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

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VAISHNAVISM AND CHRISTIANITY.

The Hindoo Baba Bharati and the Teachings of Jesus.

In presenting Vaishnavism to the people of the United States, Baba Bharati has given us the true essence of Christianity. He acknowledges a great similarity between the teachings of Krishna and Christ, yet, evidently, considers the former superior. This is not to be wondered at. He is, no doubt, aware that every doctrine is measured by the conduct of its exponents.

If Baba Bharati comes to us in oriental robes of silk, with anklets and bracelets of gold and a ring in his nose, and puts up at the best hotel, or keeps a well furnished house and lives on the best in the market, we will have little respect for his doctrine of asceticism. But if his daily life among us proves that he has put the world out of his mind; if it proves that he trusts to Krishna for his daily necessities; if he can do the things that Krishna promises him the power to do, then he will have no trouble in making converts; otherwise he will have no better success than our missionaries do in this country. If he can not harmonize his life with his teachings any better than our Christian ministers do, then he is a woful failure.

The people of the west are thinkers. They are seekers after truth. If Bharati has the truth, the whole truth and nothing but the truth, he will find a hearty welcome.

All religions have something of truth in them; were it not so they would fall to the ground; it is impossible for a doctrine founded upon falsehood and whose every feature is untrue, to live for a day. The length of time allotted for any theory in which to exist is determined by the amount of truth it contains.

If Bharati's religion is composed of truth mixed with error, he can do no more for us than orthodoxy is doing now. He can make converts, but he must hold out inducements other than poverty and ostracism.

Truth is the calcium light of God, and is always recognized by its true disciples. It exposes, unmercifully, all error, and lives in the lives of those who follow its teachings.

Vaishnavism is to the Hindoo what Christianity is to the people of the West. Both emanate from the same source—Almighty God. The truths in each are his; the errors are man's.

Bharati is not the flesh and blood who has thought our people capable of being converted to a better religion. We have impressed them with our earnestness. Said one at the Parliament of Religions at the Chicago World's Fair, "You are drowning yourselves in your work." He seemed to think that if we were properly directed we would excel as Brahmins.

They say in order to be successful in making converts the priests of Buddha forsake the world and live lives of abject poverty and daily sacrifice. They think by coming here and living the doctrine they teach they would make many disciples. Probably they would, but not Christian preachers do the same.

No better religion than that produced by Jesus Christ can be found, because it is the very acme of truth. Not an error in it, yet it has been so interpreted, so explained, so dressed up by orthodoxy, that its old champions Peter and Paul would not recognize it. In order that it might be acceptable to the world it has been made worldly, and by becoming acceptable to all who might desire to use it, it has lost its efficacy. The truth-seeker fails to recognize that which he is seeking in the teaching of orthodoxy.

Bharati says his religion is a doctrine of love. So is the religion of Christ; yet a stranger would scarcely recognize that fact in an orthodox discourse on future punishment.

Bharati's religion teaches him to depend upon Krishna for the necessities of life. So does the religion of Christ; but one can not realize it while beholding the avidity with which his disciples accumulate the rainy-day fund.

Krishna teaches his ministers to give up the world in very truth and to devote all their powers to caring for his people. Christ teaches the same, but he would not have it from the lips of his modern representatives. What do they sacrifice? Nothing. Take from them their authority to pasture the beloved flock and the majority would starve.

Jesus, the author of the Christian religion, never established nor endowed a college, but he conducted a walking seminary wherein he educated his followers by precept and example. He is supposed to have possessed but one suit of clothes at a time. He traveled with a girdle around his waist, and usually ate what was given him. He slept in other people's houses or in the open air. Although he made the earth, he owned not one foot of land upon it. He was a "hobo" pure and simple. He belonged to no sect and advocated no creed but the creed of love. He was ostracized by society and crucified by the church. How does this compare with the conduct and treatment of our orthodox ministers?

If Christ should come to the Christian church in the same manner in which he appeared unto the Jewish church, he would be ostracized by society and crucified, figuratively, possibly, by the church. Indeed they do it now daily.

The Bible teaches that God is not the author of confusion, yet the churches which claim to represent him are divided up into one hundred and forty or fifty sects who are in daily controversy with each other.

He is not the author of confusion, yet a dozen different churches in one city representing as many different faiths, all out of harmony with and fighting each other, dedicate their various chapels to him, and he is supposed to accept each of the gracious gifts. Can it be true that God is the author of confusion? Nay, verily! "Let God be true

SELFISHNESS.

Can It Be Resisted and Overcome?

Selfishness, which is nothing more nor less than pride or prejudice—egotism or the love-principle reversed—is in the majority of instances a part of the individual possessing it. Unless proven to him by severe discipline or practical examples of the selfishness of others bearing upon him, he cannot know to begin with, what it constitutes; and then he must have a knowledge of self to know whether he possesses it; and self-reform cannot begin ere this; and self-reform, comparative to the root it has taken, will be needed to overcome it as a part of himself.

But are all people in the position to acquire this knowledge?

The man who is strongly entrenched by worldly power or influence is impregnable against any attack on his shortcomings or weakness in this respect. He does not feel himself bound to be told he was selfish, and would resent it as an insult. Such is selfishness assuming the form of pride or prejudice. His ego has been assaulted—his self-love offended—and he sees no reason for loving his instructor. He is not in the position where he is compelled to swallow the offense and thus overcome his ill-feeling no less volens. He can never feel the soothing influence which a forgiving spirit enjoys, and whose love can overcome such an offense by a calm reply or a counter vibration that shames the would-be offender.

But are not such even subject to irritation when the offense is insisting on the selfishness is cruel and beyond forgiveness?

Yes, as much so as it is impossible to resist a cry of pain when coming in contact with a hot stove.

The most forgiving will knit his brow or be horror-struck at a manifestation of extreme selfishness, or suffer to see a fellow mortal give way to a feeling of anger—whether an effect of ill-humor or self-righteous indignation.

No mortal is iron-clad against absolute injustice or where his intuitive sense detects willful unkindness or prejudice based on a false sense of pride, upheld by a power that is neither moral, spiritual nor reasonable—although love can always penetrate to the cause of a man's exterior behavior, and knows when wisdom or resistance is unavailable. Every display is wasted on such occasions, and the unfortunate must be left to nature's care. Death will be the only release, unless his power can be broken in time to humiliate him sufficiently to bring him before the mirror of self-reflection, and thus see himself as others see him.

ARTHUR F. MILTON.
Charleston, S. C.

and every man a liar." If God is not the author of confusion, then he is not the author of the various Christian churches.

If he is not the author of confusion, then he has not authorized the construction of a single creed that claims to represent his doctrine.

There is only one church on earth to-day but is one obligation to man for its construction, which proves that it is not the church of God.

Like the church of Krishna, the church of Christ is founded upon love, and is wholly devoid of the self-interest which places the sects at variance with each other.

The church of Jesus Christ as an organized body is not in existence. When the church of Rome was fully rounded out the church of God ceased as an organized body. And no man has yet received authority to reorganize it. In fact it cannot be reorganized without the direct action of its author. Read the personnel of the church in 1 Cor.inthians 12:28. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

There is only one church in the civilized world that is built like the foregoing; that is the Mormon church, which is only a pattern without the life. In the church to-day we have no apostles, no prophets, no workers of miracles, no gifts of healing, no diversities of tongues, though we do have diversities of faiths.

Bharati sees the confusion in the so-called churches of Christ and brings us that which he thinks will be a panacea for all our religious troubles—the very essence of our own religion—love.

We can not fall out with this holy heathen because he sets up an image of Sri Krishna and worships it. He explains that it is only a symbol and is used to impress the minds of those who demand something that is more tangible than Spirit Krishna. Besides he says: "The Catholics use images, and Protestants raise statues of heroes and offer homage to them. It is image worship, whether you bare or not your head to a statue or worship it with flowers." field, railroad or oil stocks, a bank account or social position, we can not consistently object to the images of Vaishnavism.

The church of Jesus Christ is the hearts of true Christians. He, like Krishna, is spirit; and in spirit he dwells with them and when they allow him, he leads, protects and provides for them. He is the controlling spirit and they are the mediums.

When the true church reaches the "fulness of the measure of Christ" in this life, it will be seen that it is a perfectly united body of people representing every variety of medullistic power. All that Jesus did they will do and much more.

J. BARTLETT MCGEE.
Plant City, Florida.

No man upon earth can have the least spark of love for a God who holds in reserve eternal, hard, and violent chastisements for his sixty-nine hundredths of his children.—Jean Meador.

DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

In nearly every house in this city the "hello girl" is becoming a prime necessity. On the lips of our most revered householders, in spite of the business familiarity which so usually breeds contempt, often comes the line, "With all thy faults, I love thee still." The cost, at a nickel a day seems to an unenlightened mind trivial. It is, however, \$18.25 for a year's service. This amount must be paid so long as the telephone hangs on your wall, whether the "phone girl" ever hears your delicate, insinuating voice or not, and brisly answers: "Sh! Line busy." The truth, however, is the wires of many phones are kept red-hot a large part of the time. With wonderful generosity the company always insists on an intact share, the receiving of the whole amount. But there is only one share for you: "Nickel, please." By such attention to business, the poor telephone companies, with only ten thousand subscribers, would have a cash income of nearly two hundred thousand dollars per year, or six hundred dollars per day. Pretty fair nickel business. If it is twenty or thirty thousand subscribers the income increases without any very great increase in expense. We imagine the same thing happens in all our large cities. The companies who farm the nickels most industriously are those who grow rich with the utmost precipitation.

The taking off by Congress of the miserable little 67 cents per ton duty on coal, has a sort of farcical look. It raises the question in the inquiring mind: "How many of the Congressmen are interested in coal mining? Is it not pertinent to ask, if the coal dealers have not conspired in all their wide-spread ramifications to teach the public a lesson out of their new Daboll's Arithmetic, that the human serfs who mine the coal have no right to the sympathy or interest of those who make the market for their labor? Heaven pity the barons, big and little, when the day of retribution comes. Come it will. The great Force of the Universe holds the even balance of the scales of Justice to be as indispensable as the perfect alignment of the pillars of the Universe. The poor and suffering are its special charge.

We are curiously watching the development of the wireless telegraph. If it becomes practicable, beyond the inventor's life, it certainly is the most convincing test that the intelligence of spirit can easily communicate with the mortal's intelligence, manifesting through a physical body. We who believe, know that telegrams are constantly coming to us, appealing sometimes to one sense and sometimes to another. If we understand the code used, it is well for us; if not, then we are losers to a great extent. We hooves us, at the present point of affairs, to awaken and quicken our consciousness. Our spirit friends have been as ready to do for us as for themselves, these many years. Why do we not act? Simply because we have allowed our brains to be so thickened and muddled with earthly matters, that the spirit light cannot shine through. We constantly ask how shall we do it? First, clear our minds of the clinging consistency of earthly matters; then believe from personal knowledge, we may be and are in constant contact with the Universal Spirit that is telegraphing and telephoning without wires, and has been so doing for ages and ages. How sorrowful is the uttered comment: "We have piped unto you, and ye have not danced," as it vibrates out of the heretofore Silence upon ears just beginning to hark to the soundless sounds of the Invisible Helpers. With a full demonstration of these marvelous properties forming part of man's inheritance, we would not justify in wiping out of the language, as a useless expletive, the word impossible.

It is said India has the balance of trade this year. The exports which contribute to this totality, are of the simplest raw materials and other products which supply the machines of Western nations with means of operation. It is a question of much concern to the whole world, how shall the world begin to realize for herself her real wealth? When the wonderful stuffs for wearing apparel will come finished to the merchant's hand from power-looms operated by the lowly-minded natives. The farmer on the plains of the Ganges and the Irrawaddy, at the present time, scratches the top of the arable soil with a sharp-pointed stick, and raises crops sufficient to supply the local population. What could not this garden of the world, superior even to the fertile plains of Egypt, produce with a full supply of the western nations' brain, canned as agricultural machinery, or on tap, with some active Yankee bodies as dispensers. Our prayer as helpers can only be: "Permit us to train the children of India during two generations, then it would be as if we had been able to add to the domains of earth a new planet." It is not a matter of the nations waste more of their heritage than they utilize? It is not strange, then, that to the less conscious of the peoples, there comes but little of their share of their inheritance.

I told you that the Silvertown had sailed West, carrying the submarine cable that now unites us with Hawaii, and is still further to be extended until "Puck's giraffe grows to earth," will become an accomplished, absolute fact. The experts who formed the corps of workers, have returned by fast steamer, not caring to wait the movements of the slower sailing ship. How much of the eventful, a life beginning in the thrives of the last century already measures.

To-day the Memorial Church at Stanford's University is to be dedicated. It has been erected by Mrs. Jane Stanford. It bears over its portals this inscription: "Erected to the glory of God and in loving memory of my husband, Leland Stanford." Rev. Heber Newton is to be the pastor.

W. P. PHELON, M. D.

EFFECTS AND CAUSES.

In Nature, Effects Do Not Transcend Causes.

Some time ago I called on Prof. Loveland to give the name of any reputable scientist who taught that "effects transcend their causes," and to give us the name of book, magazine, and page where it could be found; He has not done so simply because he cannot. No man caring for his scientific reputation, or rather having such a reputation, ever stated it upon such an absurd proposition.

I had concluded that the good professor was silenced, but the No. 687 he "comes to life" once more. In veiled language he refers to myself and Dr. Pheolon. The article contains some choice expressions, such as "shallow and partial," "childish ignorance," "loud-mouthed declamation," "egotistic ignorance," "venomous shafts of religious hate," "idiot," "falsehood," etc. Brother Loveland is evidently in a bad humor. He intimates that we have not fairly stated his position; and then presents what he calls proof that "effects transcend their causes." If that is so: "The vegetable is higher" than the mineral, and the animal transcends the vegetable, and the human is higher than the animal. And if you assume a future life will it not be superior to this? These self-evident propositions constitute the overwhelming demonstration of my position that effects transcend causes.

Well, really? "Overwhelming demonstration" hardly. It is not a demonstration at all—it is simply a naked assertion—and it will be very very plain to the mind that is overhauled by it. Let us approach this "overwhelming demonstration" reverently and with bated breath let us even venture to lay hands upon it. We will be allowed, peradventure, to use the mind of an "idiot" in dissecting the wonderful affair and have for our guide the "ignorance" of the "overwhelmed." Being "shallow" and a "devotee of the baby theory," of course I ought to be overwhelmed by a much smaller flood of logic even than is contained in this famous "demonstration." We shall see.

First, then, we admit that "the vegetable is higher than the mineral," the animal higher than the vegetable, the human higher than the animal. Certainly that is true. Even an "idiot" can see that much. But when he says that this fact demonstrates that "effects transcend causes," we respectfully deny that it does any such thing. We cheerfully admit his facts, but enter a demurrer to his bald assertion as to what those facts demonstrate. How can the fact that a vegetable is higher than a mineral demonstrate that an effect transcends its cause? Only in one way could this be possible. If the mineral is the cause and the vegetable the effect, then the effect would transcend the cause. Will Prof. Loveland say that mineral is the cause of vegetable? If not his boasted demonstration vanishes. Again: If vegetation causes animals then indeed an effect is greater than its cause. But does vegetation cause animals, or produce them? Will our Prof. say so? And, still higher, do animals produce man? Not, where is the demonstration? Prof. Loveland is on a snag here.

Prof. Henry Drummond was a real professor. He faced the same problem that our hero faces and instead of stultifying common sense by an "overwhelming demonstration" that did not demonstrate, he stated it this way: "The mineral cannot make itself into a vegetable, but the vegetable can reach down from above and assimilate the mineral, and make vegetable out of it. So a vegetable cannot make or cause itself to be an animal, but the animal can reach down and assimilate the vegetable and thus the vegetable may be animal. In this way only can the lower kingdoms enter the higher. The higher reaches down and lifts the lower up to itself."

I have condensed Prof. Drummond's argument as found in his great book, "Natural Law in the Spiritual World." Here are not only words but wisdom. Instead of the vegetable being a cause, even a remote cause, of an animal, it is powerless to lift up itself into the kingdom above it and can only get there when the power (cause) from above it reaches down and raises it up. So the mineral is not a cause, of which the vegetable and the effect is wrought in the mineral. This is true of every transition from one kingdom to another, that is from a lower to a higher.

The fact is, there is a cause operating on mineral and changing it to vegetable. That cause is neither the mineral nor the vegetable themselves. They are simply elements, substances, in which and upon which are shown effects, and the cause that produces these effects is always greater than the effects. Effects never have transcended causes. The "overwhelming demonstration" does not demonstrate. A mineral cause producing a vegetable effect is the fungus growth of an imagination gone wild.

ELD. H. W. B. MYRIOK.
Gentryville, Mo.

THE REAL INFIDELS.

REV. A. W. MARTIN EXPLAINS WHO AND WHAT THEY ARE.

Says the So-Called Infidels Were Our Noblest Teachers in the Art of Fidelity, Loyalty and Sincerity—World's Greatest Examples of Fidelity and Belief.

At the Tacoma theater, Tacoma, Washington, Rev. Alfred W. Martin spoke on "Real Infidels." He began by giving the origin of the word infidel, from the Latin "infidels," meaning not faithful, and then proceeded to account for its modern popular use.

"Who are the infidels?" he asked. "The word depends on whom you put the question to. The few say infidels are those who do not accept Moses and the traditions of the elders. The Mohammedans declare infidels are they who reject the Koran as God's inspired word. The Christian defines infidels as they who do not accept Jesus Christ as their savior. Again, ask the Christians of different sects who the infidels are. One answers, 'those who don't believe in the Virgin Mary and the Blessed Saints.' Another replies, 'those who don't acknowledge the apostolic succession of the Episcopal church.' Still another makes infidelity turn on 'immersion'; another on 'sacraments,' and so on. Then again, we are told the infidels are Rousseau, Voltaire, Paine, fideis are Rosseau, Voltaire, Paine, Parker and all others who 'Why are these men did. But I ask, 'Why are they infidels?' Because they do not believe in God, is the indignant reply. Yet it needs only the slightest knowledge of their writings to show that every one of them was a theist. If any minister or layman says these men did not believe in God, he simply lies, he breaks the commandment which says 'thou shalt not bear false witness against thy neighbor.' Yet how shamelessly Christian pulpits persist in disseminating these lying slanders.

"Too common, alas, is the persecuting practice of branding as infidels those who do not believe as the persecutors do. Let us say at once that if these Christian critics had one-tenth of the faith in God that some of the so-called 'infidels' had, they would find their inner natures transformed and their whole life transformed by it. 'Think of it,' Voltaire built a church and over it he placed the affirmation, 'I erect this church to God.' Over his grave stands a slab with these words: 'He fought the atheists, and over the gate of the cemetery at Marietta, Ohio, is an inscription from Voltaire's work declaring his belief in immortality.' Thomas Paine, in his 'Age of Reason,' says: 'I believe in God and I hope for happiness in the life to come.' Religion is man bringing to God the fruits of his heart.' All the so-called infidels were believers, but not Christian believers.

Who Are the Bigots.

"The Christian calls his non-Christian neighbor an infidel, but that gives me no idea of what the neighbor is; it gives me only a very clear idea of what this Christian is, namely, a bigot. Only bigots call those who don't agree with them names. The fact is that the word infidel must be restored to its original meaning. He who is not faithful to his honest convictions, he is once infidel. Voltaire, Paine and the rest were among the world's greatest exemplars of fidelity to their inmost beliefs. They endured the cross of persecution, despising the shame, and are immortalized as types of true-souled sons of God, afraid of nothing but hypocrisy, sham and cant.

"And now, what is the one most significant spectacle that we are witnessing to-day? It is the spectacle of progressive Christians, in all denominations, quietly discarding the beliefs which the church councils, which the church brands as 'infidels.' At the same time we see these same progressive Christians quietly changing, amending, adulterating their creeds and confessions and covenants. What for? To make them harmonize with the very beliefs held by the men they once called infidels. The infidels belief about God, the character of Jesus, divine revelation, heaven and hell, all these are now the main substance of the advanced religious thought, explicitly or tacitly, in all the various denominations of Christianity. Thus the world moves and the heterodoxy of one age becomes the orthodoxy of the next. The real infidel, then, is simply he who is not faithful to his own inmost, honest convictions. I know infidel Christians and infidel Jews and infidel men who privately hold beliefs which they declare publicly to profess; men who for the sake of social success or popular favor or family feeling or business advantage will sell their souls and belie the faith that is in them. They, and only such as they, are the real infidels.

"Be it remembered, too, that to this class none of the so-called infidels of history belong. And what is more, the very beliefs for which they were once anathematized are to-day coming to be more and more accepted by educated people in all denominations. The real infidel is only he who is disloyal to the truth he sees, who knows that science has come into the world with its truth-discovering methods, who believes in them and knows, too, that science is progressive, and who yet profess a religion that belongs to the middle ages and pretends to be satisfied with that. Failure to know God's truth and to act in accordance with it, that is the only real infidelity. Ah, the so-called infidels are our noblest teachers in the art of fidelity, loyalty and sincerity. Be true, be loyal to the light that is in thee, do not dishonor the holy spirit in your own soul—this is the eternal and blessed message which they bring to our age and all coming ages."

The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.—Voltaire.

THE DIVORCE REMEDY.

What Is Best in Case of Unhappy Marriages?

In a recent issue, Mr. A. K. Venning, of Los Angeles, expressed some very positive opinions against divorce. Unless he is much misunderstood, he believes that anyone who seeks an annulment of marriage does so entirely for selfish reasons and with the object of shirking duties and responsibilities. He says: "If married people would do their duty by each other and their children, loyally fulfilling their obligations, they would find far more real happiness in this world and the next, than by divorce, breaking up their homes and abandoning their children."

Though it be contrary to Mr. Venning's ideas, it is possible, nevertheless, for an honorable man to believe that a false marriage is an immoral relation which should be severed as speedily as it is thoroughly understood to be such. An individual could thus act from the highest motives and yet feel that he was wronging his wife if he did not seek a legal separation. And there would be no danger in his case of neglect of duty and responsibilities.

To those who consider the false marriage as an immoral relation, the abolition of divorce means the sanction of law for degradation. The men who get divorces to evade duty and responsibility are not good husbands and fathers anyway, and are not likely to treat their families well under any circumstances. Would it not be better to amend the laws in such a manner as to make it impossible for a divorced man to evade financial responsibility toward those who have become dependent upon him?

Can there be real harmony in a home where marriage is only a civil contract (and a religious ceremony does not change its nature)? What kind of influences are children subjected to when their parents are uncongenial and have no love for each other? But Mr. Venning may assert that children also need this evil atmosphere to develop character.

The quotation which aroused Mr. Venning's ire declared that the real trouble was the ignorance of people when they married, and discredited the belief that the abolition of divorce would improve matters. He declares that "true love is of the brightest spheres and is only possible between one man and one woman throughout all eternity," yet he writes as though this condition should not be sought in this world if one false step be taken in a legal way. In fact, it would seem as though in his opinion a false marriage was the very best experience an individual could have, and something altogether desirable! Did Mr. Venning know more of the suffering endured by many of the patient wives of mean, brutal, sensual, drinking and dissipated men, he would not so hastily condemn them to lives of misery; instead, he would wish that they might quickly be released from bondage. The logical sequence of his argument is that we should wish for evil conditions rather than good, because from them we shall derive the greatest benefit. Is it not probable we shall meet with all the trials we need even when we are striving to live up to the highest standard? His idea of duty and progress brings to the mind the monks who punished themselves and imposed upon others the penance of self-inflicted punishment, in the belief that such torture would please God and advance their spirituality.

Because some hold the marriage ties so loosely that they form them and break them in a reckless fashion, it does not follow that they would be less immoral if divorce were impossible.

Mr. Venning says that in Europe "all questions relating to marriage are placed on a far higher plane than in the United States." Is it because of this imaginary high standard that the statistics of illegitimate births in various European countries are so appalling? The Catholics do not allow divorce; are they more chaste and more moral than France, for instance, does not have that reputation, though the complaint there is a scarcity of births. And the frequent references to wife-beating cases in English courts do not testify to happy homes.

Is it not generally acknowledged that women are treated with much greater consideration here than in the older countries? Does that not speak well for American citizens, and make it safe to assert that the better classes in this country have as high a moral standard as those in any other, and that they are fully as strong numerically?

Mr. Venning's assertion that it is "a piece of intolerant bigotry" to say that the opponents of divorce are mostly church people is an expression unworthy of one who writes from a lofty standpoint. It was stated in the full belief that it was a fact, and he has not shown it to be false.

While claiming that marriage is a "sacred sacrament," Mr. Venning would make of it simply an indissoluble civil contract, however repellent or degrading the closer it might prove to be. In the most important event of life he would insist that there should be no possibility of rectifying blunders.

It is again urged that since divorces would be unnecessary and be unsought if the right people were mated, the real need is for greater knowledge in regard to and a better realization of the importance of marriage. In that way only can true progress be made, and immorality in alleged marriage and out of it be steadily diminished.

ALEXANDER SPENCER.

The consciousness of the divine presence in an unscientific age is identified with the idea of abnormal and capricious action; in a scientific age with that of regular and unbroken law. The one conception predisposes most to slavery, the other to reverence and admiration.—Locky.

He who seldom speaks, and with one calm, well-measured word, can strike dumb the loquacious, is a genius and a hero.—Lavater.

"SHOOT OLD MINISTERS."

THE REV. MRS. A. F. EASTMAN DELIVERS THIS IDEA.

Woman Divine Holds That It Is Cruel to Permit Them to Live When They Are Aged—Believes That the Pulpit Is No Place for Men or Boys, and That Women Are Much Better Fitted to Fill It—Thinks Many Ministers Are Mountebanks.

The Rev. Annie Ford Eastman, pastor of the Park Church, Elmira N. Y., astonished the members of the Congregational Society of Brooklyn by declaring that the ministers of to-day are becoming nothing but mountebanks, and when they get old "ought to be taken out and shot by the Society for the Prevention of Cruelty of Animals."

Profession Is Undesirable.

The Rev. Mrs. Eastman has many pronounced ideas on the subject which she delivered in an address entitled "Woman in Church and State." Some of the most radical are the following: "The profession of the Christian ministry is becoming the most undesirable calling for men."

"The pulpit is no place for our boys. Ministers are slaves of boards of trustees and vestries. Mountebankery and buffoonery must be depended upon to attract the crowds into the churches, so that money may be obtained to 'carry on the good work.' A minister's pay is poor, and when he is old and past the age of usefulness he should not be permitted to live any longer."

Mrs. Eastman said in part: "Civilization, says Emerson, is the power of good women." To what heights this power can lead our race can only be known when our laws are purged of every impediment to women, when the public donations to education are freely shared by them, when they add and give their property as men do theirs, when avenues of employment, equal rights in marriage, the exercise of professions and suffrage are freely granted them.

Church Silenced Women.

"In the days of simple Christianity, men and women worked together on terms of perfect equality. When the church became rich and powerful it silenced the voices of women in its ministry, although they continued to preach until the latter part of the fifth century."

"It would seem that the church needs women in its ministry when it is poor and weak. This is their call to-day. We are told that this profession is rapidly becoming the most undesirable of callings for men. The following reasons are adduced: First, the minister is the slave of his board of trustees, vestry, or to the hierarchy of his denomination; second, he must succeed by the methods of the mountebank or buffoon; third, church work is only another name for getting money by underhand means; fourth, a minister lies between the upper and nether millstones of the demands of his sectarian system of doctrine and the demands of modern scholarship; fifth, he has no security in his position. The average salary is insufficient and affords no provision for old age; sixth, the limit of his profession is, at the utmost, fifteen or twenty years; and at the end of that time he ought to be shot by the S. P. C. A.

Pulpit No Place for Boys.

"The pulpit is no place for our boys. Has not woman come to the kingdom for such a time as this? Her long experience of subjection and submission, her dependence for her support on her power to please, her long training in getting money from unwilling fathers and husbands by underhand means, her ability to make one dollar do the work of five, all combine to render her eligible to the ministry of to-day."

"The lines along which progress for woman lie are fixed by her constitution and her relation to the race. Her organic office is in the world in the nurture and education of the young, and in this office she shares by her womanhood, whether she has children or not. She is not only the mother of men, but mother of man. It is the race which she holds in her protecting arms. There is no question of human interest that does not concern her in this maternal office, nor will any woman's social duty be performed until she has used to its fullest her power and her influence to secure for all children a mental, physical, and moral environment which shall give promise of a nobler race to be."

Why Women Should Vote.

The reasons why women should vote are the same as the reasons why men should vote—the same as the reasons for having a republic rather than a monarchy. It is fair and right that the people who must obey the laws should have a voice in choosing the law-makers, and that those who must pay the taxes should have a voice as to the amount of the tax, and the way in which the money shall be spent.

Roughly stated, the fundamental principle of a republic is this: In deciding what is to be done, where everybody's interests are concerned, we take everybody's opinion, and then go according to the wish of the majority. As we cannot suit everybody, we do what will suit the greatest number. That seems to be, on the whole, the fairest way. A vote is simply a written expression of opinion.

In thus taking a vote to get at the wish of the majority, certain classes of persons are passed over, whose opinions for one reason or another are thought not to be worth counting. In most of our states these classes are children, aliens, idiots, lunatics, criminals and women. There are good and obvious reasons for making all these exceptions but the last. Of course no account ought to be taken of the opinions of children, insane persons, or criminals. Is there any equally good reason why the opinions of women should not be counted?

ALICE STONE BLACKWELL.

A Lecture Delivered in Chicago,
By C. W. Leadbeater, of London, England.

Restores Eyesight.

Acting," a Wonderful Discovery Which
Cures Diseased Eyes, No Matter Whether
Chronic or Acute, Without Cut-
ting or Drugging.

There is no need for cutting, drugging or
robbing the eye for any form of disease, for a
new system of treating affections of the eye has

So there is much help that may be given to the dead in very many ways. First of all, many of them—indeed, most of them—need much explanation with regard to the new world in which they find themselves. Their religion ought to have taught them what to expect, and how to live amidst these new conditions; but in most cases it has not done any of the things of the kind. The hideous falsehoods circulated so industriously with regard to hell-fire and other theological horrors do far more injury on the other side of the grave even than they do on this—and that is saying a great deal, for even on this plane they are the curse of many lives. Once more, though to be reasoning being it may seem incredible, there really are people who do believe this grotesque and cruel absurdity. They have been taught that unless they are superhumanly good (and they generally realize that they have not been that) they were in danger of a sulphurous future; and often there were also impossible conditions of faith attached to "salvation" which they can never be sure that they have perfectly fulfilled. So it comes that very many of them are in a condition of considerable uneasiness and others of positive terror. They need to be soothed and comforted, for when they encounter the dreadful thoughts which they and their kind have been making for centuries—thoughts of a personal devil and an angry and cruel deity—they are often reduced to a pitiable state of fear and which is not only exceedingly unpleasant, but very bad for their evolution; and it often costs the helper much time and trouble to bring them into a more reasonable frame of mind.

Can he be awakened, you will say? Yes, that may happen to him in four different ways. First, in the far-distant future the slow but sure evolution of the man will undoubtedly gradually dissipate the curtain of mist. Secondly, the man himself, having learnt the facts of the case, may bravely and persistently effort clear away the mist from within, and by degrees overcome the inertia resulting from ages of inactivity. He may resolve before going to sleep to try when he leaves his body to awaken himself and see something. This is merely a hastening of the natural process and there will be no harm in it if the man has previously developed common sense and the moral qualities. If these are defective, he may come very sadly to grief, for he runs the double danger of misusing such powers as he may acquire, and of being overwhelmed by fear in the presence of forces which he can neither understand nor control. Thirdly, it has sometimes happened that some accident, or some unlawful use of magical ceremonies, has so rent the veil that it can never wholly be closed again. In such a case the man may be left in the terrible condition so well described by Madame Blavatsky in her story of "A Bewitched Life," or by Lord Lytton in his powerful novel "Zanoni." Fourthly, some friend who knows the man thoroughly, and believes him capable of feeling the dangers of the astral plane and doing good unselfish work there, may act upon this cloud-shell from without and gradually arouse the man to his higher possibilities. But, he will never do this unless he feels absolutely sure of him, of his courage and devotion and of his possession of the necessary qualifications for good work. If he should in all these ways be judged satisfactory, he may thus be invited and enabled to join the band of helpers.

The giving of comfort and consolation in sorrow or sickness at once suggests itself as a comparatively easy task, and one that could constantly be performed without anyone knowing who did it. Then it often happens that, persons are in some perplexity, that they go to sleep at night with some unsolved problem in their minds; and in such a case a solution may sometimes be suggested, or they may be helped to a right decision. Not that anything may ever be done to bias or influence the mind of any person; we must not think of the helper as a mesmerist. It would be easier than you could possibly imagine for him to influence almost any mind in any direction he wished, yet to do so would be a violation of one of the strictest rules of his work. He may present his case to the mind of the man who is in doubt; he may state his opinion and argue in favor of it; but he must never exercise his will-power to force the man to yield, even though he may be well aware that disaster will follow if his counsel is not accepted. But there are many earnest seekers who are really anxious for light, and to give them as much as they are able to bear is one of the greatest pleasures of the helper. Suggestions may be made, and constantly are made to writers, preachers, poets, artists, as to the subjects they should take, or the way in which they should treat them—of course without any knowledge on the part of the recipient of the source of his inspiration. Indeed, he usually thinks himself a very clever fellow to have such new and original ideas; but that does not matter in the least, for no helper wishes to take credit for anything that he does. If he had such a feeling of self-glorification, he would be quite unfit for the position of a helper. Many and many a time has such a helper stood beside a preacher or a writer, and put before his mind a somewhat wider or more liberal view of his subject than he had had previously; and though sometimes it is impossible to get this accepted, yet in most cases at any rate something of it comes through to the physical plane.

Often efforts are made to patch up quarrels—to effect a reconciliation between those who long have been separated by some difference of opinions or of interests. Sometimes it has been possible to warn men of some great danger which impended over their heads; and thus to avert an accident. There have been cases in which this has been done even with regard to a purely physical matter, though more generally it is against the moral danger that such warnings are given. Occasionally, though rarely, it has been permissible to offer a solemn warning to one who was leading an immoral life, and so to help him back into the path of rectitude. If they happen to know of a time of special trouble for a friend, they will endeavor to stand by him through it, and to give him strength and comfort.

In great catastrophes, too, there is often much that can be done by those whose work is unrecognized by the outer world. Sometimes it may be permitted that some one or two persons may be saved; and so it comes that in accounts of terrible wholesale destruction we hear now and then of escapes which are esteemed miraculous. But this is only when among those who are in danger there is one who is not to die in that way—one who owes to the divine law no debt that can be paid in that fashion. In the great majority of cases all that can be done is to make some effort to impart strength and courage to face what must happen, and then afterwards to meet the souls as they arrive upon the astral plane, and welcome and assist them there.

Let us see how a man is able to do such work and give such help as we have described, so that we may understand

A man may sometimes be rescued from evil companionship after death, just as he may be during life. Men are of all types, and there are those who, instead of feeling remorse about their evil deeds, endeavor as far as they can to resume or to continue them. The man who has haunted dens of vice during life not infrequently continues to do so after his loss of the physical body. Definite teaching of all sorts may be given to the dead, which will be of the greatest use to him not only with regard to the life which he is then living, but with regard to his whole future in lives yet to come. I know how hard it is for many of you to grasp the reality of the thing, to understand how near to us the dead are, and how completely the helper can speak to them and deal with them as though they were still physical. Many people feel it to be impossible, and they ask us for proof that it is so. I do not know how you can obtain proof except by studying these matters for yourselves, by examining patiently the evidence, and ultimately, by developing in yourselves the power to see and hear all this for yourselves. Those of us to whom all this is a matter of daily experience hardly care to argue about it. If a blind man came up to you and earnestly tried to persuade you that there was no such thing as sight, and that if you believed that you saw, you were suffering under an unfortunate hallucination, you would be polite to him, but you would not feel anxious to waste much time in arguing with him. You would say, "I do see, and daily experience shows me that I do; another man's belief or unbelief does not affect the fact." I think the skeptic sometimes forgets that we are not proselytizing, and that if he cannot believe, no one but himself is the loser.

It is a fact, then, that much direct teaching can be given to the dead. He will not carry over details into his next earth life, but he will nevertheless have the knowledge stored up in his soul, so that when it is next presented to him on the physical plane, he will at once grasp it, and intuitively recognize that it is true. Another point is that of the rearrangement of the astral body by the desire-elemental; I have no time to go into the detail of that process now, but it is one which retards the man's progress in the after-death states, and the helper can show him how to avoid its difficulties.

HELPING DURING SLEEP.

It is surely a happy thought that the time of much-needed repose for the body is not necessarily a period of inactivity for the true man within. I used at one time to feel that the time given to sleep was sadly wasted time; now I understand that Nature does not so mismanage her affairs as to lose one third of the man's life. Of course there are qualifications required for this work; but I have given them so carefully, and at length in my little book on the subject that I need only just mention them here. First, he must be one-pointed and the work of helping others must be ever the first and highest duty for him. Secondly, he must have perfect self-control—control over his temper and his nerves. He must never allow his emotions to interfere with his work in the slightest degree; he must be above anger, and above fear. Thirdly, he must have perfect calmness, serenity and joyousness. Men subject to depression and worry are useless for one great part of their work would be to soothe and to calm others, and how could they do that if they were all the time in a whirl of excitement or worry themselves.

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THE SPIRITUAL
SIGNIFICANCE.

—
A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, a Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00.

"if a man could feel
not one, but every day, feast, fast, and
working-day.

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

The aim of this book is to reveal the unusually close correspondence between the developments of modern science and the laws of nature; to note that new forces have been discovered and applied in wireless telegraphy, are simply laws of an unexplored realm into which humanity is rapidly advancing and that the laws of the future are already present in the laws of the present. 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 details. The author believes that the present may be ennobled by the constant sense of the Divine Presence, and that true knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The author writes in a simple and an essential style and qualifies that he has insured for "The World Beautiful" volumes an almost world-wide popularity.

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