

THE PROGRESSIVE THINKER

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

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OBSERVATIONS IN THE FIELD, BY MOSES HULL.

When our school closed on June 6, I went more thoroughly into the field of work, into the missionary field, it might be called, than I had been for some time in the past. "What is the status of the cause?" is the question which comes from every quarter. As a watchman on the walls of our spiritual Zion, it is my duty to make observations, and to try to make a truthful answer.

I must confess that this question is more easily said than answered. If by this question is meant, how much excitement is Spiritualism creating in the world? How many are being pulled out of the churches by Spiritualism? or how fast are the people rushing into the Spiritualist organizations? I answer the time for great excitement on either the philosophy or the phenomena of Spiritualism has passed.

The phenomena, either true or false have become so common that people cease to wonder at them, or to run after them as they did when they were something new; and, as to the philosophy, the churches are adopting and preaching it more and more every day. It has won a majority of thinking minds, and can be heard in almost its pristine purity in many of the churches of the land.

If we look at the matter from certain other standpoints Spiritualism is never in better condition. The Spiritualist thought was never more in the saddle than at the present time. We meet it everywhere; it is coming to the front more rapidly than ever before. It seems to be in the atmosphere; everybody who thinks at all thinks along Spiritualistic lines.

I once thought that Spiritualism was destined to call out into a separate organization a great people—a people distinct from everybody else. It is no longer of that opinion. Spiritualism will for a long time keep an advance guard some distance in front of the people; especially of the churches. There must for some time be an organization camping in front of the churches, but the church will keep an advance guard some distance in front of the people; especially of the churches. There must for some time be an organization camping in front of the churches, but the church will keep an advance guard some distance in front of the people; especially of the churches.

The time was when all who had thoughts bordering on the Spiritualistic concept came out and called themselves Spiritualists. That is no longer the case. Such can now call themselves Theosophists, Christian Scientists, Spiritual Scientists, or they can remain in the churches and there enjoy their Spiritualism. The fact is, the whole civilized world is rising into the Spiritualistic concept. This, while it is the grandest possible encouragement, does, as the saying is, somewhat take the wind out of our sails. As Spiritualists per se, we do not attract the attention we would if there were not so many things so near like our Spiritualism, and so close to it.

Many have said to me within the last year or two, "I have ceased to attend Spiritualist meetings because I get just as good Spiritualism in the church as I do from the Spiritualist platform, and I do not have to climb from one to three flights of stairs and go into a dingy hall, nor to listen to the ignorant rantings of a so-called medium."

But it is claimed that while organizations may not be greatly increasing in numbers, nor growing stronger, the Spiritualist thought is distilling and making over the religions of the churches.

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At Clear Lake Iowa, they have a good working society, with Mrs. H. H. H. as president, and Mr. Ellis Vandenberg as secretary. I spoke eleven times there to large and intelligent audiences. A Methodist minister, a Rev. Mr. Forte, made an onslaught—an entirely uncalled for and rather violent attack on Spiritualism—an attack the recoil of which was much more injurious to him than it was possible for him to injure Spiritualism in dozen such attacks. At that time all he wanted was to see a representative Spiritualist and he would show his fellow-citizens how "easy" it would be to put them hors d' combat. He even went so far as to get a juggler—a regular prestidigitateur to come and show how it was all done. When I got there the reverend gentleman's ally was gone and his courage had all oozed out. I came away without an opportunity to meet the gentleman.

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ORIGIN OF CHRISTIANITY.

Declared to Be of Comparatively Recent Date.

Del Mar's Worship of Augustus Caesar was commended by "Nummus," a coin expert, whose articles in the Truth Seeker have been very edifying. Writing to me personally he says: "You are doubtless correct in the contention that most of the ecclesiastical literature is comparatively modern. The first great batch of forgeries was concocted in the seventh and eighth centuries; the second great batch in the thirteenth century. Some of the finishing touches are as late as the sixteenth century. Then the invention of printing sealed them all."

The evidence adduced by "Nummus" of the beginning of Christianity in the seventh or eighth century is mainly that of coins. He says:

"Nearly all the gold solidi of the Byzantine Empire, from Justinian II. (A. D. 705) until the fall of Constantinople (A. D. 1454, taken by the Crusaders), were stamped with the effigy and name of 'Jesus Christ.' I have one of them (the earliest one, the solidus of 705) before me as I write, and there are thousands of the various issues of these coins in the great museums of Europe."

This coin of Justinian II. as described by Del Mar, has inscribed on it D. N. IESUS CHRISTUS REGNANTIVM, which "Nummus" and other numismatists translate "Our Lord Jesus Christ, King of Kings," but which I translate, "Our Lord, Good Bacchus," etc. And on the obverse, as "Nummus" informs me, is "D. N. Justinianus Serv. Christi," which he reads "Servant of Christ," but I contend that the word is CHRESTI, or CHRESTI, if "Nummus" has perchance interpolated an H.

And now let me support my contention by Del Mar, as quoted by "Nummus" in his elaborate article in the Truth Seeker of August 1, on "The Year of Eight Months."

"The Greek date for the incarnation of Christ, him of the eight cures, or, in Latin, 284 B. C. This date is assigned by Hierodotus (II. 145) to Bacchus" (Del Mar Aug. Cae. 73).

So it appears that the worship of IESUS, "Good Bacchus," began two thousand years or more before that of Augustus Caesar, as Janus Quirinus, or DIVVS FILIVS, was born not twenty-seven hundred years before the first issue of what the numismatists call "a Jesus Christ coin," by Justinian II. stamped with the words IESUS CHRISTUS.

In regard to chrestus I do not find the word in my Latin dictionary. Ainsworth's is it is a word derivable from the Greek chrestos, "good, sweet, gracious." In I. Peter II:3 we read: "If so be ye have tasted that the Lord is gracious"—Greek chrestos. "The marginal reference is to Ps. xxiv:8: 'O taste and see that the Lord is good.'"

"Chrestos," in the Septuagint, is of frequent occurrence as an equivalent for the Hebrew mashiach, or a like word in Arabic and ancient Syriac. But as I have long contended, there is no such word in Latin as Christus, which is a transfer instead of translation of the Greek word chrestos. And that fraudulent transfer I contend was not made in the early part of the Christian era, but probably as late as the fourteenth century.

"Nummus," as yet unknown to me, concluded an article in the Truth Seeker several months ago in these words: "Christianity is merely the idolatry of Augustus, slightly modified, altered in name and bleached by time. Put aside its fraudulent literature and it has not a leg to stand upon, not a single monument, temple, longstone or coin; nothing but names, words, air, the greatest forgery, the most stupendous and shameful imposture ever saddled upon the credulity of man."

This is strong language, but is it too strong if Christianity had its origin in the seventh or eighth century? And my contention is that its origin was some five or six hundred years later.

WM. HENRY BURR.

COMMON DUST.

Don't scorn the ragged coat, my friend, Be merciful and just. Aake for your motto to the end—"We all are common dust."

"Man ranks not by the guinea stamp" In the eternal plan.

The most disgusting, wretched tramp Is still your fellow-man.

So hold the maxim close, my friend, Nor lift your nose in scorn.

A tattered coat the Lord can send To one most gently born.

From Eve and Adam all may claim Some equal right, 'tis true—An equal right to lordly name And blood that's quite as "blue."

Then pause and weigh the question, friend, With balance true and just, And be more ready to defend Your humble brother—dust.

BATRICE ST. GEORGE.

Wilmette, Ill.

Of Brother and Sister Roe. I was here before one Sunday this summer. Here is a good home as well as a good society. With Mrs. Kleicher as president, and her husband as musical director, and as the one to start off in every move to better the condition of the society, I think the society has come to stay.

At Battle Creek resides the venerable Dr. James M. Peck. The Doctor has earned a rest, and one would think he is old enough to enjoy a season of repose from steady work.

If this article were not already too long I would speak good words for many of the workers whom I have met during the summer, but at present I have trespassed entirely too far. I will, however, say that arrangements are being made for me to identify myself a little more with some of the payers.

MOSES HULL.

THE NEGRO PROBLEM.

"Coming Events Cast Their Shadows Before."

A generation has passed since the negro was placed on an equality before the law, with the whites. Instead of approaching nearer together, the gap between the whites and negroes is wider to-day than it was forty years ago. Why this incredible divergence? While slavery existed, in the strong feeling of sympathy, in the North, for the negro. When he was freed and placed on a legal equality with the white man, this sympathy gradually faded away, and the negro left to stand on his own merits, like all other races.

Under these conditions the lack of affinity between the two races becomes more evident every day. The feeling of antipathy against the negro is stronger in the North to-day than it is in the South. No intelligent close observer of passing events can fail to realize that we can never form a homogeneous nation of whites and negroes.

An unwritten law has governed this country ever since the first settlements at Jamestown and Plymouth Rock. That law is that white men shall rule America. This law has been rigidly enforced against the Indian, the Negro and the Chinaman. Right or wrong, this sentiment is as strong to-day as ever before, and is growing stronger. When Chinese labor seemed to be in the way of white labor, Denio Kearney and his sand-lotters in San Francisco, raised the cry, "The Chinese must go," and kept it up until Chinese immigration was prohibited. When negro labor shall seem to be in the way of white labor, the negro will be treated to the same condition is growing worse, and the people are asking the question, "What can be done?"

Our great statesmen seem to be unable to even suggest a remedy. And now, oh, my countrymen, there comes before me a beautiful vision: I see a vast stretch of country, an immense valley with a mighty river flowing through it, with broad, rich, alluvial plains on either side, stretching far away to the foot-hills and slopes that extend on and up to the summit of vast mountain ranges to the north, the west and the south of the great valley. The scene is grand and sublimely beautiful. I see, away up near the crest of these lofty mountain ranges, little springs of water breaking out and trickling down the mountain sides in many places, and as they descend they unite with other little streamlets and finally creeks and other streams are formed until they reach the valley in rivers, and when all are united they form the great central river that rolls on with irresistible force to the great ocean beyond. The vision is typical of the social relation of the negro problem.

Every incident of trouble between the races, riots, lynchings, hanging and burning, are the little springs that are forming streamlets of public opinion that will increase in volume and force as the years go by. In due time those little streamlets will be united into a mighty river of public opinion of both the white and black races that will be irresistible. When that time comes all will realize the fitness of the great changes that will solve the vexed negro problem.

And now the scene changes on to another branch. I see that the enforcement of the Monroe Doctrine, which now means that all foreign powers must keep hands off of all American territory while we will take anything that may come in our reach, in either hemisphere, will lead to serious trouble in South American affairs. In those troubles we will find it necessary, in order to avoid a great war with European powers, to take possession of extensive regions in South America and pay their obligations in Europe. In some such manner we will become owners of a large region in the Amazon valley. In due time, when the little rivulets of public opinion become concentrated in the mighty river above referred to, our government will give the negroes homesteads in, and free transportation to, that country. And the bulk of them will go and establish a new nation, under the protection of our government.

Most persons think this is an impossibility; most people don't know what impossibility means. One million of Europeans will come to our shores this year. When the time comes we can transport the negroes as fast as they need to go. In my vision I can see the ships that will carry them to their new homes. They appear to be of large size, built of steel, painted white, and I can see no smoke stacks or masts on them; this indicates that neither steam nor wind power will then be used for propelling vessels.

The powers that control the destiny of races and nations are now inspiring Booker T. Washington in his noble effort to prepare his race for the great change that awaits them. The place of the negro laborer in the South will be fully supplied by other races even before he can get away. Crowley, Louisiana, is the center of the greatest rice production in the United States. White labor is almost entirely used there. I learn that only fifteen per cent of negro labor is used in Texas, the world's great rice country. The great movement of the negro race will commence within 27 years from this date. I hope that some of the younger people will make a note of these forecasts, and watch the incidents that will gradually lead to their fulfillment.

I get these impressions from the spirits of the two greatest emancipators that America ever produced—LeRoy, Illinois. H. WEST.

A divine courtship must be that of spirit towards matter, if its marriage constitutes or creates life.

Truth first, creates afterwards. Its good vibratory effect can find but its own cause.

Discontent beyond physical analysis intimates a soul want only attainable by personal effort.

I have read or know of no person

COGENT THOUGHTS.

Ideas Regarding Spirit Origin and Education, Versus Successive Embodiments.

To-day from the standpoint of an observer, there seems to be one idea current with the majority of Spiritualists and advocates of the higher criticism, or new thought, expressed in a limited way it is: That there is an intelligent force active and latent, inherent throughout the universe, in visible and invisible matter, which is and ever has been the ever evolving life, formative by the laws of attraction, adhesion and repulsion, the relation of which in their natural relations is harmony.

To claim that this inherent intelligence has ever existed—and will exist is just as rational as to claim that a creator has ever existed.

There is a force of electricity, magnetism, ether and without doubt a world of atoms even finer than any composing our spirit bodies, this acme of refined matter, which can say it is not endowed with intelligence, and by attraction, union and organization may not attain mortal being, individualized from atomic intelligence.

Granting spirit eternal, self-creating, or created, how account for our physical bodies? We can make no claim to eternal existence for it in human form, it is subject to disintegration at transition of the spirit.

It is claimed by some that a spirit under proper conditions may attract matter to itself as in the phenomenon of materialization and retain it, and that the formative processes of new planets furnish the proper conditions for such a materialization, but this writer tells us nothing of the origin of spirit.

Would it not be more instructive if our wise spiritual teachers would begin at the beginning, and not at a date anywhere in the operation of nature, or candidly acknowledge that they are the origin of the life that lies so immeasurably distant in past ages, as to admit of theory alone.

Wisdom, growing in that spirit who has unraveled the secrets of spirits and matter in all their intricacies throughout the limitless universe, and can unveil the first great cause, or causes, their operations and results; but while gazing faintly through the mists of time, some are lifting earth's shadows by proving the operations and results of life here, and beyond earth's experiences.

The past ages present us with many theories, their philosophers and teachers are still serving mankind from spirit realms with those same teachings, and it is as necessary that we discriminate reasonably as to their truth or errors, as to whether a personal God made the world in six days out of nothing, or as to whether he condemned the work of his own omnipotence, consisting in the omnipresence of the fall of man and the satanic outcasts of heaven.

It is not well to apply criticism to the Spiritualistic field of thought, as well as to that of orthodoxy?

Here we find a psychic with spirit teachers teaching the Buddhist theory of embodiment; there another present pre-existence and incarnation, causing one to question, if a spirit can incarnate once why not many times?

It is already stated some are strongly inclined to teach that the most refined matter or spirit atoms are a trinity, matter, force and intelligence, while some claim that these spirits or life atoms are ever becoming a part of our being, wherein is stored the vitality of these inbreathed parental life germs, which being moulded and inspired by internal and external maternal conditions take form according to their physical and spiritual, resulting in mortal beings the life of which is often inferior before and after birth, intelligent and spiritual, or otherwise, which influence may go far to mold that individual life into a Christ-like being, or a Nero, a Mozart or a musical naught. Eternal progress being deemed an inherent law of mankind, when spirit is developed into mortal being it should continue to progress; even should retrogression for a time seem to exist the spirit will eventually attain its ever increasing possibilities.

When we are able to correctly account for the construction of the physical body, parental and spirit influences affecting every infant, we may then be fully competent to account for all the inequalities of humanity, and why some acquire a broader knowledge and experience before transition to those spirit realms which are ever in accord with the progressed condition of the mortal, whether it be the shades of a criminal, or the heaven of a Swedenborg, transcribing in fitness, beauty and uses earthly, there to interest themselves in all pertaining to spirit and mortal.

It is not a rare experience for a sensitive to receive impressions of the mortal life of one or more of their spirit teachers, often claiming the same to be the memory of their own pre-existence, or as a spirit he or she may have displaced a parental spirit at its birth and are occupying a body not their own, as in the case of a lady reported in number 681 of The Progressive Thinker, who stated that a spirit lady controlling her took possession of her baby girl at birth, thus displacing the parental spirit, and that when the child developed into womanhood she claimed to remember her previous life and name as a spirit.

Spirits can and do penetrate matter, brain matter, as many psychics claim to be able to leave the material body, transcending earth plane to the realms of spirit and returning within the material body, which had been cared for during absence by wise spirits, and some even claim to have been educated in those far-away realms.

May we not ask, were they not losing those experiences necessary to the present earthly embodiments, or do not such experiences go to prove that more universal wisdom and experience are attainable beyond earth life?

I have read or know of no person

LIFE HAS NO END.

Immortality Predicated on the Persistence of Force.

The immortality of the soul and the continuance of individual life beyond the grave are as clearly proven as any other well established scientific facts. We do not need to depend upon faith or hope for the proof of immortality. We know that life is continuous if we know anything.

How do we know this? In the first place no intelligent person questions that matter is absolutely indestructible. It is continually changing in form, but the individual molecules of which it is composed do not change and cannot be destroyed. Indeed it may be safely asserted, that from the beginning, all of the individual molecules which now exist, have existed. In a physical point of view it is as true now as it ever was that there is nothing new under the sun.

The persistence of force is just as firmly established as a scientific fact as any other fact. The force, activity, individuality of the soul must exist forever. What form that existence will assume, after the change called death, cannot be known on earth. But that the soul will live after that change is true, unless the scientific demonstration of the persistence of force is a mistake.

There has been an idea, quite prevalent among honest thinkers, to the effect, that at death the individual soul loses its identity. This cannot be if the scientific truth that force persists is well founded. All force, which it may be said, the soul, persists. It may change its phenomena may be and is change, but it cannot be destroyed. It can be categorically asserted, as having been fully demonstrated by scientific investigation, that not one particle of matter has been created since the beginning of time, neither has one particle of matter been destroyed. Not one particle of force has been created or destroyed since the beginning, and not one particle ever will be destroyed.

Wisdom, growing in that spirit who has unraveled the secrets of spirits and matter in all their intricacies throughout the limitless universe, and can unveil the first great cause, or causes, their operations and results; but while gazing faintly through the mists of time, some are lifting earth's shadows by proving the operations and results of life here, and beyond earth's experiences.

The past ages present us with many theories, their philosophers and teachers are still serving mankind from spirit realms with those same teachings, and it is as necessary that we discriminate reasonably as to their truth or errors, as to whether a personal God made the world in six days out of nothing, or as to whether he condemned the work of his own omnipotence, consisting in the omnipresence of the fall of man and the satanic outcasts of heaven.

It is not well to apply criticism to the Spiritualistic field of thought, as well as to that of orthodoxy?

Here we find a psychic with spirit teachers teaching the Buddhist theory of embodiment; there another present pre-existence and incarnation, causing one to question, if a spirit can incarnate once why not many times?

It is already stated some are strongly inclined to teach that the most refined matter or spirit atoms are a trinity, matter, force and intelligence, while some claim that these spirits or life atoms are ever becoming a part of our being, wherein is stored the vitality of these inbreathed parental life germs, which being moulded and inspired by internal and external maternal conditions take form according to their physical and spiritual, resulting in mortal beings the life of which is often inferior before and after birth, intelligent and spiritual, or otherwise, which influence may go far to mold that individual life into a Christ-like being, or a Nero, a Mozart or a musical naught. Eternal progress being deemed an inherent law of mankind, when spirit is developed into mortal being it should continue to progress; even should retrogression for a time seem to exist the spirit will eventually attain its ever increasing possibilities.

When we are able to correctly account for the construction of the physical body, parental and spirit influences affecting every infant, we may then be fully competent to account for all the inequalities of humanity, and why some acquire a broader knowledge and experience before transition to those spirit realms

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SATURDAY, AUGUST 29, 1903.

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TAKE NOTICE.

All books advertised in the columns

of The Progressive Thinker are for sale

at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit-

ualist Association.

Mr. Tuttle has been engaged to an-

swer all attacks in the secular or relig-

ious press on Spiritualism. Send him

clippings when an attack is made, giving

date and name of paper. Address him

at Berlin Heights, Ohio.

An Object Lesson in Romish Methods.

The labored prominence given by the

toiding press to the death of Pope

Leo, and the election and crowning of

Pope Pius X., is instructive as illustrat-

ing the cunning craft of Rome and the

silly folly of the Protestants who aid

the business.

The whole aim of the voluminous de-

tails paraded by the press, in the Ro-

manist idea, is to give eclat and promi-

nence to the Catholic church, and man-

ufacture favorable public opinion to-

ward it.

In one of Macaulay's brilliant essays

he illustrates by a fable from Pilpay

the method of manufacturing false pub-

lic opinion, and the story is applicable

to the present situation.

The story is to the effect that a pious

brahmin made a vow that on a certain

day he would offer a sacrifice of a

sheep. Three knaves heard of the vow

and planned to profit by it.

On the morning of the day appointed

the first rogue appeared in front of the

brahmin's house as he was coming from

the door.

"Wilt thou buy a sheep?" asked the

rogue.

"For that purpose came I forth and

am going to the market."

"I have a sheep here," said the rogue.

He opened a bag he carried on his

shoulder and exposed an unclean beast,

namely, filthy, lame and blind dog.

"Wretch who touchest things im-

pure," said the brahmin, "callest thou

that cur a sheep?"

"Yes," answered the knave, "a sheep

of the finest wool and sweetest flesh."

"Said the brahmin, "I will either

buy thee or I must be drunk or blind."

Then the second confederate came

along and expressed his joy that he had

found a fine sheep for sacrifice, saving

him a journey to the market, and asked

the price of the animal.

The brahmin warned him that the ani-

mal was not a sheep, but a dog, and an

unlawful sacrifice, but he was told that

he could not be in his senses.

The third confederate approached.

Supposing him to be a third confederate

and just person, the brahmin proposed

that he should arbitrate the dispute.

Whereupon he decided that the animal

was a sheep. It was then bought by

the brahmin, who offered it as a sacri-

fice, whereat the gods were exceeding

wroth and smote him with a sore dis-

ease in all his joints.

If the Romanist confederates—the

popes, cardinals, Jesuits, bishops and

priests of high rank and degree—are

convinced the American people that the

unclean octopus is verily pure and

clean, good and lovely—they will have

accomplished their purpose, to bring to

the public and advance the power and in-

fluence of the church.

It were well for American citizens to

remember that the ever deadly enemy

to free thought, free public schools, and

religious freedom, cannot be a true

friend to American ideas of a free gov-

ernment.

FROM THE N. S. A.

Important Notices to National Association

Auxiliaries.

State associations—having individual

members—as well as subordinate soci-

eties—are entitled to one delegate to

the N. S. A. convention on their charter,

and to one delegate for every fifty indi-

vidual members or major fraction

thereof; also, to one additional delegate

for each society in good standing with

the state association, provided the sum

of two dollars has been contributed to

the N. S. A. by said local society.

Amendments for Convention of 1903.

Unfinished Business.—Cons. Article

10, change the word "thirty" on the fifth

line to "sixty."

Amend.—That a quorum for the trans-

action of business shall consist of a ma-

jority vote of duly accredited delegates.

Presidential Candidates.

As there will be several candidates

for the office of N. S. A. president, so-

cieties are requested to refrain from

pledging their delegates to vote for any

special person, although a preference

may be expressed to the delegates by

their societies. The election hour may

present matters that will demand the

exercise of the best judgment of the

delegates in casting their votes, that

the business may not come to a stand-

still, or to worse confusion.

MAR. T. J. JOBLEY,

N. S. A. Secretary.

"The Kingship of Self-Control." By

Wm. George Jordan. It treats of the

crimes of the tongue, the Red Tape

duties, the supreme reserve power, etc.

the revelation of the world.

Price 20 cents. For sale at this office.

Our Premium Book.

I am more than pleased at seeing Dr. Peebles' "Seers of the Ages" becoming a premium book of The Progressive Thinker; you could not have made a better selection. A thorough study of the Doctor's writings would furnish a rare spiritual education, studying the diction, the arrangement of sentences, the beauty, depth and spirituality of thought, the eminent writers, ancient and modern, with their varied philosophies, the countries and their people and customs, and to inform one's self thoroughly on all subjects referred to without travel would require a library, and years of study. BARTON STEWART.

Chicago, Ill.

The above premium book, elegantly bound in cloth, is now sent out to our subscribers for 25 cents. The former price was \$1.25. The Progressive Thinker is doing a work never before attempted by any publisher.

Christians Are Banned From Marrying Infidels.

The Supreme Court of Vienna, Austria, has decided that it is unlawful for a Christian to marry a person of no particular creed, an infidel, so-called, in the Austrian empire, and in the decision are the earmarks of the late pontiff, who always took vivid interest in the affairs of Austria, and had watched with deep concern the spread of Atheism in the empire.

The emperor, Francis Joseph, is an ardent Catholic, and whatever he says goes with the legislature, to the extent of making all laws conform to the faith of the pope of Rome.

In this country marriages between infidels and Catholics are very rare, in fact few good, healthy infidels would so forget the independence and freedom of their whole being as to become in any manner allied to the Catholic church, and for two people of so widely divergent religious convictions as those between the ardent Catholic and the staunch infidel would be suicidal to the future happiness of each.

In the first place infidelity to the Catholic means any divergent thought from that laid down by the church. Orthodox means infidelity, but in the more radical definition of the word they pronounce people of no particular religious convictions rank infidels.

This supreme court decision is the result of a noticeable diminution in the ranks of Catholicism through such marriages, and the impossibility of the church to control the minds of the offspring, the mental faculties of the rising generations resulting from such unions.

This has ever been the iron-clad law of the Catholic church, to force in all conceivable ways the offspring of Catholics to become Catholics in the full sense, and to allow this matrimonial mix-up with infidels means loss to the church every time.

When people dare to think they lose interest in the binding, blinding creeds of the Catholic church, and Protestant church, too, for that matter. This does not mean that all who belong to the church are ignoramuses, but it does mean that when they dare to form opinions in the least inharmonious and repellant to the dogmas of the Romish church they must be dealt with in a manner that will be a warning to others.

The discipline of the church is the sequel to its power and success. Every cardinal, archbishop and priest, and the mother superior, and all the clergy are fighting officers, sworn to be true to the will of the pope, and every member must be and live in obedience to the laws of the church, under the pain of being condemned to hell in the next life.

When people are made to see that reason is their birthright, and the freedom to use it a law unto themselves they drift into the various channels of freedom of thought, and are generally the bitterest enemies of the church, for they know more of its tyranny and its bloody record; more of its perilsous schemes against other religious institutions and governments; against all tendency toward the higher thought and the free and untrammelled use of the mind in all religious channels.

It is a common thing to note in our divorce courts and family disputes generally, that a divorce is granted, and the parties to the contract are generally the bitterest enemies of the church, and where the wife or husband ceases to hold to the tenets of the church there begins a serious and often fatal smash in the domestic felicity of the home.

There are many other causes for divorces and family eruptions, but in about ninety-nine cases in a hundred where one party to the contract is a Catholic or an orthodox and the other an infidel there will come a time for a divorce or an unconditional surrender of religious principle one to the other.

Therefore, in the light of reason, and upon general principles, the minds of such contracting parties should be in harmony upon the question of religion, either towards or against, as upon many other important topics, to insure harmony and harmonious offspring.

If we need warriors and prize-fighters, join in wedlock two opposing, nagging mentalities.

If we want peace, harmony and higher thought, unite harmonious souls untrammelled by any blinding environments.

Let Catholics marry Catholics; let Methodists, Presbyterians, Episcopalians, Baptists, marry their kindred, but for the sake of peace and harmony, there should be a line drawn between the intolerant Christian of every denomination and the independent thinker of whatever heterodox views he or she may be possessed.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments.)" By E. D. Babbitt, M. D., LL. D. A very valuable treatise, and one that should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

Saw Heaven in the Hour of Death.

As set forth in a special dispatch from Stockton, Cal., The Bulletin, of San Francisco, marvelous scenes and circumstances attended the death of young Walter M. Smith, son of J. Walter Smith, a prominent citizen of Stockton, whose remains were laid away in Rural cemetery.

After a severe death struggle, with the death pangs upon his face, his eyes fixed in an expressionless stare and rigidity setting in, he returned to life and told his parents and friends he had been in heaven.

For three hours thereafter he talked calmly in his natural tone of voice and with a far more natural appearance than for many weeks before.

The young sufferer had been sinking for several weeks, and his death was expected. He suffered from a peculiar and unusual impoverishment of the blood, and the disease defied the best medical talent of the city. His grief-stricken parents knew that death was coming, but they hesitated to tell their child.

Just at sunset the father raised the boy in his arms and asked him to look upon the brilliant sunset.

"I cannot, father; I cannot see; I am blind; I am going to sleep now," said the boy faintly, and hardly had the drooping head rested on the pillow till the death scene ensued.

Within a very few minutes the boy was apparently a corpse, and his parents and friends gathered at the bedside.

The preliminary preparations were made for the care of the frail body from which the spirit had apparently fled. Mr. Smith was overcome at the death of his son, and in his distress called frantically for the child as if to awaken him, and refusing to be comforted.

To sympathizing friends it was evident that the end had come and the boy was spoken of as one who had passed to the Great Master.

While friends were trying to comfort the parents and lead them from the room the boy suddenly moved his eyes, and the light of life returned to the pupils, the death pallor fled and color returned to the cheeks, and in the midst of consternation and excitement he turned his head and began to talk.

He said that he had been in heaven, and that he had enjoyed a glorious vision, and assuming an attitude of prayer he besought the Lord to give him power to tell his parents and friends of the glory he had seen while he was away from the body.

His mind seemed to be in a perfectly normal state, and for nearly three hours he talked brightly and consolingly. During all that time he spoke as if he had been dead and had caught a glimpse of his future abiding place.

"I was dead, papa, but I heard your voice calling and I had to come back," said he, addressing his father.

Shortly before 10 o'clock he exclaimed: "Oh, my mind is becoming clearer. I fear that I will lose my vision. My mother comforted him and told him that he would not. A few minutes later he dropped into a child-like sleep, his heartbeats growing fainter, the color gradually leaving his face, and without a sign or struggle he passed to where his parents and friends believe his vision will be eternal.

Young Smith was an active boy, full of animal spirits, but with a distinct leaning toward a religious life.

A WINNING CARD.

The Great Author, Traveler and Orator, Dr. J. M. Peebles, A. M., Will Lecture at Hopkins' Hall.

The Englewood Spiritual Union is pleased to announce that it has perfected arrangements with the eminent Dr. J. M. Peebles, of Battle Creek, Mich., to occupy its platform for two consecutive Sundays, both afternoons and evenings, September 6 and 13, at Hopkins' Hall, 528 West Sixty-third street.

That a scholar so deeply read, an author who has covered the whole field of Spiritualism, mysticism, mental therapy, hypnotism, theosophy, mental science, etc., and a speaker of captivating voice and personal such as Dr. Peebles is known to be, should densely pack the hall on both occasions, in the intelligent community of which the hall is the center, can scarcely be questioned.

The announcement here made should not only interest Spiritualists and Spiritualists inquirers, but disbelievers and scoffers, for it is generally conceded that everybody who attends his lectures is not only enthralled by his wonderful magnetism and impressive delivery, but will be certain to hear facts, both old and new, of which he had no previous conception.

Dr. Peebles is the author of "Seers of the Ages," "Immortality," "Vaccination a Curse," "Spiritualism vs. Materialism," "Obsession, or the Reign of Evil Spirits," and various other books and pamphlets.

Tests and messages will be given at each meeting.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 220 pages. Price \$1. For sale at this office.

WHAT HAS BEEN REVEALED BY PSYCHIC INVESTIGATION?

ANSWERED BY

Miss Lillian Whiting,

Dr. Harrison D. Barrett,

Dr. Geo. D. Ayers,

Dr. Gustav P. Wiksell.

LIFE AN INFINITE CHAIN—

Miss Lillian Whiting.

The results of psychic research include a vast array of evidence which has been encountered without having been specifically sought; and I shall beg permission to assume all this larger field as the unexplored territory from which I draw my data, and not to construe the question as referring exclusively to the "Society for Psychical Research."

Since the hour that Jesus appeared to his disciples and "stood in the midst of them, the doors being shut," there has been no age without its revelations from the unseen. In a strictly modern sense, Spiritualism has, for nearly 60 years, offered a great variety of phenomena, both genuine and fraudulent, and psychic research is the effort to submit these to scientific test. As undeniable facts, then, that may be held as having passed all reasonable tests of scientific investigation, and intelligent insight, and research, may be stated the following:

(1) Man in his own nature is an inhabitant, here and now, of two worlds by virtue of his two-fold nature. He is a spiritual being dwelling, temporarily, in a physical body by means of which he is enabled to relate himself to a physical world. As a spiritual being he relates himself also to the spiritual universe in precisely the degree to which his spiritual nature is developed. Emerson, for instance, was in larger and closer relation with this spiritual universe than could be the man whose aims were merely to supply his physical comforts and desires.

(2) The world in which man finds himself here is two-fold in its immediate nature. Interpenetrated with this physical world is the ethereal world, with which the ethereal (or spiritual) body of man is in correspondence, and with whose inhabitants he can hold communication. Death is simply the liberation of this ethereal body (which has been clothed upon with a physical case, merely the process of leaving the physical case, and entering the ethereal world, its decay and disintegration while the freed spirit, in its ethereal body, enters on its new round of conscious existence in the ethereal realm.

(3) Now, bearing in mind the two-fold nature of the world we are in, the two-fold nature of man—our third contemplation, that of man after death, becomes clear. Everything in nature has its ethereal as well as its physical side—forests, mountains, oceans, rivers, scenery, its landscapes, its architectural creations, its cities, its occupations and moral progress. Its occupations include art, literature, preaching, lecturing, teaching—all that, in a more rudimentary way, we see and enter into here are carried on there with a greater freedom and elevation. As Philip Barret, it is well said, "Death is not the end of life, but only an event in life."

(4) The spiritual being dwelling in this ethereal world, and who has been released from the physical world, and thus spirit signals to spirit. As telepathy is now an accepted law—as absolute a fact as in telegraphy—and as telepathy is the language of the spirit, it is as easy to realize how it works from the turn of the invisible. As the unseen as it is to realize that it may work between two persons in Boston and New York respectively. Communication by means of what is known as "mediumship" is frequently true, but on that phase I will not touch. If telepathy is a law it is the divinely appointed means of communion between those who are separated by death.

(5) Evidential communications from those in the unseen realm are an active, progressive state; that special tastes or talents denied development here are there encouraged and assisted. The artist continues to produce his creations of beauty; the scientist has greater facilities for exploring the universe; the writer, the preacher, the teacher continue their special vocations. There are temples for worship; there are halls for music, for lectures. There are homes in which the mother comforts and feeds her children, and the father and mother dwell together. There are, apparently, keener sympathies and swifter comprehensions than are commonly found here; but it is all one life—the life that is and that which is to come—but evolutionary in its progressive development.

(6) This ethereal realm has infinite resources in these finer potencies of energy, which we draw upon to an increasing degree in our utilization of electricity, and in our air craft, and in wireless telegraphy. As this ethereal world interpenetrates the physical; as man by virtue of his two-fold nature, is an inhabitant of both, it is not strange that he discovers and utilizes more and more these higher potencies. Our horizon line of "the unknown" constantly

recedes, and we realize that "the unknown" is not the unknowable.

(7) Thus it may be said that psychic research, in its pioneer significance, has revealed a rational relation between the life before and after death. It has added to our faith knowledge; and this knowledge banishes all fear of death; it enhances our earnestness in all endeavor and emphasizes to us the truth that life is an infinite chain of progressive experiences.

FOREGLEAN OF IMMORTALITY—

Mr. Harrison D. Barrett.

Psychic investigation has revealed so many important truths to the world that it is difficult to epitomize them in the brief space assigned to the discussion of this question. It has taken man into the realm of the invisible, and demonstrated to his consciousness the great truth that it is the realm of the real, while the visible or material world is but a manifestation of invisible forces whose nature and powers psychic study will make known when rightly followed.

First of all, psychic investigation has revealed the fallacies of materialism, and has overthrown the subtle reasoning and logic of the astute John Tyndall and his followers. "It has reversed his famous aphorism, 'In matter are found all of the promises and potencies of life,' with the equally brief and forcible utterance of Sir William Crookes, who says, 'In life are found all of the promises and potencies of matter.'" In fine, it has given the world a scientific Spiritualism, with its cheering facts, in place of the vagaries of cold, abstract materialism.

Second—Psychic study has revealed the spiritual nature of the infinite, and has demonstrated the fact of a rational creator ruling an orderly, rational universe. Life, spiritual, soulful life, can only explain life, and behind all finite life is infinite life, infinite soul, endowed with wisdom, love and will.

Third—it has given the world a correct understanding of the teachings of the Bible, through a rational interpretation of the phenomena recorded there, and shown that those phenomena have never ceased to challenge man's attention in all ages, past or present.

Price, \$1.00.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and this clearness is perhaps sacrificed to brevity. From here on, the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Henry Clough: Q. I have heard it stated that every day in the week was a day of worship, or Sunday, to some nations. What nations worship on these days?

A. It is a mistake that every day of the week is set apart by some nation for worship, with any such ideas or beliefs as gather around the Christian Sunday. The Sabbath, or Saturday, was the day of the Semitic people and is now retained by the Jews and Mohammedans. Constantine the Great changed the Sabbath to the day of the heathen world gave to the worship of the sun.

The names of the days of the week were given at a late time, and imply consecration of the days to the deities the names are derived from.

Mrs. Alice Wheeler: Q. (1) Can you refer me to a perfectly reliable medium? (2) Can a guardian resign at any time and another be appointed in his place?

A. Many mediums might be mentioned who are honest, truthful and reliable, but in the second of being infallible in the transmission of communications, that is not for any one. For all those who wish to investigate, the best and in every way most satisfactory results are attainable by the home circle.

(2) A guardian can resign at any time and the Judge of Probate Court accept another; his retention of the office for a time, however, is at the discretion of the Judge.

Student: Q. Who first measured the distance of the stars?

A. Like almost every other great achievement of the human mind, this wonderful task has called for successive workers, each of whom has added to the result.

When Copernicus in 1530 first taught that the earth moved around the sun in opposition to the geocentric system, which then unquestioned prevailed, that the sun and stars rotated around the earth, he was met by a howl of rage from the theologians, and the astronomers at once declared that it was disproved by the fact that such movement of the earth would change the position of the stars. That these were "fixed" and unmoved plainly proved that the earth was at rest in the center of the system. The vast distance of the stars was unthought of, and hence the conclusion was unanswerable. Galileo with his weak telescope, failed to detect any change in the position of the stars, which should take place if the earth swung round in a mighty orbit.

Tycho Brahe wrestled with the tremendous problem, and failing in his efforts, returned to the old system. For 120 years astronomers half-believing, sought vainly for evidence. Then came the greater perfection of the telescope, and instruments by which angles could be more accurately measured. Hooke and Flamsteed by means of these thought they detected movement in some of the stars, but Cassini showed that all their labor was valueless.

In 1725 Molyneux and Bradley discovered a change of position in the star Gamma Draconis, but this was found to be referable to other causes. In 1727 Roemer, investigating the subject, stumbled on the velocity of light, which before had been taken as being instantaneous. Not an astronomer received his theory, and for a hundred years this was discarded. It was until 1728 that the distance of light was demonstrated at a velocity of 186,000 miles in a second.

In the beginning of the nineteenth century Piazzi attempted to measure the distance of Sirius—the Dog Star, and made it one tenth of what it is. In 1838 Struve calculated the distance of Vega at one-half of its real distance.

Bessel in Germany, and Henderson in England in 1832, arrived at similar conclusions from their observations. And thus after 170 years of intellectual effort such as nowhere else is pressed in the annals of science, the problem was solved. The inventive genius and skill which created the instruments of measurement to almost absolute accuracy, is quite as wonderful as the results achieved by their means.

They were of necessity of that delicacy that they were able to measure the angle subtended by the distance of a ball one inch in diameter at a distance of four and one-third miles. And it must be able to give still finer measurements. That is three-fourths of a second, on a circle divided into 360 degrees. That is the angle subtended by Alpha Centauri, from the opposite sides of the earth's orbit. This means that the star is 275,202 the distance of the sun from the earth. This is one of our nearest neighbors.

This distance is so vast that the mind can no more grasp it than it can infinity. Perhaps some idea of it may be conveyed by saying that were a track

laid through space, a train of cars moving sixty miles an hour would reach the star only after forty-seven millions of years. Light, swiftest-footed messenger in the universe, passing 186,000 miles in a second, is eight minutes in reaching the earth from the sun; it is four years and a quarter coming from this star.

Aldobran, one of the brightest stars, is nearly seven times this distance, and beyond measurement. It comes impossible by any means at the command of astronomers.

Thus after 200 years' success was achieved, and the faithful observers and indefatigable calculators stood appalled at the conclusions they had reached. Truly there was cause for hesitancy of the early astronomers at acceptance of such inconceivable spaces in which the stellar orbs are suspended.

P. P.: Q. Is there forgiveness of sin? An atonement?

A. There can be no forgiveness of sin; an atonement in the sense that sin and its results are sponged from the slate and life made anew as though the wrong had not been. This must be a matter of closest growth. Write a wrong on the spirit, and ages may be required to erase it. The words of the passions, their deeds, are written in the book of the individual's life, and the waters of the ocean cannot wash it away. Only by a knowledge of the right, and by turning to God in prayer and trust, can the past be retrieved and atoned for.

There is not an instance in all the world of the substitution of an innocent victim for a guilty. It met the demands of justice in a savage age, but in the light of the higher sense of right of the present would be regarded as criminal. And in no way meeting the requirements of right. Each one must bear the consequences of his own thoughts and actions.

Woman's Rights: Q. Please give the address of Susan B. Anthony. A. 17 Madison street, Rochester, N. Y.

Investigator: Q. What is the origin of the spiritual body? I hear that term used by Spiritualists.

A. With a proper understanding of the words, we may employ the terms "matter" and "spirit," the latter meaning the ultimate elements which arise from, and underlie the physical world.

From the former the physical body is created; from the latter, the spiritual. This dual development commences with the dawn of being, and continues until death. The physical form appropriates the physical portion of the food; the spiritual, the ultimate elements.

The two forms mature together; one pervading the other. Such being the close relation between them, every impression made on one must affect the other. Food which nourishes, stimulates which excite, all exercise a powerful influence on the spiritual body for infinite time. The spirit when it takes its departure, must bear the beauty or the stains of the organization it has left.

The spirit is the Real of which the body is the feeling shadow; and impressions on that real, compared with those on the body, are like impressions in a granite car compared with the shadow of a passing cloud.

Eventually the spirit will become free from the material body, and the physical body. The cord that unites the spiritual with the physical will be broken, and then death will come to the physical.

Thy Neighbor. I do not suppose that Dr. Swerengen, who, in The Progressive Thinker, Aug. 8, admits that he had fallen into an error about my views upon the phenomena of Spiritualism, ever carefully read my side of the discussion with Mr. Hull, else he would not have said, "In his debate with Moses Hull he several times promised to explain them, but the only explanation he gives in all his speeches, is that of fraud! fraud! fraud! deception! imposition! delusion! imposition!" He corrects one error; but falls into another.

On the contrary, I give so many explanations, other than that fraud, that Mr. Hull complained that I had too many explanations. He said he was afraid they would "kill each other!"

I put my own explanation, that the phenomena are "wholly of human origin," against the Spiritualists' theory of spirit out of earthly body. Not one fact could I get to prove that the spirit is of human origin, being communicated with the inhabitants of this world.

On the other hand, I showed that leading Spiritualists, lecturers, editors, writers admitted that nine-tenths of my human origin theory is true, leaving but one ticklish tenth as a foundation for Spiritualism!—and that is dubious.

Up to this date, Dr. Swerengen has four articles in the Progressive Thinker, and how two, his last an elaborate argument, to which no reply from me has been printed. I have sent to the office of The Progressive Thinker one article, "How," in reply to Howe; one in reply to Dr. Swerengen, entitled, "Almost Persuaded," and one, "On with the Dance," accepting Dr. Swerengen's challenge. I have an article written in reply to Mr. Howe, not yet forwarded.

The editor, of course, is our chairman, so to speak, and will insert contributions according to his convenience. All I ask is an "open field and no favor," and will give a courteous but plain reply to every argument.

W. F. JAMIESON.
Cincinnati, Ohio.

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CREATION VS. EVOLUTION.

Some Further Critical Thoughts on the Subject.

I wish to give two or three extracts from the writings of some acknowledged masters in science. Prof. Lionel Beale, at a recent meeting of the Royal Society, said: "It is certain that our world must have been formed ages before the appearance of any living particle, there is no evidence justifying the idea of the gradual production of a living organism from any matter, or any combination of non-living substance."

Notice: He says "there is no evidence justifying the idea of the production of a living organism from matter or any combination of non-living substances." This is the same eminent scientist who conducted an exhaustive series of experiments some years ago to demonstrate the possibility of spontaneous generation. He failed utterly and so announced it at the time. And now, in June 1902, he assures us again that "there is no evidence to justify the idea. But even so conservative, and usually safe writer as Brother D. W. Hull was led to quote Prof. Beale in one of his lectures as affirming the possibility of spontaneous generation. In Brother Daniel's case I think this was a case of Homer nodding.

But Prof. Beale said further: "The infinite, designing, all-living God as it seems to me, looking from the science side only, must be acknowledged in every kind of living matter and at every period of life."

That is good. He sees the power of the eternal God, "looking from the science side only," and he is not a theological imaginer, but "from the science side only" a living power outside of and superior to matter is discerned as a logical necessity. The God-idea is here proclaimed to be scientific by a master of science.

A book has recently been published called, "More Letters of Charles Darwin." In one of these letters, as late as 1881, he says: "If we could view the whole universe, the mind absolutely refuses to look on it as the outcome of chance or created without design or purpose." Mr. Huxley called Darwin the "Abraham of Science." He was the father of the evolutionary theory of the rise and growth of species. But Mr. Darwin, by far the most minute, patient and exhaustive researcher of them all, began and continued his work on the basis of evolution, by crediting the origin of life to God, and by acknowledging the presence, in the universe, of a creative and designing Power superior to blind matter. "Give me matter," said Kant, "and I will explain the formation of a world; but give me matter only, and I cannot explain the formation of a caterpillar."

The truly great minds are a unit in declaring the inadequacy of matter to account for the varied phenomena of life and intelligence. Matter, with its several qualities, is simply the raw material in and upon which life, intelligently directed, works out the processes of life, growth, thought, development and progress. To deny this is to put one's self outside the pale of philosophical and scientific inquiry and investigation. Such a denial is no longer a philosopher or scientist, but a charlatan and dogmatist.

Lord Kelvin said before the British Association for the Advancement of Science: "I feel profoundly convinced that the argument of design has been greatly too much lost sight of. Overpoweringly strong proofs of intelligent and benevolent design lie around us; and if ever perplexities turn us away from them for a time, they come back upon us with renewed force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler."

These are representative of the trend of thought among the truly great thinkers. They are not the loose expressions of religious enthusiasts, the credulous belief of men under the influence of theological training, but the mature conclusions of the foremost living scientists who speak the result of profound and elaborate research. They merit the attention and respect of candid minds everywhere. The amateur, whatever be his convictions, who has never made original experiments nor shown himself to be capable of profound and philosophical reasoning, should not venture to put his own opinion in opposition to these masters in their realm.

J. S. Loveland and others are guilty of an impertinence when they sneer at the God-idea or Infinite Intelligence, and say it is the Orthodox, Theological or Christian conception. I deny it most emphatically.

The Creative theory, the God-idea, while held by Christian people, is nevertheless the scientific hypothesis of its ablest defenders are not priests, laymen and ecclesiastics, but leading and reputable scientists of whom I have given a few sample excerpts in this paper. Let the truth be uttered boldly. The creative theory of the origin of life and organisms is the Scientific Theory, championed by the keenest, best trained scientific minds of the world. Those who strive to bring the creative theory into disrepute by dubbing it the Theological hypothesis show either a lack of acquaintance with the conclusions of scientific minds or a lofty indifference to truth. Science, as expounded by the foremost men in her ranks, predicated the existence of a molding, controlling, intelligent power, not matter but working in and through matter with design and purpose.

This is a fact. To deny it, or to seek to create a contrary idea, is not only impertinent but is a dishonorable proceeding. These men affirm their own disbelief in God or Infinite Intelligence. Certainly. We grant the privilege freely. Let anyone deny the existence of a God. If he is honest we may even respect him. But when he says it is scientific we fan him down. It is violently unscientific. His conception is unsupported by the great men, the leaders, the giant minds of scientific research.

Darwin, Virchow, Beale, Wallace, Mivart, Agassiz, Dawson, et al, recognized this Intelligent Power in matter and superior to it. Huxley said he did not know, and his modesty might be well imitated. I myself do not know, and say it freely. But I believe it to be a scientific matter, and I lay down the plain deduction from all the facts in our possession, point almost surely and unerringly to the existence of an Infinite Intelligence operating in mighty power throughout the universe.

But the sum of the matter is this: A few writers keep asserting, not their own disbelief, but as if it were the authentic conclusion of science, "There is no God." To quote from J. S. Loveland in The Progressive Thinker, Aug. 7, 1902: "Logical reasoning" brings us face to face with overlying, ever working nature, but nowhere shows us the faintest trace of a creative or working God. It is all well enough as his own view of nature, but it is in no sense of the word representative of the view of acknowledged men of science. Theism is

scientific by every just test, and atheism is unscientific by the same criterion. MHC

Let no timorous reader conclude that belief in a creator is unscientific. It is just otherwise. The creative theory is the scientific hypothesis. B. F. Underwood says he long ago abandoned belief in "any materialism." He is right. It is just as materialistic as the science is conspicuous by its absence.

ELD. H. W. J. MYRICK.
Gentryville, Mo.

MT. PLEASANT PARK.

An Appreciative Account of the Camp and Workers.

I am delighted with not only this little part of the universe, but the grand people who have congregated here this year. And the people—what a grand lot is here congregated; it would seem to fill out the space of the universe. The west of the Mississippi river was represented to say nothing of Illinois, and especially that mighty, rushing, roaring city of Chicago.

Mediumship of many phases is represented, and each medium seems to be doing a fair business, with of course the usual number of skeptics and professed investigators.

Prof. Peck, that most efficient presiding officer, is a very busy man, and to one who visits the camp for the first time he seems the embodiment of courtesy, and all are made welcome by him; while his cabinet of advisers, the managing board of the camp, individually are alert to the welfare of all campers, especially strangers.

We arrived at the camp August 4, and found that prince of spiritual mediums, Harold D. Barrett, was at the speaker for the camp. It is unnecessary to comment on his teachings. Bro. Barrett has so endeared himself to the hearts of the Spiritualists of the world, by his grand and eloquent words orally and printed, that it only requires to be known that he is to appear at any place and address an audience and he is bound to be greeted by an enthusiastic and responsive throng. This was at Mt. Pleasant, during his week's engagement. What a pity it is that such an ardent and spiritual Spiritualist cannot have a physical strong enough to sustain the soul so it need never draw even for a time from the field of labor to rest; for certainly the work this intense being is accomplishing for the cause of truth, humanity and Spiritualism, is not of the least moment.

By a greater number of people than that by any other public advocate. His address on Wednesday afternoon, Aug. 6, although read, was simply grand beyond the possibility of pen to describe. It has been printed in pamphlet form, and is for sale by the Banner of Light Pub. Co., and for the poor tired souls of to-day who need consolation because of their struggles of life, we would recommend them to procure a copy immediately.

Bro. Barrett continued through the week and left a people hoping for his return another year; but he said he could not tell whether he would come then, for he intended to take a needed rest when he was free from his position as president of the N. S. A. What a calamity that will be. It will be hard to replace him, for he is not only a great orator, but a man of the highest caliber, and his duties have been long and arduous, and that he needs a rest. Yet again we say, what a pity that such a spiritual Spiritualist cannot have a physical strong enough to sustain the soul, so it may continue to work without being obliged to rest.

Brother Barrett was followed by Moses, "Our Moses," some are pleased to call him. All have heard Moses Hull, and all know he can interest his audience, and that he is a man of the highest caliber, and his duties have been long and arduous, and that he needs a rest. Yet again we say, what a pity that such a spiritual Spiritualist cannot have a physical strong enough to sustain the soul, so it may continue to work without being obliged to rest.

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