ignorant man is always afraid of the abnormal. In the discovery of this great reservoir of energy, embedded in human form, we have the key to many of the mysteries of human life, and particularly to the cure of disease.

Disease manifests itself by changed vibrations. We may safely assume that any one whose temperature remains strictly normal has not much the matter with him. If that temperature be fiercely increased we call it fever; or, on the other hand, by increasing feebleness we know that energy is escaping unused. In either case cure demands an application of power, whether to arrest the turbulent vibrations that menace destruction, or to supplement the feebleness that would permit the form to drop apart. That power must come either from within or without, unless it be a mingling of both. So, in order to understand the cure of disease, we must study somewhat carefully this remarkable exhibition of power of which Homo did not know he was possessed.

We perceive unused power in the sufferer, and unused power in those around him, such power being unknown as well as unused. The physician has tried every kind of power he could sense to attain the desired end. He has used the drug both crude and refined; has tested water, both hot and cold; the colored ray, the magnetic and electric battery have been prescribed; each and all because

they seemed to possess power which he hoped to utilize for his patient. And, as we all know, they sometimes answer his purpose, more or less efficiently, and again they utterly fail.

It is certain the patient can only be helped by power. The doctor knows full well that his physical strength cannot be utilized to help his patient. He does not know that his aura can blend with the aura of the sufferer a thousandfold more beneficially than the aura of the drug. He is ignorant that his aura constitutes a "field" far more potent for cure than that of any battery with which science experiments.

Herein is the secret. Man, as we have seen, is of a size vastly larger than his mortal sense can grasp. Energy is wielded by intelligence to his utmost bound, and can be, when needed, concentrated, more or less effectively, at any desired point. There is no line at which the energy must stop from passing in either direction. The aura is but attenuated form. The form is but concentrated aura. It is precisely the same intelligence, energy and substance in both alike. Nature has but the threshold manifestation of her oneness with which to do her work.

To the physician's eye his patient lies exhausted and perishing for want of energy, which he terms vital force. With all the means alluded to he has failed to revitalize the dying form. At this point we perceive a most important distinction between the unused energy of the physician and that of the patient. Each wields his own power to the extent of his knowledge. Neither can wield that of the other. And there is no necessity he should. There is a vast supply of unused energy possessed by both the dying man and the doctor. The patient may, all unconsciously, use his to antagonize and discourage his physician. The doctor may, in his ignorance, by his thought of coming death, still further depress that of the patient. His smile and his pleasant talk are utterly without effect. Yet it is thought which alone can wield the hidden energy. Both need education in the use of their own superabundant energy. The hour of sickness is no time for a pupil to commence his studies. And if the sick man know nothing of his own size and his own power, the educated physician must perforce work on without him.

We assume that this philosophic doctor understands the nature of aura, and the power of its intelligence and energy. He sees this power unused by his patient. He knows yet further that while form cannot blend with form, yet aura can measurably blend with aura. Let us remember that the intelligence in the aura of the sick man lacks experience of its own power over form. It remains quiescent because of its ignorance. The doctor who stands by the bedside of his patient may not himself sense aura, but his own outreaching personality, his own intelligence in his own aura is perfectly well aware of it. That physician now calls upon his own hidden forces. He does this by mind power, and auto-suggestion. The intelligence within his brain invokes the intelligence external to his brain, calling upon it to instruct the intelligence acting within the aura of his patient.

He says, in effect, to his own Ego, "Teach the Ego of this form that he is entitled to use and utilize his utmost powers in compelling the vibrations of his form to resume their normal movements." It is a matter of instruction only. The doctor cannot compel. If the patient has been trained to reject and disbelieve that he has any such power, the effort will be unsuccessful. But if, on the contrary, he has ever opened communication with his

own Ego, even unconsciously to mortal sense, he can at once commence the most rational treatment of disease ever discovered, and one reducible to an exact scientific basis.

This truth seems to have been grasped by many of the laity; and, in the very front are lay women who found that religious zeal opened to them somewhat of their own inner forces. Every worker of miraculous cures, throughout the ages, has unconsciously wielded this same power, and very much in the same way. He has called upon God; that is to say, he has turned to the invisible, evoking powers the mortal sense could not grasp. Lo! they were there, and in answer, as he supposed, to his prayer, but really because such powers were always part of himself, waiting only to be invoked by an appeal to the inner life.

We must here note that, as such powers inhere to humanity, the physician possesses them as much as any of these lay cures of disease, and can, if he will, supplement them by scientific knowledge and experience unpossessed by his rivals.

The man who cannot swim calls upon God to help him, and he drowns. If he has acquired the art, he swims ashore without making any appeal to anybody. That is a step physically gained. He has acquired confidence in his own powers. The sick man who is mentally unable to use his own inner energies for his own cure calls on God and the doctor to save him. If he is cured by either of the twin it will be because cure is suggested to him, which is all God and the doctor can do. If he has previously acquired the use of his own inner energies, even to the most trifling extent, he is encouraged to suggest his own cure, and usually succeeds—but not always.

The woeful mistake of the ignorant enthusiast is to over-estimate the effect he can produce on other men. He ignores the fact that he cannot reach any fellow mortal unless that mortal can outreach to meet him, and blend with his aura. The great mass of mankind is not yet sufficiently advanced to realize that aura is the larger portion of a man's individuality. Much less are such men and women ready to learn to wield its powers. The life-long sufferer, the victim of a chronic disease, is always more likely to be in touch with his inner life, and is therefore more likely to be most easily "suggested" into the vigorous use of his wasting energies. To such invalids cure often comes as a miraculous evidence of some inner power, which they either call God, or attribute to some healer. They not only loudly proclaim their own cure, but soon gather in enthusiastic flocks, and proceed to build churches and temples to the glory of the power which healed them.

The trained physician looks on somewhat woe-begotten, for he knows full well that cure of disease can never be a matter of chance. He, however, smiles when he listens to the claims of these enthusiasts that the power they can individually and collectively gather from the inner life will not merely banish disease, but raise the believer above the conditions in which disease is possible. They claim to grow strong upon indigestible food; they set climate at defiance; laugh at the epidemic, and sneer at hygiene. They go still further; they fancy they are possessed of an inexhaustible and omnipotent power.

It is as if the world had suddenly discovered how to get ten per cent more power out of its coal. However startling the first results, even that ten per cent would soon be exhausted, and a fixed limit reached as before. These enthusiasts have discovered a tonic, a stimulant, which

invigorates a suffering mortal. But it has its rigid limits, and so their attempted cures are often miserable failures, leaving the poor patient more helpless than before. When they claim to reduce fractures; set broken bones, and perform surgical operations by this inner power, unaided by physical science, they are demonstrating their own ignorance of both the extent and the limit of the power they are wielding. And when some of them go still further and claim that death itself can be averted, they are outrunning universal experience, and ignoring the facts upon which physical science has uplifted the world.

Let us mark the limit they cannot pass. Here is a shrieking babe. Its nurse is helpless as it lies upon her knee. The healer—one or many—may suggest peace and quietness to his heart's content. Aura may blend with aura, but until the pin is removed, and the cruel wound made by the careless nurse has healed, the inner voice will be silent, and the outer voice will continue to shriek. Instead of a pin it may be a dislocated joint, or a broken bone; there may be a rupture or an aneurism; or the patient may be convulsed by poison just swallowed. In all such cases mere mental treatment, or any other than physical force, becomes ignorance playing with human life. The skilled physician finds his turn has come, and rightly denounces the bigots who prefer to let their patient die rather than to seek his service.

In a recent case the writer saw a dear friend suffering the tortures of the damned from a cruel cancer. She had been a firm believer in so-called Christian Science, and sought the aid of its most experienced healers. Three times a day they invoked the inner power, and she earnestly sought to help them. But the pain continued, and the disease triumphed. At last humanity demanded that something effective under these conditions be done. An enemy had built his fortress, and hoisted his flag. He was in possession, and could not be driven out by either God or man. Then for humanity's sake let the pain be smothered, and the sufferer allowed to pass peacefully from her disintegrating form. The physician is at last summoned—the pain is smothered—and presently the spirit gains its freedom from all other possible sufferings at its physical center.

Such was a case where there was a blind groping after more of the power inhering to manhood; just as there is to-day a blind groping after the unused power in every pound of coal. It seems as if the masses can only reach their own inner energies by the crooked path of religious frenzy; or by worshipping some human leader who prepares a course of very illogical and non-understandable lessons, as a means of personal wealth. But the student who once masters the mighty power of suggestion, finds therein the open door to this power of the inner life; and needs neither the name of God nor the teaching of a prophet to enable him to wield it to his own benefit, and to the blessing of others.

When he has grasped the fact of his own aura, and of the consequent dual centers of manifestation of his own intelligence, he begins to realize that he is utilizing but a mere fraction of his own manhood. He learns that by suggestive force he can clasp hands with the Ego of his own inner life, and wield every power possible to his manhood of to-day. He yet further realizes that educated experience is as important as ever; and even this mighty energy is impotent before many a physical ill, or until the direct cause of inharmonia has been removed.

(To be Continued.)

DID JESUS TEACH THE IMMORTALITY OF THE SOUL?

By W. H. Lamaster, Indianapolis, Ind.

Whatever may have been Jesus the Nazarene's belief touching the soul, he had none so far as we know, of its immortality. Neither did he say that man would live again. What he taught, if he indeed taught anything regarding man's future existence, was that he was of the earth, earthly, and without the least hope of ever taking his flight either in a bodily or a spiritual form to another realm outside of his present earthly confines.

That Jesus believed in the literal resurrection of the body after death may be true, and still any such belief as that could be of little or no weight whatever in establishing his belief in the immortality of the soul. There was a common belief among many of the Jews, even when Jesus lived, of the resurrection of the dead, and it would not have been at all surprising if he, himself a Jew, had also become strongly imbued with the doctrine. And yet we have no evidence that any of the Jews in his day believed in a life for man forever.

The Jews had a vague notion of a hereafter, and even believed more or less in the doctrine of future rewards and punishments, but that they believed in a heaven and a hell outside of this earthly sphere, any such ideas were never dreamed of by them. They believed that there were certain places allotted for both the good and the bad after death—the one a heaven and the other hades—and into one or the other were to go their bodies as well as their souls. They no doubt learned of these two abodes for their dead from the Babylonians during the time of their Babylonian captivity, and also from other nations they came in contact with by reason of commercial relations with them.

This all then being true as to the Jewish belief concerning their dead, and Jesus himself being a Jew, and accepting as he did much if not all the Jewish religious belief and traditions of his time, it may have been that he also believed in the resurrection of the dead and in a heaven of bliss for the good and in a hell of torment for the bad.

In all of Jesus' teachings he never once intimated that there was to be a separation even after death of body and soul. To his mind what constituted a man either in this life or in the resurrection was the one with both a body and a soul. Hence such an idea of a disembodied spirit was never entertained by him.

And while Jesus said nothing to negative an everlasting future life, he at the same time offered no positive evidence whatever of there being one for man. All his utterances whether to public assemblies or to his disciples regarding a future state were but in the abstract. When upon one occasion it is related that he told his disciples that he was about to go and prepare a place for them, one of them said, "Lord, we know not whither thou art going; and how can we know the way?" His reply was, "I am the way." These words could have had but little or no meaning to the minds of his hearers.

His words also concerning his Father's house and his having "many mansions" were very vague and indefinite. Certainly if Jesus had been indeed an ambassador sent down from the courts of heaven and with a desire to point the way to a "house not made with hands, eternal in the heavens," for the souls of men, he would have been able to have told those at least who were his bosom companions all about it. And yet as to where this house was or what its many enticing glories were, he was as silent as the tomb.

That Jesus was ignorant of any future place for the dead, either for the just or the unjust, must therefore be accepted without any further argument. Theology has invented much regarding what Jesus is supposed to have taught concerning both an abode for the good and the bad which was foreign to any of his thoughts.

Jesus being no philosopher, but only a plain preacher in Israel, it was not to be expected of him that he was go-

ing to advance any new ideas as to the future state of men's souls. Unlike some of the Greeks, he had if any, but a distorted notion of the soul even as a life-moving principle. Socrates, contrary to anything Jesus ever thought or said, maintained for the soul an independent reality and one capable of maintaining its own individual and sentient existence separate and apart from the body. Jesus thought had no other conception of it than as that spiritual something in man which not only gives him a perception of himself, but also that of a living principle which may modify all his bodily functions.

Jesus knew nothing whatever of what is now regarded by some as the mortal and the immortal parts of man. To his mind the death of the body was also the death of the soul. He never imagined that while one might disintegrate and return at death to dust, the other was to take its flight as a still living and sentient entity to another sphere of existence.

Jesus never taught the doctrine of a life everlasting for the righteous. Neither the Jews nineteen centuries ago, nor did Jesus understand the words "everlasting" and "eternal" as having any other meaning than a long duration of time. Such phrases as "everlasting hills," "an everlasting possession," "an everlasting priesthood," "eternal power" and "an eternal inheritance," were common among the Jews and appear to have been used by them without any fixed or definite understanding whatever. The Apostle Paul in his letter to the Hebrews writes of Melchisedec as one "having neither beginning of days, nor end of life," and who "abideth a priest forever." Of Canaan we also read that it was given to the Israelites for "an everlasting possession." And even now in some of the States of our Union deeds are made to lands to the grantee and "his heirs forever." And so it is easy to see that eternal, everlasting and forever are but relative or conventional terms and may have various meanings owing to the age or times in which they are used.

Hence it is to be easily seen that neither did Jesus nor any others of his race believe in the doctrine of everlasting life as we now understand it. The Greeks, of all the ancients, seem to have had a more comprehensive understanding of it than any others. Plato believed in the eternity of matter and seemed to have laid even the foundations for many of our modern ideas of it. He denied its creation and maintained the doctrine of the beginning of forms and organisms only. And not only did Plato but also Socrates and Aristotle have some reasonably well defined ideas of the soul and of an everlasting habitation for it when apart from the body. What the Christian doctrine is to-day regarding the soul and of its existence after the death of the body as a distinct entity separate and apart from the material part of man is but the Platonic doctrine revived in Christian dogma.

The Jews being but a very illiterate and ignorant people, and knowing nothing whatever of any kind of philosophy, much less of one concerning the soul, it was not to be expected of them to have any well defined ideas about it, neither should we suppose Jesus, an unlearned man, to have been able as were some others, to have had anything like a rational conception of what it really was. He did not say very much about the soul at all, much less did he undertake to define it, either as an entity or anything else. In fact Jesus was not a man who advanced new theories about anything; nor did he offer any kind of argument to establish his doctrines, whatever they were, in the minds of his hearers.

There was nothing in anything Jesus ever said to indicate his belief in the separation at death of the immortal from the mortal. Neither did Christians until years after the death of Jesus come to believe in a future existence for the soul and not that of the body. Hence of the soul's future existence in another and a higher sphere and apart from the one of the body, was a doctrine of a foreign origin and unknown to any of the first Christians.

The future state of man which Jesus believed in, if any, was to be one in this life. It was the ambition of Jesus to lift all men up and onto a higher plane of living—to a higher and a grander sphere of life, and no more.

Why, it may be well to ask, if Jesus "knew all things," did he not reveal to the world, what if any, was to be the

character of man's future life? Why should he have kept even his chosen disciples in such darkness as he seems to have done concerning a future state of existence, if he indeed knew all about it? Not one of them ever thought that Jesus was going to rise from the dead. We read that he rose from the grave and appeared to many, but who were they? We have not the testimony of a single eyewitness to his resurrection.

Might we not also enquire, if Jesus had any very great desire to establish the doctrine of a future life in the minds of men, why did he not appear after his resurrection from the grave—if he did indeed out loose the bands of death—in Jerusalem and say to those who had crucified him, "Here I am again alive, I have risen from the grave, and will soon ascend to the bosom of my Father in heaven." But no, if he appeared at all after death it was in the most secret of places and not before the world as the crucified and risen Christ.

Indianapolis, Ind.

THE CAPTIVE EAGLE

A Spiritual Lecture, by Hudson Tuttle.

An eagle had been captured, confined in a cage and placed on exhibition. For a time he struggled, and with angry screams smote his wings against the confining bars. With defiant eyes he met the gaze of the curious crowd, and refused the food thrown before him. His keepers were kind, and attentive to all his wants except the one greater than all, his freedom. What were all things else when the bars kept him from his daring flight over moorland and mountain; kept him from soaring above the storm clouds and defying the arrows of the lightning; kept him from joining his mate, in the nest in the pine rising out of the crag which caught the light of the morning when night lay in the valley? Was not his cry constantly to break the bars? And as he continued day by day and month by month, he ceased to beat his wings in useless effort, ceased to cry out in angry defiance. His feathers became ruffled and soiled, his wings drooped and the fire which once lit his eyes faded into a pathetic appeal.

There came in the passing crowd one who had seen the eagle in the glory of his flight, and was touched by the mute eloquence of his condition. "For shame," he cried, "to hold the monarch of birds in bondage," and unfastened the door of the cage. The eagle seeing the opening, cautiously advanced and stepped out on the platform. He had been so long confined he had almost forgotten the use of his freedom. He slowly drew up his drooping wings, several times he raised himself, and shook out his pinions. Into his dull eyes came a fierce new light, and with a triumphant scream, he extended his huge wings, and rose, soaring into the sky.

How like the wretched eagle is the spirit confined in the mortal body! The resemblance was seen in remote ages, and great races of mankind founded their religion thereon, and this early belief is the foundation of Christianity. The vexed problem of good and evil is solved thereby, for the spirit, primarily pure, is contaminated by its confinement in the cage of flesh, and should feel like a conqueror when the hour comes which sets it free—free to go to its heavenly home.

And this feeling comes at times to all. Perhaps it is a shadow cast by heredity, the lingering of the beliefs of our ancestors entertained for ten thousand generations. Our spirits are caged by our environments, at least so it seems in our dependency, and like the eagle we cease to resist and tamely acquiesce in the misfortune of fate.

Too often we cease when the restraint is all of our fancy, and greater courage would bring us success.

Confined the spirit may be, yet it need not wait the coming of pity to break its bars. It is a power unto itself and superior to its surroundings. It can gather power from adversity, grow strong by resisting the shafts of fate, and rise triumphant from the most crushing bondage. Did a dungeon hold the spirit of Galileo? Did not the hemlock free the spirit of Socrates? Did not the

fagot's flames illuminate the spirit of Bruno? In lesser spheres of action has not the spirits of countless men and women triumphed over pathways where their feet were bruised by flint and flesh torn by thorns? And these reaped not in their toil, nor excused dereliction of duty by opposing conditions, but did their best, as they understood what their best should be. And while they toiled the bars of restraint vanished.

We start out in life with high expectations, and boundless ambition. We have determined on certain lines of effort, and if we succeed not in these we feel the limitations of the conditions which bind us as by opposing destiny. Yet may these failures, while showing us our weakness in one direction, call attention to our strength in others, and become the steps by which we escape the fetters of environment.

Our ancestors erred—all religions have erred in their views of the relation of the spirit and body. The latter may be a cage, limiting, holding, fettering, but it is a cage which is, as long as occupied, a part of the spirit. It is the earthly side, the means by which it comes in contact with the physical world, and more, it is the matrix by which it is evolved.

When the body is stricken with disease, or worn out with age, it becomes a burden, and plying Death breaks the cords which bind thereto the spirit. The body may die, broken into elementary atoms, but the spirit rises from its ruins, an individualization of the forces which gave it birth.

CHRISTIAN RELIGION REDUCED TO VERSE.

The God of Justice, who, when Adam fell,
Doomed all his children to an endless hell;
Lead us to realize, in thoughts sublime
Thy vengeance, throughout never-ending time.

Oh, Mortal, cursed 'e'en from thy mother's womb,
Pray let me warn her of thy impending doom;
Imagination cannot picture true,
The eternal agony in store for you.

Each grain of sand upon Sahara's plane
Counts for a million years of woe and pain,
And when these countless sands are run
Eternal vengeance will have just begun.

Thy quickening soul more sensitive shall grow,
Each pain remain an everlasting woe;
Yes, thou shalt welter in a lake of fire,
White with heat of God's avenging ire.

He'll laugh at thy complaint and mock thy fear,
Thy wall will be but music to his ear,
His nostrils shall thy smoke of torment greet
As incense, but there'll be no mercy seat.

Mercy for thee? Thou art too late to pray;
Depart from me—he will say;
Thy shriveled soul shall cower 'neath his wrath
Where thorns beset thy never-ending path.

The battlements of heaven above thee frown,
Thy sainted mother may be looking down;
She'll see thy agony and bless the Lord
That he has severed the maternal cord.

The heart-strings which in life had held her boy,
Are now relinquished for eternal joy,
Her soul with thankfulness will ever thrill,
Knowing this is all her maker's will.

Plunged in a gulf of deepest dark despair,
The rocks and mountains cannot hide thee there;
The worm that dieth not shall haunt thy soul,
Thy journey ne'er will end—there'll be no goal.

And now, poor mortal, 'er thy life hath flown,
One remedy is thine and only one;
It is that ere you quit this mortal clog,
Thou must believe in Christ, that he is God.

—Anonymous.

623
The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie M. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price \$1.00.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning's," Cloth, \$1.00. Miss Whiting gives the title of her new book in these lines from "Aurora Leigh":

"If a man could feel
Not spiritual every day, feast, fast, and
Working day."

The spiritual significance burn through the hieroglyphic of material shows, henceforward he would paint the globe with wings."

The aim of this book is to reveal the curious close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and gaining a new environment. From this evolutionary progress, as illustrated by physical science, the author of "The World Beautiful" continues the same argument presented in those volumes in a plan that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price \$2.
A Study of Elizabeth Barrett Browning. Price \$1.25.

The World Beautiful. Three Series. Each \$1.

From Dreamland Sent, and Other Poems. \$1. These books are for sale at this office.

Womanly Beauty

ITS ATTAINMENT OF FORM AND FEATURES
The cultivation of personal beauty, based on Hygiene and Health Culture, by twenty physicians and specialists, and written for the whole world. A valuable book for women and therefore for the whole world. Price in elegant cloth binding, \$1.00. For sale at this office.

—THE—

Christs of the Past and Present.

By MOSES HULL.

A comparison of the Christ-worship of Mediumship, of Biblical Messianism and the conditions they require, with similar manifestations in Modern Spiritualism. This is a good work to study for arguments, and to see the most of the very common orthodox question, "Why do you always require conditions for your spiritual manifestations?" Cloth bound, 50 cents; paper 25 cents. For sale at this office.

Under a

Were You Born Lucky Star?

A complete exposition of the science of Astrology, adapted from the works of Ptolemy, the Astronomer on the art of Reading the Stars, with many illustrations. By A. ALPHEUS. Secretary of the Society of Astrologers, London, and America. Handsomely bound in cloth, gilt top, with beautiful designs stamped on side and back. Price \$1.00. For sale at this office.

Discovery of a Lost Trail

BY CHARLES B. NEWCOMB.

Author of "All's Right with the World." Cloth 20 pages. Mr. Newcomb made a distinct discovery with regard to the "Lost Trail," which continues in the "All's Right with the World," which continues in the "All's Right with the World," which continues in the "All's Right with the World." The great number who have been cheered and strengthened by this book, and who have been able to make the world better by making men and women better, is a testimony to its value.

"Discovery of a Lost Trail" is a simple story of that strange and beautiful thing called love, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at this office.

STARNOS.

By Dr. Datta K. Datta. A series of pearls culled from the works of Andrew Jackson Davis. Intended for the light and souls of every sorrowing and aching heart. Price 50 cents. For sale at this office.

STRIKE OF A SEX.

By George N. Miller. Dealing with the population question. Paper, 25 cents. For sale at this office.

VEDANTA PHILOSOPHY.

Lectures by the Swami Vivekananda, on Raja Yoga or Conquering the World, Mind, Matter, and the Sublimity of the Human Soul. Published by the Vedanta Society, New York. Revised and enlarged, 12mo. Cloth, 40 cents. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Reunion of Religions by All Souls. He was cordially welcomed in America, where the breadth and depth of his teachings were soon recognized. His teachings are now being given in their entirety. The book is cheap at \$1.50. For sale at this office.

The Everlasting Gospel.

This volume consists of a series of lectures, messages and sermons written at the invitation of a public gathering of the mental organism of Mrs. Magdalena Kline. This book contains six large pages, and will be sent postpaid for \$1.50. For sale at this office.

INCEROLL'S ADDRESS

Before the New York Unitarian Club. The first time in the history of the Unitarian Club that a Christiana Association lecture was a noted failure to lecture before them. The lecture was a grand one, and was received by the Club with continuing interest. The lecture was given by the Rev. Mr. Incersoll, and was a most successful one. The lecture was given by the Rev. Mr. Incersoll, and was a most successful one. The lecture was given by the Rev. Mr. Incersoll, and was a most successful one.

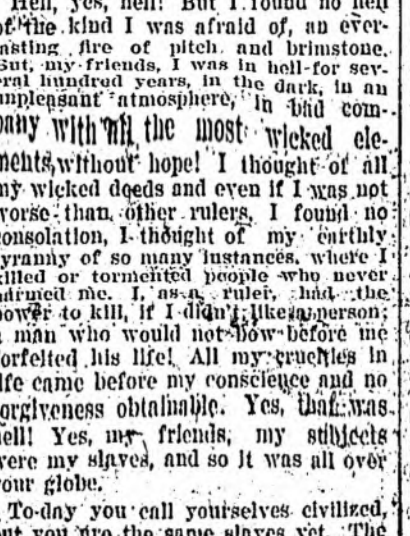
Poems From the Inner Life.

By Marie Perle. These Poems are as simple as sugar. Price \$1.00. For sale at this office.

THE SPIRITUAL ALPS

And How We Ascend Them.

How to reach that altitude where spirit is supreme and all things are subject to it. By Mrs. H. H. H. Price in cloth, 40 cents; paper 25 cents. For sale at this office.



the Commitments, Analyzed, Price
25 cents. Big Bible Stories, cloth, 50
cents. For sale at this office.

By James M. McCann. A complete and overwhelming
refutation of the Bible story of the Deluge. Price
15 cents.