

# Read and Think for Yourself! Study the Occult and the Scientific Problems!

"Come let us reason together, with charity for all and malice toward none," was said to all the world, and is still echoing down the ages, to the annihilation of old superstition and ignorance and the upliftment of the human mind and soul, and Spiritualism shouts it again to the world through The Progressive Thinker, which makes its regular weekly visits to every country on the earth, and contains all the latest occult literature afloat, and the very cream of the scientific and philosophic world.

## The Progressive Thinker.

VOL. 29.

CHICAGO, ILL., JAN. 23, 1904.

NO. 739.

### THE GREAT MYSTERY OF SPIRIT FORMS

#### NUMBER FOUR.

A few philosophers in America and Europe are aware that in 1901, I published, for the first time in the history of philosophy, a brief outline of some of the principles of Hunger.

Obviously, the passion is transmitted from parent to child through the germ cells of conception.

Hunger is both an hereditary and acquired choice of affinities of nutrition, viz., for self-evolution.

Its laws imply an hereditary capacity for a self-reconstruction of the self.

I have defined Life as the involution, dissolution and evolution of forms by laws of passion.

Hunger is the first of these laws.

On its lowest plane, it is seen to be the principle causing the protozoa to digest and secrete.

On its highest, its laws influence the purest Spiritualism, and its philosophy.

Hunger therefore always implies some form of consciousness of choice. It is not mere physical attraction, i. e., as of a magnet for filings. Or chemical affinity, i. e., as of H for O.

Through its reconstructive laws my body has been evolved from the lowest forms of the protozoa.

Hunger, and nutrition, are, as a builder to his bricks; a shoemaker to his leather, a tailor to his cloth, a dressmaker to her silk, a watchmaker to his metals.

My body and soul owe their existence to the laws of Hunger. The existence of nutrition has no meaning when it is divorced from its relations to the constructive, and reconstructive laws of Hunger; which get, keep, change, and reconstruct nutrition into blood and nerve cells.

Thus through the laws of Hunger, my Ego, Self, Mind, or Soul gains its first victory over matter; by overcoming the physical and chemical inertias of nutrition, and evolving them into vital forms, forces and motions.

The evolution of human knowledge ultimately depends on these laws.

To get nutrition implies touch.

This makes sense images possible; and, out of which grow the identities of the inferior concepts of the subsequently evolved intellect.

On the side of the evolution of the physiological "matter" of the brain (which evolution is performed by the laws of Hunger) it is obvious, that the brain (as the organ of human knowledge) depends for its existence upon the evolution of blood; blood depends for its existence upon the evolution of nutrition; and nutrition, in turn, depends upon blood, depends upon the creative laws of Hunger.

On the side of Touch, the laws of Hunger are mental.

On the side of nutrition, they are vital.

Out of these two laws are evolved the body and the soul of man, viz., out of the laws of passions, and senses.

The laws of Hunger which get, keep, and reconstruct, physical and chemical inertias into nerves, and nerve forces, imply the operation of the creative powers, which are unwaveringly concerned in the evolution of forms; the evolution of forces; and the evolution of motions.

Therefore, the evolution of my Self, Ego, or Soul is revealed in this principle, viz., that these self-creative forces, forces and motions, which cells, nerve-forces, and circulation are types) continue (after their secondary creation) to assist in creating a still higher series of forms, forces, and motions; of which, mental-images of sight and hearing; forces of attraction and repulsion; and the evolution of telephatic concepts, and apparitions, are types.

Thus, as an illustration of a phase of hallucinatory Spiritualism—as distinguished from real Spiritualism—visions of spirits may be made to appear by abnormal quantities of blood at the base of the brain, and the complex structure of the retina, the optic nerve tract and the brain cortex.

Reduce the quantities of forces, and motions, i. e., the size, or volume of the streams of blood flowing into these portions of the brain; and you can reduce the color, number, and forms, of the spirits.

Nicola, in a paper read to the Royal Society of Berlin, describes the disappearance of spirits, through the reduction of the volume of blood from his brain, by leeches; and the demands of digestion.

The bleeding by leeches began about eleven o'clock in the forenoon.

"I was," he writes, "alone with the surgeon during the operation. The room swarmed with human forms of every description; which crowded less and less upon me as the operation proceeded. Without decreasing in number, as had formerly been the case, the figures did not move off. Neither did they vanish, which also had usually happened on other occasions. In this instance they dissolved immediately into air. Of some, even the whole pieces remained for a length of time; which also by degrees were lost to the eye. At about eight o'clock there did not remain a vestige of any of them. And I have never since experienced any appearance of the same kind."

My explanation of the causes of the final disappearance of Nicola's hallucinatory spirits is as follows:

The circulatory forms, forces, and motions, ceased to act, first, on those complex parts of the retina, and optic nerve, essential, first, to the actual rates of motion (or time) at which the spirits moved; consequently, the spirits, at first, began to move more slowly.

Secondly, and in order, they ceased to act on those cerebral parts essential

to the visual creation of space; i. e., color; as a result, the spirits began to look paler.

Thirdly, the circulatory forms, forces, and motions, ceased to act on those cerebral parts essential to the development of geometrical outlines, figures, shapes, curves, and angles; as a consequence, the lines, angles, and curves, immediately dissolved.

But these facts have another side. As the reduction of the forms, forces, and motions (circulation) can reduce the laws of space, and time, governing the forms, forces, and motions of men; so, on the other hand, an increase of these same forms, forces, and motions (circulation) modifies, and often increases the number, variety, persistency of these mental forms, forces, and motions.

Every German word and phrase describing my recollection," said Sir H. Holland. "It was not until I had taken food and wine \* \* \* that I regained them again."

Optim, by modifying the forms, forces and motions of the circulation causes the mental forms, forces and motions; and motions of the past to reappear.

"Sometimes," wrote De Quincey, "I seemed to have lived for seventy or a hundred years in one night." That is, the number of mental forms were increased; because the actual rate of motion, or time, at which scenes moved, increased.

In fever, the rapidity of the circulation, i. e., other things equal, the cause of the increase of memory, i. e., the force and motion of the blood is increased.

In a personal experience with hashish, I found the external notion of time to be greatly modified. This was because there were so many more images crowded into the minutes.

Other things equal, it is the modification of the form of the force, i. e., the rate of its motion, viz., time; which, modifying the impressions on the optic tract, causes visual images to appear in such altered relations to the senses.

Memory is therefore based on the point and form of the force, i. e., the rate of its motion, viz., time; and upon the varying rates of the motion of these forms and forces in their relation to the nerves.

An army officer, quoted by Ribot, was thrown from his horse, striking his skull. For five hours he loses all sense of time, and memory is entirely lost. The return of the mental images to his memory, ultimately depended upon the normal motion of the force of the blood.

"Six hours after the accident the pulse begins to rise. The patient takes cognizance of the rapidly made so many times, 'You fell from your horse! Eight hours after the accident, the pulse is still rising. The patient remembers to have seen me once before. Two and a half hours later, the pulse is normal. The patient no longer forgets before him, and thought he was close by the sea, although, as was next day ascertained, he was three thousand paces from the shore."

Of course, certain conditions of weak health—not all—imply weaker rates of motion of the force; as, in the case of the medical profession, referred to by Dr. Ireland. This weakening of the rates of the motion, of the force, of the blood, on the optic track, causes objects to appear smaller and weaker. This principle I explained in the case of Nicola. To prove it, I used an inverse method by turning the head upside down (so as to increase the rate of the motion of the force of the blood on the optic nerve) I have found that the colors of a landscape will appear more clear, deep, and brilliant. Had the blood been drawn from my brain, by the two methods of leeches, and digestion, the colors would have looked paler.

Taking all of these cases together, I note that the lowly passion of creative Hunger, whose laws get, change, keep, and reconstruct the forms of matter, into blood (thereby proving the creative vitality of Life, over the physical inertia of "matter") also triumphantly evolves a new subjective world of strictly mental forms, forces, and motions; and which is ruled absolutely by its own law of mental space, viz., coincidences and sizes of mental images; and of mental time, viz., successions and durations of the same.

This is the world with which subjective—not objective—Spiritualism; and its philosophy has to deal.

The sun, moon, stars, and objects of the world, which act from outside of our bodies, in, and on our organs of sense, furnish us with the laws of physical space and physical time.

This is the world of objective Spiritualism.

Thus, there are four grand classes of self-creative forms, forces and motions, necessary to be evolved, as a condition of the self-evolution of universal intelligence, sympathy, and memory. And the work of this self-evolu-

### The Light Among the Hills.

#### A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 737.)

"Some time after this I was awakened in the night by a voice speaking my name. I sat up in bed wide awake and listened. I heard the ticking of the clock and from an adjoining room the savor breathing of the other two members of my family. I felt a strong impression that some one was standing near my bed wanting to speak to me. A soft light filled the room and while I could in no way account for it I was not in the least frightened. I lay down and waited. Soon a voice began speaking—the same voice that had spoken to me before—a voice now thrilling with strength and tenderness. It spoke slowly and distinctly and every word entered my brain and thrilled my inner being with a strong conviction of the truth spoken."

Mrs. Austin took from a drawer in the table by which she was sitting, a bundle of papers and choosing one she said: "Now listen to the words the voice spoke to me:

"Look not on yonder snow-capped mound, For she a home of light has found. Beyond the turmoil you call life, Beyond its wretchedness and strife, Her soul from earth and flesh made free Now waits with joy to welcome thee. No ancient, church nor blood-stained creed I urge on thee in this thy need; Find in thyself a power divine And know unending life is thine."

"You see there is nothing mystical or uncertain about it. It is right to the point and it brought me joy and light—like the pure soft light of morning that ushers in a glorious day."

"It is not my purpose to give you a history of the months that elapsed between that time and the time I lost my husband, but I will say that they were bright with hope. I learned not only that there is a life beyond death—a continuation of our present existence—but that it will be just what I myself make it; that if I want to find a heaven hereafter I must do my best to make a heaven here—now. Many times the voice spoke to me words of warning, of counsel and of comfort. Many times had loved and lost came, and made themselves known to me. Yes, the veil was rent between me and the spirit world, and my entire being thrilled with renewed life and hope. I began to feel that I had a work to do, and began to prepare myself for the task."

"The temporary destruction of the officer's memory was obviously due to the violent alterations in the motions of the force of the blood in his brain, when he fell. By a different method, yet the same principle, memory is finally destroyed by the terrible changes in the motions of the force of the blood, in apoplexies."

When the motions of this force acts irregularly on the complex part of the retina, the sense of color becomes distorted; and the images of the memory become inextricably confused with those of perverted sensation."

Dr. Weiss gives the case of a sailor, a victim to psychic epilepsy. "The sailor" exaggerated the size of objects and distances, and was color blind. He told of the colored dark blue, bright colors bright blue. Black was complete dark blue. White, strong light blue. As usual, he passed out of this state. Forgetting everything he had done in it. On another occasion he saw a black figure standing before him, and thought he was close by the sea, although, as was next day ascertained, he was three thousand paces from the shore."

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"Perfect cleanliness of mind and body, pure food, pure water, pure air, plenty of exercise in the sunlight and regular hours for the daily duties, all are essential to success in spiritual attainments. Pure air is of great importance in many ways than one, for only earth-bound spirits will enter a foul atmosphere—do not ever forget that truth. Spirits cannot do impossible things just because they have passed out of the flesh. No one would expect an accomplished musician to render a piece of music perfectly if the instrument given him was out of tune, but many persons expect the communicating spirits will do perfect work through a very imperfect medium. We do not want to throw to the winds our judgment and good sense just because we are dealing with spiritual matters, for there is no time when it is needed any more."

"The absurd idea that because a man is dead he knows everything seems to have taken a firm hold. In the mind of the average person, 'The average person is spiritually lazy; he says he wants the truth, but he is not willing to work for it or even think deeply. Phenomena is of no use, only to convince those who would not be convinced otherwise. Now waits with joy to welcome thee. No ancient, church nor blood-stained creed I urge on thee in this thy need; Find in thyself a power divine And know unending life is thine."

"A person developing spiritually will soon outgrow that childish love of the marvelous which constantly demands something wonderful. When we consistently seek for we find, therefore it is important that we aim high, maintain high ideals and seek for the highest and noblest attainments."

"Then came a quick knock upon the door and Mrs. Austin arose and admitted a stranger, a small woman with keen black eyes. She took in the occupants of the room with a swift scanning glance, and turning to Mrs. Austin, said: 'Are you Mrs. Austin, the medium?'"

"Well, I am a medium also, a little while ago a spirit came to me and said that she had been to you the last two evenings but your mind was so fully occupied with your own affairs that she could not get your attention. She gave me this message for you, and asked me to bring it to you, saying that you alone could do the work she wants done."

The woman gave Mrs. Austin a folded slip of paper, and with a courteous nod withdrew. Mrs. Austin unfolded the paper and read the words: 'Go to the town of Leaden tomorrow by the hill road and your duty will be made clear to you. (Signed) Madame Estrey."

"What does it mean?" asked Mrs. Grey and Martha concurred.

"I do not know," replied their friend, "but as we do not have to work tomorrow we shall find out."

The next day Mrs. Austin and Mrs. Grey and Martha started for the town specified in the message received the night before. The road led between desolate-looking pasture lands interspersed by groves of sugar maples and somber spruces. Here and there the traveler could look away beneath the spreading boughs into the cool shadowy moss, where graceful feathered forms drooped over little streams that with many a splash and tumble plunged into larger streams. Sometimes the road ran beside half-cultivated fields. These farms were usually rough and stony and looked as if nature offered a resistance to man's efforts to bring from her a livelihood. The three women enjoyed their drive and saw beauty everywhere as only real nature lovers can. From tangled bushes, ruined fences, and broken and gnarled tree tops birds were fitting and singing joyously. The air was fragrant with the odor of the growing ferns, grasses and briars, and the road sides were brightened by yellow dandelions and blue violets. The swamps with their pools of dark water where the cat-tails were growing, where the air was filled with the spicy breath of peppermint and wild grape, where slender willow boughs swung their golden "puzzles" in the glorious sunlight—all called for their share of enthusiastic admiration.

At last they came out upon a plain at the top of a high hill. The view was magnificent. Hill rose beyond hill until the blue of the farther hills mingled with the soft blue of the sky. The nearer hills were clothed with verdure from bottom to top save where some great gray rock reared above the surface of the soil. The dark robes of the spruces were relieved by dashes of golden green showing where the aspens grew, and here and there a paper birch with its long arms spread outward flashed a gleam of silvery whiteness upon the scene. A few rods ahead stood an old weather-beaten house, Smoke curling out of the big square chimney showed that the house was inhabited. A little farther back from the road stood a large new barn gay in its coat of red paint. In front of the house a stream of crystal water running through a rough bark apart fell into a trough hollowed out of a section of a large log. Near the trough stood a woman feeding some grain out of a tin dish to some ducks and chickens.

"I will drive up and give the horse some water," said Mrs. Austin, but before she had reached the trough a smart carriage drawn by a handsome black horse dashed up and a well-dressed and pompous looking man sprang out and proceeded to unlock the thrifty horse. In the carriage sat a stylishly dressed woman who looked about her curiously. As Mrs. Austin and her companions drove up they heard the man by the horse exclaim, "What magnificent scenery!" and with a lordly wave of his hand he indicated the surrounding country.

"Yes," said his companion, "it is perfectly lovely, surely, magnificent." Her said, addressing the bent figure holding the dish of grain, "You must appreciate the delicate coloring and wild beauty of your magnificent hills."

The bent figure straightened. She was a woman a little past forty, perhaps, but she looked much older. Her hair which was drawn tightly back into a small knot at the back of her shapely head, was plentifully streaked with gray, her eyes were a deep, hopeless expression, and her thin, pale face was lined with care and suffering, and her whole aspect and attitude were gloomy and pitiful. For an instant she looked at the handsome carriage and the fashionably dressed woman who had spoken to her, and then she said with cold indifference, "I suppose it is all very fine, but it is not food nor clothing."

"That is always the way with such people," said the woman in the carriage with a tone of contempt; "they never have eyes for the beauty of the landscape or the glory of the sunset; all such people think about is food and shelter, just like their cattle—they have no souls."

These words produced a powerful effect upon the woman by the trough. Her figure grew erect and rigid, her toll-hardened hands twitched nervously around the dish she held, and her sad, weary eyes darkened and gleamed with a wild light, as in a low intense tone she said: "Much such as you know about my desires and feelings! How much do you think you would care about the beauty of the scenery if you had to toil eighteen hours out of twenty-four year in and out? Do you think if you were compelled to cook and clean, and wash and iron, and churn, and cut and make and mend, to feed

calves and pigs and chickens, to nurse the ill by night and day and rear children—work, work till your brain reeled and your aching limbs refused to go, that you would be likely to look with rapture upon the beauty of a sunrise that heralded another day of torture—a day you had already begun?"

"With hungry and impatient men to furnish with a dinner, what does it matter to me that the forest is cool and restful and ferny? Hurry as I may there is no time for me to go to yonder willow-shaded brook to rest. Once I loved beauty wherever found; I loved poetry and art; I had my ambitions, and dreamed of a beautiful future; but all my hopes have been crushed, and there is nothing left to me but work and misery. You say that I have no soul—souls are not of much account around here, especially women's souls; but if there is another life and it is not different from this I want nothing of it."

While the woman was speaking, Mrs. Austin stepped out of her carriage and slowly approached her and now lay her hand gently upon the woman's arm. "You poor soul," she said in a low, soothing tone.

The woman turned abruptly and looked at the speaker. At sight of the pure, kind face and wistful eyes looking so pleadingly at her, her countenance softened and her eyes lost their wildness. The pompous man and fashionably dressed woman were whirled swiftly away by the sleek black horse. Mrs. Austin held the woman's arm in a gentle grasp as she said tenderly, "You will find the life beyond death very different from your present life; all the things your soul has yearned for here you will find there—there all your hopes, dreams and ambitions will be realized. What sort of seed you have been sowing all these weary years, my friend?"

The woman burst into tears but almost instantly controlled herself. "I have tried to sow no evil seed," she said, "but how can anyone who is little more than a machine wound up to do a certain amount of work in a given time, think much about goodness? I have to have my mind upon the work I am to do, and plan or I could not do half I have to do."

"I know," said Mrs. Austin pityingly, "and when you do stop you sleep the sleep that follows exhaustion. I know what that is from hard experience. The tortured flesh holds the spirit down but it is there waiting for a chance to assert itself."

The woman shook her head sadly: "I wish I could know it. I could endure this life so much better. I am not sure but I might be happy in it if I could only know where there is a life beyond the grave where I can and my mother and my little ones, where I have not and just for once and have and get a taste of the love and peace and beauty I have so hungered for here."

"But, my dear woman, there is just such a life ahead of you, indeed there is," said Mrs. Austin earnestly.

"Again the woman shook her head. "I used to think so," she answered sadly, "but some way I have lost all faith in a future life, in the Bible, in God—everything that I was taught to believe in."

Just then two men came down the path leading to the road. One of them carried a handsome brown coat by a halter, and the other a smaller one. The two women the coat looked around and whistled softly. A look of pain went over the thin, tired face of the woman and a hard, set look came into her eyes. For a moment she turned her face away from the road, the tortured flesh held the spirit down but it is there waiting for a chance to assert itself."

"I raised him with my own hands. When his mother died my husband said that if I would rear the child I might have a son for my own, and I, like the fool I am, believed him. For all I have been through with, too," she added bitterly, "and now he has sold it to go to a place where he knows the poor creature will be abused, and I being only a woman, must bear it—as I bear everything else. Everything that I love or that loves me is taken from me, and I work on—and who cares?"

(To be continued.)

#### LIFE IS GOOD.

They come, they pass, with snow-soft feet, And deathless youth illumines their eyes;

Alike to them are chaff and wheat, Alike the foolish and the wise, They bring the wound, they bring the balm,

They light our smiles, they dry our tears; Careless of death or life, the calm Servants of time, the patient years.

The winds that rend and strew the rose Dissolve the sweetness through the air;

This wind of time that beats and blows, Leaves all the past still fragrant fair. Though hopes may fall and hearts may break,

And fruitless all the striving be, One golden gift is left to make Man's bliss; consoling memory.

Hail and farewell, farewell and hail! The going and the coming guest, Welcome to daybreak's shining sail, To the night beyond the west!

The years may come, the years may go, And bring the sad or merry mood; Merry or sad, one thing we know: That life is good, ah, life is good!

—NEW YORK SUN.

It is generally more profitable to reckon up our defects than to boast of our attainments.—Carlyle.

Bad men excuse their faults; good men will leave them.—Johnson.

A thief does not always thieve, but he always has on your guard against him.—Truth Seeker.

It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.—Johnson.

### GENESIS OF CHRISTIANITY.

Startling Historical Facts Concerning Its Origin.

Not until about a year ago was I aware of the fact that the first Roman emperor, Augustus Caesar, whose reign was from 31 B. C. to A. D. 14, was worshipped throughout the empire as "Divus Filius," the Son of God; that this worship was not a mere lip-service, but of one "who was believed to be supernatural, omniscient, all-powerful, and beneficent; the reincarnation of the wife-ivirgin Maia; the god whose coming was foretold by the Cumaean Syll; whose way was to extend over all the earth; whose conception and birth were both miraculous, and whose advent was to usher in the Golden Age of Peace and Plenty; and to banish sin forever."

So says Del Mar in his recent book on "The Worship of Augustus," and he establishes the fact incontrovertibly. It was a worship "with bell, book, candle, steeple, frankincense, rosary, cross, mitre, temple, priesthood, benefices, and ritual; in short with all the outward marks of superstition, credulity, piety and devotion." For further extracts from the book, see article in The Progressive Thinker, of Oct. 10, 1903, headed "Historical Facts, Concerning the Cult of the Roman Emperors."

Catholicism audaciously asserts that the Apostle Peter was bishop of Rome during the last twenty-five years of his life. The Latin Vulgate New Testament, first published at Rheims in 1852, cum superiorum permissione, contains at the end of the Book of Acts a chronological "Table of Peter," followed by a "Table of Paul." The first named-table under the date of the second year of Claudius, tells us this:

"Having founded the church of Rome and planted his apostolical seat there, afterward absent from the city, either expelled thence with other Jews (Cornelius Tacitus in Claudio) or, rather, according to the office of his apostleship, leaving it for a time, he visited other churches, and came to Jerusalem again, using, both in his absence and in his presence, Linus and Cletus for his coadjutors."

The table concludes with the crucifixion of Peter at Rome in the fourteenth year of Nero.

In regard to Paul the next table tells us that he came to Rome in the second year of Nero, to hear the emperor in person, and that he remained in the city for two years, after which he preached in sundry countries of the west, and that "he was beheaded at Rome the same day that Peter was crucified."

Protestants deny that Peter was ever at Rome, but they are bound to believe that Paul came to that city in the reign of Nero, because the book of Acts records his arrival there in bonds. But the presence of Peter in Rome when Paul arrived, or indeed at any time during Paul's alleged sojourn, was quite impossible; the last chapter of Acts is to be credited, which tells us that Paul called together the chief Jews, and that when assembled they desired to hear him "concerning this sect," of which they said, "It is known to us that it is gained everywhere." So reads the Vulgate and the Latin version; substantially the same, but the Peshito or ancient Syriac New Testament reads, "For this doctrine, we know, is not received by anyone."

Accepting, however, the Vulgate version, how could the Apostle Peter have been preaching in Rome for fourteen years, off and on, when Paul arrived? And if Peter happened to be absent, did he not leave "Linus and Cletus for his coadjutors?"

But it is needless to speculate on this question. The fact that the worship of Augustus was all-pervasive throughout the empire precludes the possibility of the introduction of the worship of another personage, especially of a despised Jew, and at a time when the Jews had been expelled from Rome by the Emperor.

Incidentally, I note the date of the crucifixion of Peter and beheading of Paul, as given in the two tables above mentioned:

Neronis	Nat. Dom.	Ascen.
14	70	37

That is to say, in the fourteenth year of Nero, Anno Domini 70, and the thirty-seventh year of the ascension of Jesus. Standard authorities and the reign of Nero A. D. 68, and the Romish church is the only authority for dating the ascension A. D. 34, as for these tables.

Thanks to "Augustus" who called attention to Del Mar's book, which, though not directed against Christianity, nevertheless makes it evident that the worship of Jesus could not have originated in the first century. And pardon me for repeating once more the declaration of "Nummus" that "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, tombstone, or coin; nothing but man's words, a thimble of gross forgery, the most audacious and shameful imposture ever added upon the credulity of man."

The Arabian story of the Messiah (healer), which parallels that of the gospel Jesus, is in the "The Progressive Thinker," Dec. 13, headed "Isa the Prophet and Jesus the God," may contain a nucleus of historic truth, inasmuch as Palestine was hardly included in the Roman empire in the reign of Herod the Great; and his immediate successors. This story is doubtless the literary basis of the numerous gospels fabricated by the cloistered monks after the revival of learning. WM. HENRY BURR.

#### PROVERBS.

A thief thinks every man steals: Better think measured than once wrong.

Who steals an egg will soon steal an ox. Just scales and full measure injure no man.

Measure not others' corn by your own bushel. He who will steal a pin will steal a better thing.

He who will have no judge but himself, condemns himself. First a turnip, then a sheep, next a cow, and then the galloway.



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"Come let us reason together, with charity for all and malice toward none," was said to all the world, and is still echoing down the ages, to the annihilation of old superstition and ignorance and the upliftment of the human mind and soul, and Spiritualism shouts it again to the world through The Progressive Thinker, which makes its regular weekly visits to every country on the earth, and contains all the latest occult literature afloat, and the very cream of the scientific and philosophic world.

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VOL. 29.

CHICAGO, ILL., JAN. 23, 1904.

NO. 739.

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Obviously, the passion is transmitted from parent to child through the germ cells of conception.

Hunger is both an hereditary and acquired choice of attitudes of nutrition, viz., for self-evolution.

Its laws imply an hereditary capacity for a self-reconstruction of the self.

I have defined Life as the involution, dissolution and evolution of forms by laws of passion.

Hunger is the first of these laws. On its lowest plane, it is seen to be the principle causing the protozoa to digest and secrete.

On its highest, its laws influence the purest Spiritualism, and its philosophy of Hunger therefore always implies some form of consciousness of choice. It is not mere physical attraction, i. e., as of a magnet for filings. Or chemical affinity, i. e., as of H for O.

Through its reconstructive laws my body has been evolved from the lowest forms of the protozoa.

Hunger, and nutrition, are, as a builder to his bricks; a shoemaker to his leather, a tailor to his cloth, a dressmaker to her silk, a watchmaker to his metals.

On body and soul owe their existence to the laws of Hunger. The existence of nutrition has no meaning when it is divorced from its relations to the constructive, and reconstructive laws of Hunger; which keep, change, and reconstruct nutrition into blood and nerve cells.

Thus through the laws of Hunger, my Ego, Self, Mind, or Soul gains its first victory over matter; by overcoming the physical and chemical inertias of nutrition, and evolving them into vital forms, forces and motions.

The evolution of human knowledge ultimately depends on these laws. To get nutrition implies touch.

This makes sense images possible; and, out of which grow the identities of the inferior concepts of the subsequently evolved intellect.

On the side of the evolution of the physiological "matter" of the brain (which evolution is performed by the laws of Hunger) it is obvious, that the brain (as the organ of human knowledge) depends for its existence upon the evolution of blood; blood depends for its existence upon the evolution of nutrition; and the evolution of nutrition, into blood, depends upon the creative laws of Hunger.

On the side of Touch, the laws of Hunger are mental.

On the side of nutrition, they are vital.

Out of these two laws are evolved the body and the soul of man, viz., out of the laws of passions, and senses.

The laws of Hunger which keep, change, and reconstruct, physical and chemical inertias into nerves, and nerve forces, imply the evolution of self-consciousness, which are unwaveringly concerned in the evolution of forms; the evolution of forces; and the evolution of motions.

Therefore, the evolution of my Self, Ego, or Soul is revealed in this principle, viz., that by different methods, forces, and motions (of which cells, nerve-forces, and circulation are types) continue (after their secondary creation) to assist in creating a still higher series of forms, forces, and motions; of which, mental-images of sight and hearing, for instance, are the mental attraction; and the motion of telepathic concepts, and apparitions, are types.

Thus, as an illustration of a phase of hallucinatory Spiritualism—as distinguished from real Spiritualism—visions of spirits may be made to appear by abnormal quantities of blood, and by the complex structure of the retina, the optic nerve tract and the brain cortex.

Reduce the quantities of forces, and motions, i. e., the size, or volume of the streams of blood flowing into these portions of the eye, and you will reduce the color, number, and forms, of the spirits.

Nicolaï, in a paper read to the Royal Society of Berlin, describes the disappearance of spirits, through the reduction of the volume of blood from his brain by leeches; and the demands of digestion.

The bleeding by leeches began about eleven o'clock in the forenoon.

"I was," he writes, "alone with the surgeon during the operation. The room swarmed with human forms of every description; which crowded fast on one another. This continued till half-past four o'clock. The exact time when digestion commences. I then observed that the figures began to move more slowly. Soon afterwards the colors became gradually paler. Every seven minutes they lost more and more of their intensity without any alteration in the distinct figure of the apparitions. At about half-past six o'clock all the figures were entirely white, and moved very little. Yet the forms appeared perfectly distinct. By degrees they became visibly less plain. Without decreasing in number, as had formerly been the case, the figures did not move off. Neither did they vanish, which also had usually happened on other occasions. In this instance they dissolved immediately into air. Of some, even the whole pieces remained for a length of time; which also by degrees were lost to the eye. At about eight o'clock there did not remain a vestige of any of them. And I have never since experienced any appearance of the same kind."

My explanation of the causes of the final disappearance of Nicolaï's hallucinatory spirits is as follows:

The circulatory forms, forces, and motions ceased to act, first, on those complex parts of the retina, and optic nerve, essential, first, to the actual rates of motion (or time) at which the spirits moved; consequently, the spirits, at first, began to move more slowly.

Secondly, and in order, they ceased to act on those cerebral parts essential

to the visual creation of space; i. e., color; as a result, the spirits began to look paler.

Thirdly, the circulatory forms, forces, and motions, ceased to act on those cerebral parts essential to the development of geometrical outlines, figures, shapes, curves, and angles; as a consequence, the lines, angles, and curves, constituting the figures of the spirits, immediately dissolved.

But these facts have another side. As the reduction of the forms, forces, and motions (circulation) can reduce the laws of space, and time, governing the forms, forces, and motions of mental-images; so, on the other hand, an increase of these same forms, forces, and motions (circulation) modifies, and often increases the number, variety, persistency of these mental forms, forces, and motions.

"Every German word and phrase deserted my recollection," said Sir H. Holland. "It was not until I had taken food and wine \* \* \* that I regained them again."

Optimism, by modifying the forms, forces and motions of the circulation, causes the mental forms, mental forces, and mental images and motions of the past to reappear.

"Sometimes," wrote De Quincey, "I seemed to have lived for seventy or a hundred years in one night." That is, the number of mental forms, forces, and motions, because the actual rate of motion, or time, at which scenes moved, increased.

In fever, the rapidity of the circulation, is, other things equal, the cause of the increase of memory, i. e., the force and motion of the blood is increased.

In a personal experience with hashish, I found the external notion of time to be greatly modified. This was because there were so many more images crowded into the minutes.

Other things equal, it is the modification of the form of the force, i. e., the blood; in addition to the change in the rates of its motion, viz., time; which, modifying the impressions on the optic tract, causes visual images to appear in such altered relations to the senses.

On the side of the evolution of the forms and forces related to Hunger; and upon the varying rates of the motion of these forms and forces in their relation to the nerves.

An army officer, quoted by Ribot, was thrown from his horse, striking his skull. For five hours he lay unconscious. For five hours he lay unconscious. For five hours he lay unconscious.

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### The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 737.)

"Some time after this I was awakened in the night by a voice speaking my name. I sat up in bed wide awake and listened. I heard the ticking of the clock and from an adjoining room the voice breathing of the other two members of my family. I felt a strong impression that some one was standing near my bed wanting to speak to me. A soft light filled the room and while I could in no way account for it I was not in the least frightened. I lay down and waited. Soon a voice began speaking—the same voice that had spoken to me before—a voice now thrilling with strength and tenderness. It spoke slowly and distinctly and every word entered my brain and thrilled my inner being with a strong conviction of the truth spoken. The light had spoken to me."

Mrs. Austin took from a drawer in the table by which she was sitting, a bundle of papers and choosing one she said: "Now listen to the words the voice spoke to me:

"Look not on yonder snow-capped mound. For she a home of light has found. Beyond the turmoil you call life, Beyond this wretchedness and strife, Her soul from earth and flesh made free. Now waits with joy to welcome thee. No ancient church nor blood-stained creed I urge on thee in this thy need; Find in thyself a power divine And know unending life is thine."

"You see there is nothing mystical or uncertain about it. It is right to the point and it brought me joy and light—like the pure soft light of morning that ushers in a glorious day."

"It is not my purpose to give you a history of the months that elapsed between that time and the time I lost my husband, but I will say that they were bright with hope. I learned not only that there is a life beyond death—a continuation of our present existence—but that it will be just what I myself make it; that if I want to lead a heaven hereafter I must do my best to make a heaven here—now. Many times that voice spoke to me words of warning, of counsel and of comfort. Many times I had loved and lost came and made themselves known to me. Yes, the veil was rent between me and the spirit world, and my entire being thrilled with renewed life and hope. I began to feel that I had work to do, and began to prepare myself for it by trying each day to make the most and best of myself and my opportunities."

"Seek not afar for the things that lie within your reach. Do not expect or ask a higher power to do for you what he can help to do for yourself. Let your spirit instructor lead you, and the best will come to you. Be kind to every living creature. Entertain not an unkind or evil thought for one moment. Make every pure, and true and noble. Excuse nothing in yourself that you can help to mend in any way. Let alone other people's faults except to avoid them yourself. Learn to use your trials, misfortunes and disappointments as stepping-stones to lift you higher. Get all the good you can out of everything, and let the bad alone if you cannot help to mend it in any way."

"Such are some of the counsels I received, and as I sought for greater light I received it. I learned to look after my bodily health carefully. I grew thoughtful about choosing my food and drink. Spirituality and temperance never go together, and a person may be temperate in eating as well as in any other way."

Other things equal—depends on the senses as the servants of those primary laws of Hunger, which keep, change, keep, reproduce, and re-create, the forms of "matter."

1. The first class means the self-evolution of the more solid, structural forms, viz., the bones, and the evolution of moving structural forms, viz., muscles, nerves, blood.

2. The third class involves the self-evolution of imponderable moving forms and forces, viz., nervous force, cerebral electricity, coenaesthesia; as the basis for the telepathing of concepts.

4. The fourth class implies the self-evolution of mental forms, viz., sense-images, and concepts; which—through the senses—are obtained, changed, kept, reproduced, and adjusted in universal relations, by the laws of the passions, i. e., Hunger, Love, Anger, Ambition, Fear, Hope, Sublimity and Compassion, Envy and Jealousy, and Sex, and Wonder.

The physical time necessary for me to see an object of physical light is from 1/20 to 1/22.

The mental time, necessary for me to see a mental object, according to a reflex act of consciousness (Exner) is from 0.0662 to 0.0572.

Therefore, if the spirit which Job saw passing before his face had moved through space at a rate swifter than between 1/20 and 1/22, the sage would not have been able to have physically discerned it.

Paradoxical as it may sound, Job's memory of the passing of the spirit before his face, and his general memory, had its seat in the laws of his passions; not merely in his senses.

Hence, the law of Mental Time which governs Memory, governs the laws of the Passions.

Introspection and personal experience has taught me, that the laws of my own passions, past, present, and my own consciousness, the classes of their own special, remembered sense-images, with incredible velocity.

Assume the law of Time to be 0.578 for a remembered image of passion; and 0.22, the Time necessary for a new physical sensation to interest me; and the difference in the velocities of the successions of the shapes, which go to make up the differences in the successions and durations of Mental and Physical Time, are at once apparent.

The laws of my Hunger, which keep, change, reproduce, and evolve forms, into nerve cells, could not operate unless conditioned upon very complex laws of memory.

The weakness of the old philosophies, and the intellectualists, has consisted in the fact that they have entirely overlooked these laws of the memories of the passions; and have attributed the origin and memory of concepts, and images, wholly to the operations of the senses.

Each person has his laws of memory, and his laws of reflex time. Hence persons predict and infer consequences far more promptly from the concepts connected with the laws of their own Hunger;—Sublimity, Love, Jealousy, Sex, Avarice, Compassion, Shame, Fear, Anger, and Ambition; than from the passing, physical images of their Sight, Hearing, Touch, Smell, and Taste.

And this is why hallucinations of deep-seated feelings of passion, are always more enduring than hallucinations of the senses; because the latter (the majority of cases) have their origin in the laws governing the former.

Shame keeps persons from admitting the existence of emotional states; the deepest memories are never told.

resistance to man's efforts to wring from her a livelihood. The three women enjoyed their drive and saw beauty everywhere as only real nature lovers can. From tangled bushes, ruined fences, and broken and gnarled tree trunks birds were fitting and singing joyously. The air was fragrant with the odor of the growing ferns, grasses, and briars, and the roadways were brightened by yellow dandelions and blue violets. The swamps with their pools of dark water where the cat-tails were growing, where the air was filled with the spicy breath of peppermint and wild grape, where slender willow boughs swung their golden "puzzles" in the glorious sunlight—all called for their share of enthusiastic admiration.

At last they came out upon a plain at the top of a high hill. The view was magnificent. Hill rose beyond hill until the blue of the farther hills mingled with the soft blue of the sky. The nearer hills were clothed with verdure from bottom to top save where some great gray rock reared above the surface of the soil. The dark robes of the spruces were relieved by dashes of golden green showing where the aspens grew, and here and there a paper birch with its long arms spread outward flashed a gleam of silvery whiteness upon the scene. A few roads ahead softened an old weather-beaten house. Smoke curling out of the big square chimney showed that the house was inhabited. A little farther back from the road stood a large new barn gay in its coat of red paint. In front of the house a stream of crystal water running through a rough bark spout fell into a trough hollowed out of a section of a large log. Near the trough stood a woman feeding some grain out of a tin dish to some ducks and chickens.

"I will drive up and give the horse some water," said Mrs. Austin, but before she had reached the trough a smart carriage drawn by a handsome black horse dashed up and a well-dressed and pompous looking man sprang out and proceeded to uncheck the thrifty horse. In the carriage sat a stylishly dressed woman who looked about her curiously. As Mrs. Austin and her companions drove up they heard the man by the horse exclaim, "What magnificent scenery!" and with a lordly wave of his hand he indicated the surrounding country.

"This is his companion," it is perfectly lovely," said Mrs. Austin, and she addressed the bent figure holding the dish of grain, "you must appreciate the delicate coloring and wild beauty of your magnificent hills."

The bent figure straightened. She was a woman a little past forty, perhaps, but she looked much older. Her hair which was drawn tightly back into a small knot at the back of her shapely head, was plentifully streaked with gray, her eyes were a sad, hopeless expression, and her thin, pale face was lined with wrinkles, and her whole aspect and attitude was dejected and pitiful. For an instant she looked at the handsome carriage and the fashionably dressed woman who had spoken to her, and then she said with cold indifference, "I suppose it is all very fine, but it is not food for clothing."

"That is always the way with such people," said the woman in the carriage with a tone of contempt; "they never have eyes for the beauty of the landscape or the glory of the sunset; all such people think about is food and shelter just like their cattle—they have no souls."

These words produced a powerful effect upon the woman by the trough. Her figure grew erect and rigid, her hardened hands twitched nervously around the dish she held, and her sad, weary eyes flashed and gleamed with a wild light, as in a low, intense tone she said: "Much such as you know about my desires and feelings! How much do you think you would care about the beauty of the scenery if you had to toil eighteen hours out of twenty-four year in and out? Do you think if you were compelled to cook, and clean, and wash and iron, and churn, and cut and make and mend, to feed

calves and pigs and chickens, to nurse the ill by night and day and rear children—work, work till your brain reeled and your aching limbs refused to go, that you would be likely to look with rapture upon the beauty of a sunrise that heralded another day of torture—a day you had already begun?"

"With hungry and impatient men to furnish with a dinner, what does it matter to me that the forest is cool and restful and ferny? Hurry as I may there is no time for me to go to yonder willow-shrub and brook to rest. Once I loved beauty wherever found; I loved poetry and art; I had my ambitions, and dreamed of a beautiful future; but all my hopes have been crushed, and there is nothing left to me but work and misery. You say that I have no souls and am not of much account around here, especially women's souls; but if there is another life and it is not different from this I want nothing of it."

While the woman was speaking, Mrs. Austin stepped out of her carriage and slowly approached her and now lay her hand gently upon the woman's arm. "You poor soul!" she said in a low, soothing tone.

The woman turned abruptly and looked at the speaker. At sight of the pure, kind face and wistful eyes looking so pleadingly at her, her countenance softened and her eyes lost their wildness. The pompous man and fashionably dressed woman were whirled swiftly away by the sleek black horse. Mrs. Austin held the woman's arm in a gentle grasp as she said tenderly, "You will find the life beyond death very different from your present life; all the things your soul has yearned for here you will find there—there all your hopes, dreams and ambitions will be realized. What sort of seed you have been sowing all these weary years, my friend?"

The woman burst into tears but almost instantly controlled herself. "I have tried to sow no evil seed," she said, "but how can anyone who is little more than a machine wound up to do a certain amount of work in a given time, think much about goodness? I have to have my mind upon my work and plan or I could not do half I have to do."

"I know," said Mrs. Austin pityingly, "and when you do stop you sleep the sleep that follows exhaustion. I know what that is from hard experience. The tortured flesh holds the spirit down but it is there waiting for a chance to assert itself."

The woman shook her head sadly: "I wish I could know it. I could endure this life so much better. I am not sure but I might be happy in it if I could know how to throw it all off. I have to be credited, which tells me that Paul called together the chief Jews, and that when assembled they desired to hear him 'concerning this sect,' of which they said, 'It is known to us that it is gained everywhere.' So reads the Acts of the Apostles. But the presence of Peter in Rome when Paul arrived, or indeed at any time during Paul's alleged sojourn, was quite impossible. The last chapter of Acts to be credited, which tells us that Paul called together the chief Jews, and that when assembled they desired to hear him 'concerning this sect,' of which they said, 'It is known to us that it is gained everywhere.' So reads the Acts of the Apostles. But the presence of Peter in Rome when Paul arrived, or indeed at any time during Paul's alleged sojourn, was quite impossible. 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# Subjective and Independent Mediumship = An Essay by Dr. W. J. Colville.

The controversy still continuing concerning mediumship in all its varied phases may easily be turned to excellent account if, instead of merely disputing over rival theories, all who are at present engaged in the dispute turn their attention to practical experiences. Theories may be good and useful, and they often are so, but unless supported by actual results they prove ultimately of very little value.

It is now nearly fifty-six years since the movement known as Modern Spiritualism is said to have originated and yet after all that lapse of time the same inquiries are being made and the same objections offered as were current more than half a century ago. This fact is neither surprising nor discouraging, if we approach the whole matter intelligently and dispassionately, because as one generation follows another it is but natural that similar inquiries should arise from age to age. Human nature does not seem to alter radically from period to period in its history even though we may reasonably boast of ever-increasing average intelligence.

## PHYSICAL AND PSYCHICAL SCIENCE.

Physical science is now rapidly becoming psychical, and it is seriously declared in many influential places that the famous electrical theory of matter, as recently suggested by many of the leading scientists of the modern world, has already largely revolutionized all old accepted theories of the substance which, for convenience' sake, we still continue to call matter, a word which when subjected to close analysis is found to only signify that universal mother (matter) substance out of which all differentiated objects are formed and into which, whenever they are disintegrated, they assuredly return. Though many of the greatest thinkers of the nineteenth century were far from being Spiritualists in any accepted meaning of that word, they were in most cases far from being avowed Materialists, therefore it is but fair to allow them to pass muster as Agnostics, a title which Thomas Huxley, Herbert Spencer and other singularly eminent philosophic thinkers applied to themselves by preference.

Spiritualism does not antagonize honest Agnosticism, which, when correctly defined, simply means the philosophy of ignorance concerning the ultimate nature of substance as opposed to dogmatic theology on the one hand and equally dogmatic atheism on the other, but all experienced Spiritualists rightly claim that the mass of evidence accumulated on the side of Spiritualism should not be lightly disregarded by those experimental scientists and philosophers whose own methods in their distinctive domains are closely allied to the methods pursued by those intelligent Spiritualists who have devoted much time, thought and patience to actual investigations of the mysteries of the Borderland.

## SIMPLE SUBJECTIVE OR PASSIVE MEDIUMSHIP.

SIMPLY SUBJECTIVE OR PASSIVE MEDIUMSHIP MUST IN THE VERY NATURE OF THINGS BE LARGELY UNSATISFACTORY TO MEDIUMS THEMSELVES, BECAUSE A CONDITION OF UNCONSCIOUS ENTRANCEMENT CANNOT FURNISH TO THE ENTRANCED SUBJECT ANY SATISFYING EVIDENCE OF SPIRIT COMMUNION, OR INDEED OF ANYTHING BEYOND THIS BARE FACT THAT ONE HAS BEEN FOR A CERTAIN TIME ASLEEP OR IN A COMATOSE CONDITION.

It is, therefore, not from any such phase of mediumship that we can reasonably hope to gather at first hand any information which will prove of value as relating to the law of psychic interaction between inhabitants of earth in fleshly bodies and their friends who are already dismantled of their clay. But though the medium personally, who is a subject of unconscious trance, may be afforded no definite information concerning spirit life, it has often happened that other persons, many of them highly intelligent and diligent inquirers, have received much valuable light through the instrumentality of deeply entranced sensitives, and though it may be reasonably admitted that there are higher phases of mediumship to be cultivated and enjoyed, we have no right to overlook the very important service rendered to the cause of psychic science by trance mediumship.

## THE TWO PLANES OF EXISTENCE.

Unconsciousness on one plane of existence by no means implies unconsciousness on other planes; therefore it is not usually correct to state that a medium is ever really unconscious at all in any true sense except when speaking quite relatively concerning ordinary objective consciousness alone. Mrs. Cora L. V. Richmond and other illustrious sensitives who have been before the public for a long term of years, have often been heard to say that during entrancement, whilst their guides were speaking through them, they were fully conscious on some other plane of expression, so much so that their clairvoyant and telepathic experiences have sometimes proved intensely interesting and largely subject to verification.

Among particularly able and well-known public advocates of Spiritualism stood Emma Hardinge Britten, who, in her autobiography published by her sister, Mrs. Wilkinson, of Manchester, Eng., records many very instructive and entertaining episodes in her own highly romantic mediumistic career. The translator and editor of "Art Magic" and "Ghost Land" was a singularly individualized woman and one who was very unwilling to yield blindly to any influence, seen or unseen, but Mrs. Britten freely acknowledged her dependence in many ways upon unseen guides who often, according to her own and others' testimony, inspired her platform speeches, and made it possible for her to exercise remarkable clairvoyance on many occasions. This truly remarkable woman, whose name was long a household word in Spiritualistic circles everywhere, was a striking combination of the mediumistic and the independent individualistic temperaments; this her various writings, lectures and conduct clearly showed. How far Mrs. Britten was simply herself and how far she was subject to extraneous guidance is somewhat difficult to decide, as she and any influences that inspired her seemed to work together in such entire agreement that it was never easy to know where one melted into the other. The same remarks will largely apply to Mrs. Richmond also, for though she is often spoken of, with her own consent, as a "trance medium," it has very rarely been observed that she and her guides entertain really opposite views on any subject, and why should they if we grant the reasonable premise that in all intelligent and desirable exercises of mediumship there is harmony between the co-operating parties?

Mrs. Britten often said that she had voluntarily "taken service" with the intelligences who guided her career and inspired her utterances, and if such was actually the case a sort of contract was entered into and both parties lived true to their agreement.

## DISORDERLY PHASES OF MEDIUMSHIP.

That there are disagreeable and disorderly phases of mediumship is pretty freely admitted on all sides, but these aberrations may readily be traced to conditions with which mediumship in particular is in no way definitely or directly concerned. Lack of proper self-assertion is always a fruitful cause of harassing results, and as many naturally mediumistic people are extremely sensitive, and sensitiveness is a universally acknowledged concomitant of mediumship, it need not occasion much surprise that extremely sensitive persons should be somewhat more liable than others to nervous disturbances when they are placed in trying situations.

To condemn subjective mediumship entirely because it has its drawbacks is utterly illogical; at the same time it is often highly necessary to point the way from simple passivity, which is an entirely negative condition, to a state where individuality can be more fully and self-consciously expressed. The road out of mere passivity or negativity to full self-confidence and entire self-possession, is a gradual and progressive path, and one that can only be trod by those who are determined to master, one by one, the obstacles which all encounter on the way. The first great step is in

ways determined concentration of thought and attention upon one object at a time to the exclusion, for the nonce, of all other interests. The five senses—sight, hearing, taste, touch and smell—need to be disciplined and controlled so that we use our sensitiveness instead of being its slave. Whoever wishes to be an "independent" sensitive instead of merely a passive medium, must gain possession of these senses to the extent of being able to see, hear, taste, touch and smell exclusively at will.

## CONCENTRATION ANALYZED AND EXPLAINED.

The ordinary "sensitive" is a person who usually does possess unusually acute sensitivities in some, if not in all directions, and as we are living in a world where all scenes are not lovely, nor are all sounds harmonious, nor all odors pleasing, nor all flavors delicious, nor all textures genial, we are liable to suffer as well as to enjoy unusually much by cultivating extraordinary sensitiveness; it is, indeed, almost universally declared that pain and pleasure are in the very nature of things such close companions that proportionately as we can experience one we can feel the other also. Without attempting to dispute the correctness of that widely accepted proposition we can attempt to show a means whereby we can increase the joy of living without at the same time adding to its sorrow. Possibilities are not necessities, therefore though it will remain a fact that unusually sensitive people have greater capacity for suffering as well as for enjoyment than have their less highly organized neighbors, they can learn to so control their susceptibilities as to bring their emotional experiences very largely under their own command. In practicing self-development through determined concentration, it is necessary to select a given object for meditation and determine to keep the attention riveted at that single point as long as one desires. Merely abstract ideas do not lend themselves so readily for this purpose as do concrete objects, therefore it is usually found desirable to begin with simple exercises as, for example, resolving while in a picture gallery to gaze steadily for a stated time at and into one picture only with such completeness of absorption in that single painting as to become for the time being entirely unconscious of all beside. While you may give yourself a stated time for a definite exercise and aim to continue it thus long, you need be in no way disconcerted if you discover that you cannot at once live wholly up to your self-appointed standard; that is if you have made it at all a high one, but in practically every instance it will be found that the ease or difficulty with which exercises in concentration are attended will depend very largely indeed upon the amount of interest the concentrator takes both in the exercise itself and in the object on which attention is to be riveted.

Affection always plays a large part in all these developments, because whenever we care much for anyone or anything we find it extremely easy to concentrate on the beloved object, but when we are indifferent it is likewise to keep attention fixed.

It is quite possible to single out one particular sound out of a multitude of contemporary sounds and determine to hear that one only, and by thus determining to attune oneself to a special rate of musical vibration it will be found, ere long, that noises which were once extremely distracting are now no longer noticed even though one's hearing is constantly becoming more acute. Leech, the famous caricaturist, is said to have been driven almost to distraction by the sounds of Italian organ-grinders in London streets, an anecdote which proves that though gifted, he was not a well-balanced man; and it is recorded of Herbert Spencer that his sensitiveness to ordinary conversation in a carriage was often so extreme that he provided himself with a pair of ear clappers which completely shut out all sounds while he was driving, and he used these whenever he found his sensitiveness to sound becoming painful. Spencer certainly did right in thus protecting himself and at the same time freeing his friends who were riding with him from all embarrassment; but those who are determining to develop more than ordinary superiority to distractions in a psychic manner, do not require material contrivances to do for them what they are determining to accomplish solely by their own volition.

We frequently hear that very sensitive persons cannot attend large public gatherings of any sort without experiencing both suffering and fatigue; this is because they have not learned to govern their susceptibilities, nor are they surrounded by an organized and competent band of spiritual protectors.

Genuine sensitiveness, freed from all abnormal encumbrances, enables its possessor to discern more than can be discerned ordinarily in every way, and therefore it opens the door for clairvoyance, clairaudience, psychometry, and general clairscience, which is the ability to apprehend much that the average human being at present knows nothing about whatever.

## CLAIRVOYANCE AND CLAIRSCIENCE.

In C. W. Leadbeater's remarkable book, "Man Visible and Invisible," the reader is informed that such extreme sensitiveness as will make a sight of the human aura easily possible, is actually within the reach of all who will seriously devote themselves to cultivating their psychic possibilities, and in his manual on Clairvoyance the same author gives several directions which have been found very useful by many students who have persistently resolved to test their efficacy; but clairvoyance, though a very pleasing and popular phase of sensitiveness, is by no means so common as that phase of clairscience which may well be termed CLEAR FEELING, for there are multitudes of mediumistic people who feel distinctly very much that they in no way see, and this feeling is quite as important and convincing as clairvoyance, though not usually quite so phenomenal, and therefore not so attractive, in the opinion of the public at large. Here again it is highly important to discriminate between what one can feel and what one is obliged to feel, for though it is an unmistakable blessing to be able to feel acutely it is a decided bane to be compelled to sense and suffer from unpleasant unseen environments which one has seemingly no power to change and has had no hand in bringing into existence.

A very practical recipe for rising superior to the effect of disagreeable odors which may be encountered while traveling, and which the traveler may have no power to modify by any outward process, is to picture to oneself a bed of fragrant blossoms, and so concentrate upon this mentally outpictured object that through logical association of ideas attention will be entirely led away from the unpleasant odors in one's physical surroundings. Of course we do not mean to say that we ought to so bemoan our susceptibilities that we should not take notice of a disagreeable odor, such as escaping gas, when for purposes of safety it would be highly necessary to take action to prevent a conflagration or asphyxiation; quite the contrary, but we shall find ourselves far more able to take useful action in any such predicament when we have learned to discipline our faculties and direct them by our will, than though we had remained continually at their mercy.

## SENSITIVENESS AND MEDIUMSHIP.

Voluntary sensitiveness and independent mediumship are very close of kin, and though the latter phrase is sometimes considered slightly ambiguous it is not difficult to rationally define it as voluntary entrance into a psychic state in contradistinction to being subject to control by some extraneous operator. COMMUNION AND FELLOWSHIP are two perfectly agreeable and thoroughly intelligible words, and they suffice to express exactly what we consider to be normal or healthy relations between ourselves and others regardless of whether one or some of us are now living on earth, or some are "here" and others are in the great "hereafter."

Wm. Stead, the celebrated English journalist, says that in many of his experiences, telepathy or mental telegraphy and spiritual mediumship have been practically inseparable, and

such experiences as his are by no means uncommon or unfamiliar to students of psychic phenomena and law. Mr. Stead has often declared that he can lend his hand, or refuse the use of it as he pleases, to any one who may wish to employ it in making a communication. "Letters From Julia" he tells us, were written through his hand with his full consent although he did not write them. In their production, according to Mr. Stead's positive declaration regarding their origin, there seems to have been a reasonable blending of those two phases of mediumship sometimes designated "subjective" and "independent."

## DANGERS OF SUBJECTIVE MEDIUMSHIP.

The dangers attending subjective mediumship are principally bound up in the same bundle with all lack of rightful self-ownership and the distressful consequences thereof. Until people become more ready to assert themselves with righteous independence at all times, much that goes under the ugly names of obsession and insanity will doubtless have to continue; but it is absurd in the extreme to confound, as many writers do, a perfectly voluntary psychic co-operation with enforced yielding to any influence whatsoever.

Sensitive people who are chronically afraid to act themselves and are consequently always under someone else's "thumb," are too deficient in developed individuality, as yet, to be able to determine whether they will or will not allow some outside influence to work through them. What they need more than anything else is a course of training in the rightful exercise of their own will. Abnormal sensitivities are usually persons who are very timid and intellectually idle; they readily, therefore, yield themselves to outside influences, and whether they are known to the world as mediums or not their careers are generally very checkered and their health is usually excessively precarious. It is sometimes the case that one of those psychic weaklings really desires to develop more positive individuality, but in instances out of every average 100, such people do not desire to exert their own will and intellect as it suits their negative temperament much better to allow things to go on responsively so far as they are concerned. Such people are often good-natured, kind-hearted, easy to get along with, and, when surrounded by honorable people, they often do good work in various megalomaniac ways. Spiritualism is not responsible for them, for there are multitudes of such in all religious denominations and also in the ranks of passive unbelievers.

Very much subjective mediumship is simply due to temperamental adaptability, and exists quite unconsciously to its possessor who takes it as matter of course, having experienced it from infancy. Decidedly independent mediumship is a very different matter, and is usually a result of some definite desire on the part of the one who exercises it to become cognizant of psychic verities. Subjective mediumship satisfies such natures as love to take life quietly and easily on the intellectual plane, and would rather be thought for by others than do their own thinking. Independent mediumship usually accompanies a strenuous intellectual habit and comports well with a distinctly scientific trend of intellect.

## THE MIDDLE GROUND DEFINED.

There is certainly a middle ground between these two extremes, and that ground is very largely taken by "inspirational" speakers and writers and all such "impressionable" workers as seem not to lose consciousness while exercising their mediumship, but consciously receive stimulus and assistance from other minds. This subject, we know, is intricate and it is almost impossible in all cases to determine exactly where one phase of mediumship passes into another; it is therefore the height of unwisdom to become dogmatic on these moot questions which are rightly topics for utterly dispassionate research and study.

To any one who is naturally mediumistic, and has been so from childhood, it seems strange to be told that all mediumship is dangerous and implies a surrender of one's own individuality to some one else, because actual experience has often entirely pointed the other way. The writer will now drop into the first person singular and relate a few personal experiences, leaving readers to theorize upon these narrations as their own intelligence and judgment may direct.

## INTERESTING PERSONAL EXPERIENCES.

When I was a little child between five and six years of age I was so clairvoyant that I often was fully conscious of the presence of my mother who had passed to spirit life when I was but an infant, and not only did I see her, but information flowed into my mind simultaneously, which was often subsequently verified. I was never rendered ill or in any way nervously upset by these experiences; on the contrary, my mediumship was always clearest when I was in the best of health and temper, and I was always benefited—never injured by such experiences. Some years later when my attention was first directed to the name of Spiritualism by an announcement concerning the work of Mrs. Richmond, who was then in England, and I had the privilege of listening to one of her remarkable inspired orations, directly I left the hall in which she had officiated I expressed, mentally, the strongest possible desire that I also might be inspired as she had been, and I was taken at my word, for greatly to my own delight and to the astonishment of many people who were well acquainted with me, I suddenly developed into an inspirational speaker, but never once was I influenced in public or in private against my own desire.

During all the years that I have been before the public I have been intermittently conscious of direct individual spiritual guidance, and though I have long been a firm upholder of the idea that we contain within ourselves abilities of which we may be quite unconscious, I have never been able to see the slightest reason for discarding or repudiating mediumship so long as we find it profitable to learn from others here on earth who know certain things that we have not yet apprehended.

My experiences in telepathy, thought transference and all kindred psychic phenomena have been so closely related to what all Spiritualists agree to call mediumship, that I am firmly fixed in the realization that we are, psychically speaking, related precisely the same way to those who have already "crossed the border" as to those who are still abiding on the surface of this terrestrial globe. My own generalizations, concerning mediumship, based on my individual experiences and supported by much phenomena that I have observed in many places during my extensive travels in various countries, are about as follows:

First. The spiritual world includes the physical as the greater contains the lesser; we are therefore now and here veritable spiritual entities and can do communion with each other very often by means of mental telegraphy, just as our friends who have dropped their fleshly raiment can and do commune with us and with each other.

Second. Spirit communion and spirit control are not identical, while the former is perfectly natural, the latter may be artificial.

Third. We should not allow ourselves to yield blindly to any alleged authority but use our own reasoning powers as far as possible in every relationship of life; by so doing we shall become increasingly able to regulate our psychic experiences at will, and to the same extent that we grow to govern our external conduct.

Fourth. As every magnet has, and must have two poles—one positive and one negative—and these two poles are equally good and necessary, so we, as human entities, are similarly endowed, and we can thus become positive and negative at will so soon as we have acquired the art of self-control. When we wish to learn or to receive we can make ourselves voluntarily receptive to a donor or a teacher, and when we desire to teach or to bestow we can with equal voluntariness render ourselves positive to our surroundings.

Concerning physical mediumship, though I have witnessed

a good deal of it of various kinds and qualities, I know but little from personal experience, but from all that I have observed I am prepared to aver that substantially the same freedom of choice can be exercised by the physical as by the purely mental medium. As to necessary conditions for developing and exercising any phase of mediumship I am certain that only what is in every sense orderly and healthful is desirable, and I am further thoroughly convinced that truly reliable mediumship of an ennobling character is possible in all its phases. With the hysterical diatribe against mediumship in its entirety as a destructive process I can have no agreement whatsoever, but do most firmly adhere to the position I have always taken that we can use our own judgment and discretion in all psychic matters to a far greater degree than has been generally supposed.

## THE PRICE THAT WE ALL MUST PAY.

On the thing we have, and the thing we do, and the thing that we win in the fray,  
There is always a price Dame Nature sets, and the price we are bound to pay.

We may flatter ourselves in our infantile way that we're playing a confidence game,  
And that in the end by cunning and stealth we'll hoodwink the dear old dame.  
But ever and ever she sets it down, the price of each thing that we win,  
And if he be won in the way of right or the red, red path of sin;

And ever and ever, or soon or late, though we juggle accounts by the way,  
The price that is set in Nature's book is the price that we have to pay.

'Tis the price that we have to pay,  
Though the fact may bring dismay;  
The price that is set in Nature's book is the price that we all must pay.

The primrose path is a jolly path, but the price of its joy is writ,  
And we cannot escape the grisly shape that ever is haunting it.  
The wine's red glow is a goodly glow when it moveth itself aright,  
And we say, "Aha! Let the good wine flow, for this is an unco' night";

And we think we are worth a million or two, though the rent has not been paid;  
And we roll 'em high, and the drinks we buy till the ghost of trouble is laid;  
Till the ghost of trouble is laid, dear boy—but, oh, for the head next day!

For the price that is set in Nature's book is the price that we have to pay.  
'Tis the price that we have to pay,  
A head like a bale of hay;  
The price that is set in Nature's book is the price that we all must pay.

In life's queer game we play for Success—'tis thus we have dubbed the dear,  
Though whether she's this, or whether she's that, is a matter not so clear;  
But one man plays with the cards of greed for a limitless sack of pelf,  
And another man plays, with a solemn face, for a laurel to grace his self;

And each man pays; be sure of it, though it be here or there,  
For Nature's price is on the goods, and to see that he pays she'll care;  
And the happy man, so I suspect, is the man of a kindly way,  
When he pays the price in Nature's book, the price that we all must pay.

The price that we all must pay,  
With a tear or a smile, I say;  
The price that is set in Nature's book is the price that we all must pay.

—Alfred J. Waterhouse.

## PAROCHIAL VERSUS PUBLIC SCHOOLS.

Apocryph of The Progressive Thinker's predicted attack of Catholics, all along the line, upon our public school system, it may be interesting to inquire what degree of efficiency is attained by the pupils of the parochial schools, and what kind of citizens they are likely to make.

The writer has long held the opinion, based upon observation and questioning of persons in his employ, and elsewhere, that attendants at those schools learn catechism and prayers—and not much more. Several, in fact, who have attended both public and parochial, have stated, frankly, that all knowledge of value they had acquired, apart from religion, was from the public schools, and many have expressed serious regret that they were compelled to grow to manhood and womanhood deficient in education, owing to the ignorance of their parents in being dominated and threatened by priestly influence.

Romish priests tell them that unless they attend their sectarian schools, they cannot take "first communion"—and consequently will never reach "heaven."

A Chicago publisher, on a large scale, of photographic views of landscapes, cities, etc., who employs several young women and girls, relates an incident that occurred recently, which conveys an idea of the dense ignorance concerning worldly matters, of some of these graduates.

A lot of 400 views of Chicago parks, street scenes, buildings, etc., got mixed with another lot of 100 views of American scenery and cities. A young miss of 19, who had just been engaged to work, was told to separate the two lots. After laboring with indifferent success for some time, and making numerous inquiries as to where such buildings as the Field Columbian Museum and the Art Institute belonged, she called out: "Mr. W., where is Bunker Hill Monument?" in Chicago?

Before enlightening her, she was asked what school she had attended, and promptly replied, "St. Patrick's."

Is it to turn out such ignoramuses that the priests are clamoring for a division of our public school funds?

Chicago, Ill. P. W. H.

## WORDS OF WISDOM.

No circumstances can repair a defect of character.—Emerson.

Cheerfulness is an offshoot of goodness and of wisdom.—Bovee.

There are plenty of acquaintances in the world, but very few real friends.—J. F. Davis.

What is fanaticism to-day is the fashionable creed to-morrow, and trite as the multiplication table a week after.—Wendell Phillips.

We hesitate to employ a word so much abused as patriotism, whose true sense is almost reverse of its popular sense. We have no sympathy with that boyish egotism, hoarse with cheering for one side, for one state, for one town. The right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity.—R. W. Emerson.

Manifold seems to be so constituted that they fall off quite naturally into two sections, the deceivers and the deceived. And the deceived believes in the deceiver. Just you offer to show him he is being deceived, and, for your disinterested service on his behalf, he will turn and rend you. And where you have mental prostitution you will have mental destruction. The more priest-ridden, the more poverty-ridden.—Saladin.

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Published every Saturday at 66 Euclid St.  
J. H. FRANCIS, Editor and Publisher.

Entered as Second-Class Matter, March 10, 1893, at Postoffice at Chicago, Ill., under No. 100,000.

TERMS OF SUBSCRIPTION.

The Progressive Thinker will be furnished until further notice, at the following rates, in advance:

One year	\$1.00
Six months	.60
Three months	.35
Single copy	10c

Remittances by Postal Note, Money Order, Registered Letter or Draft on Chicago or New York. If sent from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Address all letters to J. H. FRANCIS, No. 66 Euclid Street, Chicago, Ill.

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SATURDAY, JANUARY 23, 1904.

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## A Kentucky Bishop's Important Admissions.

Rev. T. U. Dudley, Episcopal Bishop of Kentucky, in a recent sermon, as reported in the Louisville Herald, discussed the important question: "Is Hell to Last Forever?" According to his claim, the Universalists made a grave mistake in splitting off from the church on account of the doctrine of everlasting punishment, for he says: "The church to which we belong has never condemned even what we term Universalism."

Unbelief has reached a climax when it calls out the following:

"Alas, that the very mention of the word is like to provoke a smile in the auditor. Alas, that the most awful threatening of the one accredited revelation of eternal verities is received with the laughter of unbelief."

If the laity are not to laugh the terrible dogma into disrepute, and with it others more vital, then its hideousness must be obliterated.

"We may not smooth it into delusive beauty, but we must tear away the repulsive mask, whose horrors are arousing the laughter of scorn that we may hold the lines of inexorable justice, the inevitable retribution of sin; yet all softened and in harmony with the nature of Him who in essential love and who teaches men to call Him Father."

He lays aside the Bible and gives good spiritual philosophy in the following:

"Are we to believe that the endless condition of the human soul is fixed at the moment of its departure from the body?"

"We cannot declare that anyone goes into the other world without some capacity—that is the possibility of development and of union with God; and so, at the last, all shall be fitted for the vision of the Father."

The Bishop finds ample evidence in the Bible that there will be salvation to all. He says:

"Beyond all controversy there are passages of Scripture which if understood in the literal meaning, seem to teach the final retribution of all things, the final triumph of absolute blessedness, the final immanence of God in all things. The great Baptist points to Jesus of Nazareth, whom he sees coming toward him, and cries, 'Behold the Lamb of God, which taketh away the sins of the world.'"

In his closing paragraph he shows the contradictory character of the authority on which his conclusions rest; the woeful conflict which is waged in his own mind, and closes with a wall of despair:

"But, alas, in this splendid dispensation of universal and eternal hope, there mingles the roar of the voice of condemnation, and just as plainly are the passages of Scripture which hold out no definite hope for the alleviation to the doom of the finally unrepentant. What may I believe? The church to which we belong has never condemned even what men term Universalism. Mystery, darkness, doubt, fear. Must these, then, be ever the companions of our life's journey?"

In his soul the good Bishop is a Spiritualist. He is too kind and benevolent to believe in a hell of eternal torture. He believes that all mankind will be saved, but that they will be endowed with "capacity," and "possibility of development," so as to be "fitted for the vision of the Father." This last, translated out of theological verbiage means that they will reach the perfection idealized in God. He clings to the Bible as his authority, yet he finds himself in "doubt and darkness," because of its antagonistic teachings, and this on the most important questions affecting not only life here, but in the infinite ages beyond. We are glad the Episcopalians are Universalists. It is a long step forward. This is not, however, saying that Universalists are Episcopalians.

## Communication Through Trance Mediums.

Some Reflections by a Leading Philosopher.

San Francisco, Cal., Dec. 9, 1903.

My Dear Mr. and Mrs. Drake:

In relation to the communications given by trance mediums, I am more and more inclined to think that in order to receive correct communications from the spirit world, it is essential that the medium, and the supplicant who approaches the spirit shrine, should both be in a perfectly passive state of mind.

If the medium or the supplicant have strongly fixed notions, hopes or desires relating to the subject matter of the communication, the thought vibrations thus produced, must, it seems to me, constitute a tremendous barrier to the efforts of the spirit in the expression of its thoughts through the organism of the medium. Is it not probable in such cases, that these determinate thought vibrations of medium or supplicant may deflect or impede the thought efforts of the spirit control, thereby causing the medium to speak or write, to a greater or less extent, her own thoughts and desires or those of the supplicant? As in the case of a steamer steering to a point directly across a turbulent river it will to a greater or less extent, in spite of its propelling power, be deflected from its course and swept down by the current. Or, if standing on the bank of a placid river where the sluggish waters are gliding slowly by, I should call to a person across the stream, there would be no impediment to the communication of my thoughts to such party.

They could receive and register them as I intended to give them. But should the river be rolling in raging torrents with the shrieking and howling of the winds, under the pressure of a wild tornado, what think you would be the result of our efforts at conversation across the seething waters? The chances are that meanings would be attributed to my words that I never intended. As at Balaklava, in 1854, when the officers and members of the Light Brigade were anxious to make a charge upon the Russian hosts, a command having been given, and in the din of battle, the booming of guns, the shrieks of the wounded, and the moans of the dying, Captain Morris, the Brigade Commander, interpreting it to charge the enemy, and as a result:

"Into the jaws of death,  
Into the mouth of hell  
Rode the six hundred,"

An incident the world will never forget. Now, we know mediums who are honest, truthful, and absolutely above reproach, whose leading controls give some of the most remarkable communications and predictions, make mistakes. We know their communications and predictions have been the most absolute failures. Why is this? We also know that in many instances the medium's heart and soul are wholly absorbed in them. They engrossed their thoughts by day, and induced their dreams by night. Their plans were formulated in relation to them, their notions were fixed and determinate. And these dominated all other thoughts, hopes and desires of their life. This may be an exaggerated statement of the case, but as an illustration let it stand. I am of the opinion that the efforts of the spirits to communicate are in these cases deflected by the fixed thoughts of the medium and swept down the channel of their preconceived notions, hopes and desires, by their overwhelming thought vibrations. Possibly I may be wrong, but if on further investigation I should find myself in error, I shall be only too happy to restate the problem. At present, however, I shall prefer to rest upon this conclusion rather than to charge the spirit of the medium with deception or falsehood.

In the struggle for existence to which we are all subjected by the facts of our several environments, I have always tried to keep abreast of the times, especially so, in the more recent deductions of scientific and psychological inquiry. It is amazing to see what great achievements are being accomplished in these fields of investigation. It is equally amazing to see how the most learned scientists confine their investigations within the field of effects, without daring to reach out from the world of effects up to the world of eternal causes. All modern scientific research is most unmistakably leading to the great fountain of life—the world of primal and eternal causes. But our scientists are either blinded by their own conceit, or seeing the trend of modern science, they are afraid to declare it.

It is really amusing to see how our great scientists, physicists and philosophers are floundering in the unfathomable abyss of the invisible and intangible entities of the universe.

Sir Oliver Lodge, one of the greatest scientists of modern times, in his very able discourse upon "The Present Conception of Matter," and especially, in speaking of Radium, thinks that it is not unreasonable to believe that matter is

evanescent, and destructible, passing from existence to non-entity, and arising out of nothing into being. Of course, he does not commit himself to that proposition, but he believes it is not unreasonable, and thinks it may hereafter be scientifically established.

Then comes a horde of unfledged, strapping professors, in our colleges and universities—mere boys, but recently graduated—with theories to upset all preconceived notions and demonstrated facts relating to matter and force. In their opinions the conclusions of Faraday, Humboldt, and the great thinkers of the past, who were earnest students of Nature during all their lives, are of no account. But they, after pursuing a three years' preparatory course, four years in college or university, and possibly a post-graduate course of one year for a degree, and obtaining a professorship in college or university, through influential friends, are ready to kick the world into a "cocked hat." Of course, they must do something to convince their friends and relatives and the not a few that they are exceptionally bright.

And now comes Sir William Ramsay, an able scientist, who by experiment, has satisfied himself, at least, that Radium rays imprisoned in a Crookes' tube will, in a few days, become helium, and in a few days thereafter, the Helium will vanish and go out of existence. By this method he demonstrates the proposition stated by Sir Oliver Lodge, that matter can cease to exist, and can out of nothing come into existence. His experiments also establish the fact, in his own estimation, that one element of matter can be transmuted or changed into another, thus demonstrating the long cherished dream of the alchemists, namely, the transmutation of metals—that the baser metals can be changed into gold, and vice versa. If, however, one element can be changed into another, one can be changed into all, or all into one. And if this be true, are not our beardless professors in most imminent and serious danger of being changed into an animal similar to that rode by Balaklava when confronted by the angel of God and menaced with the flaming sword? If Sir William Ramsay knew no more about water or gasoline than he does about Radium or Helium, he could as successfully experiment with the former as with the latter. For, by exposing a dish of water to the rays of the sun, or a cup of gasoline to the atmosphere, they would disappear, and in his estimation, pass from existence into nothing. Ergo, matter is destructible. It can vanish into nothing, and out of nothing arise. The philosophy of the great men of the past dwindles into insignificance, in the presence of the beardless professors of to-day. Think how a few experiments from a pan of water, a cup of gasoline or a pinch of Radium, sends all former demonstrated facts whirling through vacant air. Perseus need no longer exclaim: "Gigni de nihilo nihil, in nihilum nil posse reverti."—"Nothing can come from nothing, nothing can to nothing return."

Luciferus may arise from his grave and expunge from his immortal writings, the words: "Nullam rem e nihilo gigni Divinitas unquam."—"The gods have never produced nothing out of nothing."

Now again, can we sing: "Ex nihilo nihil fit."

Oh, ye Gods and little fishes! How the universe is to be kicked and cuffed about by our great scientists and beardless professors!

The fact is, these scientists will fool with the unseen potencies, and the invisible substances of the universe until they are landed body and soul in the domain of Spiritualism, where, from their own experiments and demonstrated facts, they will be compelled to admit the continued existence of the conscious, intelligent, thinking ego, and the fact of intercommunication between the transient and eternal worlds.

Please write at your earliest convenience, as we desire very much to hear from you and your most estimable wife. Will Mrs. Maud Lord Drake's book be out early in the year? Having, through your kindness, perused the manuscript, I most unhesitatingly bespeak for it a grand and marvelous success. Would that the entire world were acquainted with the life work of Mrs. Drake who is recognized the world over as one of the best and foremost mediums ever controlled by the angel world. The name of Mrs. Maud Lord Drake has long been a household word among Spiritualists throughout the world. From the perusal of the pages of this work, I find that it portrays her life work, her history, her struggles, her trials and her triumphs.

Yes, it presents a mass of the most astounding phenomena occurring through her own mediumship, and now for the first time given broadcast to the general public. It will shed a flood of new light upon the old, old problem: "If a man die, shall he live again?" Mrs. Lewis joins me in sending to you and your good wife our kindest and best regards.

Sincerely yours,

GEO. W. LEWIS.

## A Worthy Woman Passed On.

The commodious Howard homestead, a social landmark of St. Charles, Ill., since 1850, was filled to overflowing on Sunday afternoon, January 10, by loving friends and relatives, gathered at the funeral ceremonies over the body of Mrs. Sarah Ann Bunker. Solos tender and low were impressively sung by Mrs. Edna Wilcox. Prayer was offered by Rev. Mr. Terrell, of the Congregational church. A funeral address was given by Dr. Geo. B. Warrne, of Chicago, and the local chapter of the Eastern Star rendered the ritual of that order. At the cemetery the casket was lowered with the accompaniment of song and Dr. Warrne spoke brief words of formal commendation of her mortal body to the grave.

Mrs. Bunker was born at Buffalo, N. Y., Nov. 10, 1829, and died within the walls that had been her home for thirty-five years, on the morning of January 7, 1904, at the age of 74 years, one month and 28 days. Her father was a pioneer Spiritualist of Kane county, Leonard and Caroline E. Howard, of the mother being a well-known medium for forty years before her death. She was the eldest of their fourteen children, the remainder of her parents while either one survived and a second mother in sympathy and counsel to her brothers and sisters. Her husband, George C. Bunker, a veteran of the Mexican and Civil wars, passed on before her, in 1868, and an adopted daughter, Sarah, sixteen years ago. Her final illness, which was of long duration, but the fatal trouble had been over for many years. She is survived by only two brothers and three sisters: Burwell Howard, of Amboy, Ill.; Aaron Howard, of Clinton, Ill.; Mrs. Celia Wheeler, of Keosauqua, Minn.; Mrs. Julia Wheeler, of Chicago, medium, and Mrs. Florence Blanchard, of St. Charles.

Mrs. Bunker was a Spiritualist for over fifty years and by her sweet, uncomplaining nature and modest nature had impressed her influence upon the community as a devoted daughter, loyal sister, faithful wife, trusty mother, helpful neighbor, truehearted friend and sympathetic counselor. Beautiful were the floral offerings, tender were the fraternal tributes to her memory but more impressive still was the fact that the lips of all who had known her named her but with words of praise.

The address delivered at the burial of the mother, Mrs. Howard, in October, 1890, by Miss Emma Nickerson, who was later Mrs. Dr. Warrne, is still recalled by the listeners on that occasion.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great congruities. Price 35 cents.

## FIND YOUR HELL.

Before You Undertake to Preach It to Anybody.

The news of the atrocious murder of four innocent persons and the suicide of the murderer, Scott W. Derby, shocked all readers of the press. People read the news, form an opinion, and express themselves. This is their privilege. A friend of mine, speaking of Derby, the murderer-suicide, said: "That fellow was a moral coward."

The Press man, in reporting the monthly meeting of Methodist ministers at the Y. M. C. A. building, Monday evening, Dec. 21, wrote that Rev. Dr. Burt of Nottingham, presiding, declared: "We must find a hell and preach it." Referring to Derby, he said: "Such a man ought to be damned; he must be damned. If such a murderer's punishment is not swift and awful there is no just God." Dr. Warner, in a paper on revival, is reported as saying that "Church-goers thought more of good worldly appearance than of salvation," and that "many a church was dying for need of a spiritual revival."

I read the news from an opinion and occasionally express myself. Yes, Mr. Burt, "find a hell" and "preach it," but, by all means, find it before you preach it. Dante gave us a rich description of the Inferno, but his book was placed on the index of prohibited books by the then ruling church because, forsooth, he claimed to have discovered a pope and other clerical gentlemen and ladies in hell. Dr. Burt should read Dante's Inferno. It would certainly suit his present mood. An Italian proverb might also not be amiss in his case. It says: "When you are wrathful drink cold water, change your anger into a deep sleep, and then you will find a hell and preach it." Where is hell? A Catholic missionary, lecturing here to Protestants, was asked among other questions, "Where is purgatory?" The Puritan father, who had promised to answer all questions for the information of Protestants, said: "I do not know." Yet his church preaches purgatory, sends a large contingent to purgatory every year, and prays for many souls out of it as the money paid for masses "pro defunctis" will reach. And still, he does not know where purgatory is.

Dr. Burt surely does not know where hell is, or he would not say, "Find a hell and preach it." Speaking of Derby, Dr. Burt says: "Such a man ought to be damned; he must be damned." Had this moral coward only murdered his family and not murdered suicides and other innocent people, he would have been sentenced to death or imprisonment for life. But now he is out of reach of the civil courts. Is it for this reason that Dr. Burt now wishes to hurl some ecclesiastical punishment upon this murderer-suicide? But the mind ages the church of Rome used to excommunicate and anathematize corpses when she could not get hold of the live criminals (heretics). Even in our own days the very grave has been cursed and anathematized after the criminal "long" has been buried.

Again Dr. Burt says: "If such a murderer's punishment is not swift and awful there is no just God." Dr. Burt seems to have a grave doubt as to whether there is a "just God" or not. That "if" expresses the doubt. Why, then, does Dr. Burt ask, request or urge the ministers of his church to preach crime and the justice of God? Will they preach on this topic next Sunday? Will they know then whether there is a just God or not? Is not the justice of God preached to us the year round? Why should we now, in view of this terrible crime, ask for a special sermon to test and find out whether he had dealt "swift and awful punishment" on this murderer? The mills of God grind slowly—the proverb says. Scott W. Derby has most assuredly received the proper punishment due to his heinous crime, and he has paid for his suicide. Whether this punishment be of the ecclesiastical orthodox order or according to the spiritual laws of nature matters not to us, and Dr. Burt need not be so self-righteous about the power of the just God of orthodox, or the God of nature to inflict the punishment. Let God deal with Derby.

This murderer-suicide was at one time engaged in missionary work for the church. Has he not laid up treasures in heaven by his devotion to the church. Does he now get credit for these treasures, or did he mortgage them to the money sharks? But was too hasty and knows no more about the punishment due to Derby, or the mode of its infliction than I presume to know. Dr. Burt and the ministers of the ministerial meeting may preach on Derby and his "swift and awful punishment" if they so desire, but I want no such preaching in my dish.

Dr. Warner believed "church-goers thought more of good worldly appearance than of salvation," and said "many a church was dying for need of a spiritual revival." Worldly appearance is all right, even in the churches. The man in sackcloth and ashes would be mocked and laughed at and ordered out of our churches by the preacher himself. Many years ago a revivalist preacher at Mansfield, Ohio, standing upon the stump of a tree where now the courthouse stands, rebuked his hearers for their "worldly appearance," and cried out: "Where is the primitive Christian of to-day, the man in sackcloth?" His oratorical interrogation to which no answer was desired or expected, was answered "ex abrupto" when Johnny Appleseed, armed in coffee-sack, stepped forward and said, "Here he is." Dr. Warner certainly does not expect his congregation to come to church a la Johnny Appleseed, especially this time of the year.

"Many a church is dying for the need of a spiritual revival," Dr. Warner, leave out the indefinite article "a," and use the adjective "spiritual" and it will sound better. Spiritualism has departed from the churches and your revivals, so-called, full of hell-fire and brimstone, "swift and awful punishment" are not "spiritual." I would rather see a church die of starvation than to grow on the hypertrophy or hyperaemia of revivalistic methods. "Preach the gospel to all nations."

What have the churches done for the suppression of crime—in nineteen hundred years? Ninety-five per cent of the criminals in jails and penitentiaries are church-members, and eighty-five per cent of all saloon-keepers are members of one church.

Let us unite in suppressing crime, and let God and the civil courts deal with the criminal.

GEO. P. RUDOLPH.

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## ELSIE REYNOLDS' MATERIALIZING SHOW.

At last her methods have been fully exploded. That has been done before, but the gullibles and semi-idiot in this country are so numerous that she has flourished from a financial standpoint. We venture to say that this woman never gave a genuine materialization during her whole career. Is it any wonder that the number of Spiritualist societies in this country is on the decline, when we consider that such a person as Mrs. Reynolds is able to carry on her "materialization" shows all over the United States, and deceive the people?

To the Editor:—We send the enclosed letter, hoping to reach the ears of those honestly interested in Spiritualism. We wish it to be distinctly understood first and last that we are not fraud hunters; BUT AFTER HAVING BEEN DECEIVED AND IMPOSIBLY UPON LIKE THE MAJORITY OF PROFESSED SPIRITUALISTS, WE ARE DETERMINED, BY BARNES SEEKING, TO KNOW THE TRUTH.

Some of us have been most enthusiastic believers of materialization. The memory of our dear departed is held by their manifesting, in relation to any and every form, should be exposed, that none may be misled and their hopes built up with deceptions.

Mrs. Elsie Reynolds, a materializationist of California, has had A LARGE FOLLOWING OF DUBIOUS IN LOS ANGELES for many years. Although having been exposed many times, the gullibles in great numbers have been still held in tow. Among her converts and faithful followers was Robert Hale. A seance was held at G. A. Cherry's, 833 Wall street, October 2, 1903, where Mr. Cherry detected fraud. In order to be fully convinced that this work was all fake, he engaged Mrs. Reynolds to hold another seance at his house, October 4, and enlisted two men from the crematory where he worked, to assist him in ascertaining the truth of materialization. Accordingly, they cut through the ceiling and slit a hole in the ceiling paper just over the corner to be used as a cabinet. This slit was made so that the paper could be held open when desired, but would close up again and be invisible, thus allowing the two young men to see the cabinet and have a full view of the operations. Mr. Cherry charged them to say nothing if the manifestations proved genuine; but if a fake, to call out certain words, when Mr. Cherry would make the exposure.

This proved a successful capture, because no one knew of the intended test except these three who were to take part. Mr. Hale has since declared that he was SUCH A GULLIBLE that if he had been informed by Mr. Cherry of this intended investigation, he would certainly have felt it his duty to have notified Mrs. Reynolds.

The young men above saw Mrs. Reynolds sit outside the cabinet next to a slit in the curtain, through which she reached with a white cloth to the opening, showing the audience what appeared to them to be a real materialized spirit with a baby voice spoken by Mrs. Reynolds. Then she went inside the cabinet and adjusted her wardrobe to imitate different spirits.

At the given signal, when Mrs. Reynolds appeared as "Aunt Betsey," Mr. Cherry tore down the curtains, when all beheld Aunt Betsey remove her mask and goggles and very naturally place them in her bosom, and let down her overskirt which had been rolled up, without one word of excuse. The astonished audience now recognized in a clear light that Aunt Betsey was NONE OTHER THAN MRS. REYNOLDS.

## Wants Us to Have a Million Subscribers.

I like The Progressive Thinker better than any of the five spiritual papers that I am taking, and would regard it as an irreparable loss to miss a single number, so I am renewing in ample time. Your paper is probably doing more good than all the rest of the spiritual papers now published, and I hope the time will come ere long when you will have a million subscribers on your list.

Your Friend,

F. E. BURGEVIN, M. D.

Spiro, Indian Territory.

## Object Lesson in Catholic Education.

The most recent census of Italy gives that country a population of 32,460,000. Of this number 14,000,000 above the age of ten years can neither read nor write. As the latter number does not include those who are barely able to write their names, and really are uneducated, and children under ten years of age, it may be safely said that 80 per cent of the Italian people are unable to read or write. Spain and Portugal make no better showing. Ignorance, stupidity and superstition predominate.

The people of these countries are all Catholics, born into that church, and education is controlled by the Catholic church. Whatever education there is, is furnished by Catholicism. These countries are what Catholic authority declares all countries should be in educational matters. Education of the higher classes cannot be prevented, but it is such education as the church deems advisable. The masses are kept in ignorance because they are more zealous and easier of control. An Italian writer says, "no priests have made a nation of lions into a herd of sheep," and he might have added, for the purpose of furnishing the fleece to the church. When the Catholic archbishop demands state money for the parochial schools, this object lesson is full and sufficient answer.

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"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

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**THE SPIRITUALISTIC FIELD—ITS WORKERS,  
DOINGS, ETC., THE WORLD OVER.**

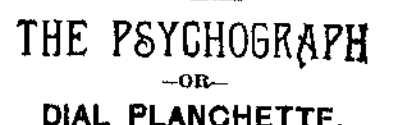
have tried what seemed to me the best  
minds I could reach, both carnate and  
decarate, to learn if possible the truth  
as to whether mankind as individuals  
has existed as such from all eternity  
the past. I am satisfied that I will re-  
tain my individuality for ages after  
get out of this body; and yet there is  
other truth, if it is a truth, I am so an-  
xious to learn as that I am to retain the  
individuality throughout eternity. V  
seem to have a beginning on this earth  
but I really hope, it is only seeming.  
For I am satisfied that whatever begins  
beginning, will have an ending. As

John W. Caldwell writes: "I write you these few lines to inform you that I have entered the lecture field in the fall of this beautiful and wonderful year. In the field of knowledge, Spiritualism, I have been

Seekers' Society, Los Angeles, Cal., writes: "We are fortunate this winter in having with us Mrs. Ada Foye and Mrs. J. J. Whitney, two mediums of national reputation. The society is

here and our work is going on like the motto of our temple is, 'The Brotherhood of Man.' We have a lyceum of about thirty-five in number, at 3 o'clock on Sunday afternoon. At 3

“In the World Celestial,” by Dr. T. Bland. Interesting, instructive & helpful; Spiritually uplifting. Old bound; price \$1.



honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. Price, 25 cents.

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# QUESTIONS AND ANSWERS

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

**NOTE.**—The Questions and Answers have called forth such a host of responses, that to give all equal bearing complete answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Profits have to be omitted, and the style becomes thereby affected, which of all things is to be deprecated. Correspondents are asked to wait with patience for the appearance of their questions and write letters of inquiry. The supply of material is always several weeks ahead of the space available, and there is no possibility of delay. Every one has waited his time and place, and all are treated with equal favor.

**NOTE.**—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be used. 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 every information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

**N. B. Dyeandall.** Q. Is it not true that every ponderable, individualized entity is a union of matter, force and intelligence, these constituting life, and in the absence of any one of these three there is no life? Therefore, as the spiritual philosophy promises a continuous life without a ponderable spiritual body, does not science compel the conclusion that a future spirit life is an impossibility?

A. It is not true that a living being is the result of the union of matter, force and intelligence. Life has never been defined, and no test can distinguish between the dead and living matter. But we have here no cause for argument, for the spiritual philosophy does not claim that spirit existence is maintained after death. It claims the exact reverse.

The spirit spheres are formed of etheric matter, not "ponderable" in the sense that it can be weighed with scales and measured with peck measures, yet with a greater subtlety than hydrogen, than that gas is from the dense metals. Matter in this form of attenuation is called substance, and from this the spirit entities are formed which continue the existence of this life.

Man is a dual being; a terrestrial, or physical body, and a celestial or spiritual body which carries with it life and intelligence. Not to stop to dispute who St. Paul may have been, he certainly gave a clear and concise explanation of this matter when he said: "There are as many bodies as many worlds; but all are of the same substance, and all are of the same nature, and all are of the same origin, and all are of the same end." It is a dual being, and the glory of the terrestrial is one and the glory of the celestial is another. So also is the resurrection of the dead, it is a resurrection; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Death, then, simply means the separation of the "terrestrial" or "natural" body from the "celestial" or "spiritual" body. The birth of a new body has for its purpose the evolution of the spiritual.

Science is the handmaid of Spiritualism, which therein widely differs from all religious faiths.

**Mac and A. Post.** Q. Who were the Magi, and has the order of that name any "wisdom" or knowledge, derived from them and unattainable outside that order?

A. The Magi were a priestly caste of Media, and when that country was united with Persia, the Magi and the Persian religions were blended, and remained united until the reign of Cambyses, the Magians attempted to place one of their own number on the throne. Being defeated in this, the religion of Persia, that of Zoroaster was established in that empire.

The Magians worshipped the sun, as did the Persians, and believed in two great principles, Good and Evil. They were possessors of all the knowledge of their time, and versed in the legends, myths and the supernatural. Hence they were called "wise men," and magic, the art of illusion and deception, received from them its name.

The modern order is secret, like the Masons, but it can have no secret knowledge acquired from the Magi, or priestly order, because had these "wise men" been ever so learned, the very language in which it was expressed, died with them. To pretend that there is knowledge behind the veil of the mysteries of any order is to pretend that it is a knowledge that can be gained in no other manner than by initiation is simply charlatanism.

There are many who advise ceremonies, forms and rituals, vows and oaths of secrecy, and to be decked in regalia. They delight in mysticism, and symbolism, and to be in secret societies, which cultivate fraternal feeling and stimulate social life. It has been thus since history made its first records, and in the beginning it was partially true that initiation gave a higher knowledge.

O. M. Seattle, Washington: Q. Was Smithson, founder of the Smithsonian Institution, a citizen of the United States?

A. He was not, and never saw this country. He was born in England, 1765; the natural son of the first Duke of Northumberland, his mother being as he describes in his will, "betwixt the fingers of Stedley, and Somerset Charles the Proud, Duke of Somerset."

He was educated at Oxford, and a Fellow of the Royal Society, and devoted to science.

The circumstances of his birth made life in England so disagreeable to him, that he became an exile and resided on the continent, mainly at Genoa, Italy, where he died in 1829. He bequeathed his entire estate valued at \$500,000—to the United States, to the government of the United States, to the object of founding an institution especially devoted to the advancement of scientific knowledge. Although he had never visited this country, he had faith in it, and that it would carry out his designs more effectively than any European. The sum he gave was a large consideration with the gifts of our modern Croesus, but at the time it was even greater, comparatively. His will reads: "I bequeath to the United States for the purpose of founding an institution at Washington, to be called the Smithsonian Institution, for the increase and diffusion of knowledge among men."

Further on he reveals the suffering of his proud spirit, and a prevision of what his legacy meant for mankind. He says: "My name shall live in the memory of man, when the titles of the Northumbrians and the Percys are extinct and forgotten."

The government accepted the trust in 1836, and in 1846 the institution was established. Probably never was a will more exactly to the intentions of its maker, than the government has performed its duties in this case. It has added to the fund, but the plan has broadened and shaped the course of its investigation in the National Library, Museum, and Agricultural Department.

It turned the attention of its Legislature in the right direction, fostered the true scientific spirit in pursuit of knowledge, and has been a potent spirit in placing this country in the first ranks of the world's civilization. Millions on millions may be given to universities, but the results are secondary, and may be said to grow out of and be accessory to this beginning made by this earnest man, who far ahead of his time, foresaw the needs of the future, and how the best interests of mankind could be subserved, and superintendence overcome by knowledge.

Every American citizen should rejoice in the proposal of Prof. Alex. Graham Bell, to remove the remains of Smithson from Genoa, to Washington, where his monument, more glorious than any triumphal column ever erected, awaits their reception. To bring his ashes to this sepulchre is only a slight token of respect, such as impresses the mind of men; the great desire is to have a nation believe, to hold fast to his idea that to gain knowledge and diffuse it is the salvation of mankind.

**F. M. W. Q.** What is locomotor ataxia, its cause and its cure? A. It is a disease of the spinal cord, by which the co-ordination of the nervous system is disturbed and the motor action becomes uncontrollable by the will. There are many causes, constant jarring when standing, such as engineers receive on locomotives, or accidents, or falls, etc. The most prolific cause is organic disturbance of the sexual system, which physicians regard as effects of the disease instead of its cause.

It is a most insidious ailment, coming on slowly, with numbness and pain in the legs and feet. There is no cure when the disease is once established, for it is organic change in the nerve structure which is irreparable. But in its earlier stages, by at once avoiding the causes inducing it, and observing strict hygienic rules of diet and exercise, the disease may be checked and in many instances health restored.

**Spiritualism and Protestantism.** To the Editor:—It would be amusing if it were not so inconsistent, this constant, irreconcilable, incongruous discussion in the Spiritualistic press between the two so-called religions—Spiritualism and Protestantism. Both enter in and from the same embryonic principle, the existence of life after death; and yet each widely divergent from the other. One has for its foundation the quotations of those who have long since passed away; the other, the direct contact and knowledge, positive evidence and demonstration actualities that come within the cognizance of the physical senses, and are incontrovertible.

And yet eminent scholars will arise in debate on the relative merits of the two religions. There can be no debate; there is no parallelism in the two. One is built on supposition, the other on facts. If, on "All Fool's Day," a gentleman passing along the street should see a hat, and give it to a woman, she would be obliged to him. Hence they were called "wise men," and magic, the art of illusion and deception, received from them its name.

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## Man the Epitome of the Universe.

What a vista of awe-inspiring suggestive possibilities is presented to the spiritual perspective when the vision is not obscured by the material of sense. When we dare to pre-emptively put aside these cherished delusions, our spiritual perceptions embrace a wider range; we holdy truer the curtains of the holy of holies, and demand knowledge and power in proportion to our receptivity. This intense aspiration becomes an "Open Sesame" to new revelations, astounding, ennobling, imparting dignity and investing the human soul with regal robes such as it never wore before. Instead of being in abject submission to a fetish of thought, man proudly rears his heaven-erected face, and claims kinship with the mightiest seraphs, archangels or human gods in the infinite realm of the spirit; for all the potential possibilities heretofore ascribed to a personal deity now know can be displayed by man. It is only a question in degree of unfoldment.

The timid soul who is dismayed by the whirlwinds of thought that are purging the stinging atmosphere, and later, under the pressure of stuporous aspiration for better things, may with nervous trepidation deem this debarring of a cherished ideal, but until that conception of a perfect personal God shall be consigned along with the idea of a personal devil into the dark labyrinthine past, man will never realize his greatness, his possibilities, and his kinship to the highest God.

Tell him that he is a weak, insignificant worm, unworthy to breathe in the presence of his Maker, and he will grovel submissively in the dust, a pitiable travesty of the divine within him; but assure him that everything external to himself is but the vassal of his latest irresistibility, and internal infirmity of power, and his very soul will leap forth in grandeur, and he will be a man, a companion and associate, and nothing short of universal expression will circumscribe his laudable ambition.

Tell him that all nature is but an embodied expression of human thought; that her sighs, sorrows, moanings, and varied moods, but voice the characteristics of her master man, and he will wisely maintain how tremendously important it is to know this; because as a factor or unit in the great aggregate of human intelligence, he has the potential in assisting towards the promotion of her beauty and harmonization.

When man stepped down from spirit life to measure his strength with matter, for the first time, although he compared within himself a nation before him, he was quite unconscious of his latent qualities and potentialities. He had been summing in infantile sensibility as a personality in the spiritual world, but individuality was to him unknown. The desperate encounter with the external body was a necessary, in order to arouse a consciousness of his relationship to the outward world. He must therefore appropriate a physical form, such as nature at that time could supply; and that covering of the spirit was coarse and dark, and he became a creature of earth, with a continual struggle for existence with the brute beast of the forest and field. However he eventually asserted supremacy, and as he traveled through the ages, he gradually compelled nature to furnish him with nobler conditions, and she became adorned with loveliness and beauty, in obedience to his imperious desires.

When he had received the co-operation of other composite spirits, who were the humanizing influences of the eternal conquests in the spiritual world, he wrested the secrets from nature's bosom, and she complied obedient to his will.

Although he possessed internally possibilities for all his requirements, yet the recognition of the human body, greater than all beside, in times past—away down the ages, she had thundered forth her protestations, and made his very heart quake within him in abject fear. How she howled and roared in her irresistible anger; how she thundered the very ground upon which he trod; how she flashed forth the terrible volcanic fire, and lashed into fury the mountains of the mighty deep. Truly his life had few charms, but slowly and surely the warrior overcame the forces surrounding him, and he began to feel the throbbings of the divine life within him.

When he entered the arena of conflict with the mighty force operating upon him, he seemed to sense intuitively that the crowning glory of history was a prize depending every latent power of his soul; consequently he girded up his loins, summoned all his innate possibilities, poised his will and determination, and hurled the gauntlet in the face of nature, who contested every inch of the position.

But she was cruel only to be kind. She voiced obedience to the soul's cry for something to act upon and with. She aroused the dormant aspirations, and elicited from the internal man what no power in the spiritual universe could possibly unfold.

Even as the naked negro panting at the line would ever remain unprogressive without the stimulus of civilization, so primitive man, with every physical requirement supplied without physical exertion—with no material impulse from his collaborator-nature, would have passed back to spirit life, his experience forfeit to lassitude and inactivity. His sojourn on earth would not have been practically instructive, as his spiritual growth, and his physical, and nature taught him his divine lesson, and a new spiritual relationship.

What is nature but the diffusion of man's possibilities? Were it possible to concentrate these elements diffuse, we should have a man, a creature of the physical plane, with all her internal, essential, inviolable potentialities are correspondingly spiritual, and primarily were part of the spiritual man before such substance became objective, as we see it today.

Without man nature could have no existence. If man could be withdrawn from the spiritual world, no spiritual world could exist. Truly he is an inspirationally declared "There is nothing outside the human soul that is real."

Physical man is the counterpart of the spiritual man; the physical world can be thrown into confusion and convulsions by violent outbursts of latent energy, so man can, by the raging tempests of internal emotion cause a mighty revolution in his material organism. So much so as to threaten to sweep the spirit from its physical habitation.

The apparently incredible statement has been repeatedly made through the ages to come.

Christianity has a few morals mixed in it to make it acceptable and tolerable to the masses. Religion, founded on a case of murder, is not at all surprising that its adherents and devotees should be of warlike, bloody-minded disposition.

A. H. NICHOLAS.

## OBSESSION.

Some Thoughts Based Upon Practical Observation.

Having occasion to study Spiritualism as a science, I went among these persons while they were in prisons and hospitals, sanitariums and asylums for insane persons.

While I was studying in a scientific manner I avoided making any suggestion to the doctors, attendants or patients, but observed the patients' acts. In one case I was in doubt about the being of a spirit obsessing that man's body. I called to my aid an expert animal trainer from a circus and asked him to tell me what animal moved similar to that insane man. I had thought his acts were of a bear. This circus animal trainer said: "The man moves as an animal in captivity." I afterward saw an elephant in chains, and the opinion or knowledge of spirit other than human in body, obsessing a human is clearer to me.

Obsession, the act of beseeching, or the condition of being beset, is common among Spiritualists while Christians, Free-thinkers, Agnostics, Hebrews and others put their obsessed in prisons for the insane, till asylums and hospitals are crowded; and the ignorance about Spiritualism by graduates of medical colleges is a menace to all classes of mankind. There has been a common practice in this nation for the ignorant to deny without investigation, without reading the history of that which they fear, because of ignorance. Gods have placed in history as much as George Washington or Saint Peter.

Obsession by spirit is very old in history. The condition of a person vexed or beset by an evil or ignorant spirit is as was the same as possession of a person by a spirit other than the original spirit of a living body.

Persons were killed for being obsessed by a familiar spirit or spirits. Now many such people are called insane, are put in prisons for the insane, and there they are and because graduates of medical colleges are ignorant about spirit forces. While I was operating on human bodies and minds with hypnosis, I solved to myself the mysteries of the spirits' returning as if they lived forever.

Spirits will gain by teaching truth about obsession by spirit. Spiritualists escape the effects of evil and ignorant spirits because they have some among them who teach and have power with good and wise spirits, or reverse it, by saying persons are led by good and evil spirits, and the Spirit of Jesus into the wilderness. Jesus cast several spirits from the body of one person. I have seen several spirits obsessing one human body in one day.

As I got at the truth, I tell the truth so clear that the mad to truth is blazed forever. I have no obsessing spirit force now in my body, but I have had them cause me to speak as I was not in the practice of speaking. I am a strong, determined, healthy man, yet I know my body was once obsessed by a powerful spirit (friends) for a time. I was thus taught one of the mysteries of the ages, power by spirit's obsession.

AURIN F. HILL.

Boston, Mass.

## IMPORTANT LESSON

Conveyed to Those Who Are Capable of Thinking.

Brief reference was made in the Register in connection with some names about the notions of Archbishop Quigley, of Chicago, concerning the intelligence of the people of the European countries in which the schools are under the absolute control of the clergy. Portugal was mentioned incidentally and what that country had done.

The Roman Catholic faith is the state religion of that country. Other forms of worship are tolerated but as there are practically no people there who belong to any other than the Roman Catholic Church, the toleration amounts to nothing. The total number of Protestants in Portugal does not exceed 500 according to the latest report. There is a little Protestant chapel at Lisbon and another at Oporto. The total income of the hierarchy of the Roman Catholic Church in Portugal is a million and a half, or about 100 cents American money. The word is variously spelled as follows: Milre, milre and milre, the last being the generally used in English. There are no less than 23,373 parishioners. All the conventual establishments of Portugal were suppressed by law, May 23, 1834, and their property confiscated for the benefit of the state. At that period there existed in that country 133 monasteries, and 133 convents with about 18,000 monks and nuns who had an annual income of nearly \$5,000,000. The money was applied by the state under the law to the payment of the national debt, a most excellent use for it. A library of 30,000 volumes was set up at the convent of San Francisco at Lisbon, the collection being of books and manuscripts which had been gathered but were moulding in the various monastic establishments. All the schools of course, are under the control of the Roman Catholic Church. Under the law of 1834 primary education is compulsory, but the law is far from being enforced. Only a small fraction of the children of the lower classes ever attend schools. The result is illiteracy and ignorance. In the greatest kind, in 1878 the total number of persons who could not read amounted to 82.4 per cent of the population. In 1890 the percentage was not quite so large, being 79.2 per cent. Yet in that year there were 6,339 public and private primary schools, and the number of pupils being 237,791 or 471 pupils to every 10,000 of population. In 1900 there were 4,482 public and private primary schools but the percentage of pupils in them had not increased.

Ignorance and religion seem to go hand in hand and do not prevent a large number of crimes. The number of persons convicted between 1891 and 1896 averaged over 17,000 annually and that in a population about equal to that of the state of Ohio.

The situation in Spain is no better than it is in Portugal, and it is no better in southern Italy. Ignorance, crime, pauperism and crime seem to go hand in hand in all three of them. The most remarkable feature of the information we have given here is that which reports the suppression by law of all the conventual establishments in Portugal in 1834 and the confiscation of the property for the benefit of the state. No such condition of things religiously prevailed in Portugal at that time as prevails now in France. There was no such thing as illiteracy as in France. Portugal was a free-masonry country for all the people were Roman Catholics. Therefore, the suppression of the various religious monastic establishments and nunneries could not be charged to illiteracy or freemasonry or any other cause. It was a Roman Catholic government in a Roman Catholic country.

When you get a giver in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop.

It's the same way with your whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throbbing is a click in the message whose letters spell "Stomach-ache." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through the stomach and bowels, leaving them irritated and sore. Do you? Still other people take Vernal Palmerton (formerly known as Vernal Saw Palmerton Berry Wine). It is a sensible remedy for it. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard, healthy tissues. Truly one of the best remedies required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good. Promptly sent postpaid. Formulas in every package. Address: Vernal Palmerton, 202 South Broadway, Buffalo, N. Y. Sold at all druggists.

## COGENT COGITATIONS.

Duties of Parents and Children.

"Whenever a snowflake leaves the sky, it turns and turns to say 'good-bye! Good-bye, dear cloud, so cold and grey, Good-bye, dear cloud, so cold and grey, Then silently it stole away!'"

The words of this beautiful song have special reference to the soul of man when their real meaning is determined. Perhaps it would be nearer the truth to say that the poet has given us a picture which reveals to us the nature of man's existence, these words ground facts with regard to the descent of the child of the Soul to take possession of its earthly form. The Soul is always in action. It seeks to progress by every possible means and place in history as much as George Washington or Saint Peter.

In order that the sum total of all possible experiences may be found, it adds the factors of existence together by means of repeated manifestations of its vital and mental forces. These are gained by practical contact with the world of sensation, as well as that of impression. To gain these, the soul elects to manifest always these avenues, seeking always the best opportunity to realize its special needs. With due care, and prayerful consideration, it selects planetary parentage for its finite child, and sends it to the earth, the problem that will add to the sum total of knowledge possessed by the soul itself.

The finite child, endowed with consciousness, volition, love, energy, assumes the responsibility of manifesting itself through matter, acting under the command of the soul, and thereby lays upon its earth-parents the burden of joys and fatherhood and motherhood. Much is heard among the unthinking about the duties and responsibilities of parents—very little is heard or known of the duties and responsibilities of the so-called children of times. That there are mutual duties and responsibilities is freely admitted; but the embodying finite being deliberately selected its earthly parents, hence has double the responsibility that they have. They were selected as the best means to the desired end, and are factors in the education of a soul toward infinity. This great truth should cause all men and women to seek earnestly to become worthy of the companionship the loftiest of souls in order that only pure and noble finite beings may elect to embody through their instrumentality.

Perhaps the departure of the finite being is like unto that of the snowflake, minus, of course, the call of the snowflake, and the coming of the spirit is even possible that the departed spirit may paraphrase the beautiful song by saying:

"Good-bye, dear angels, so fair and bright, Good-bye, dear angels, so fair and bright, I'll come again, when all is light!"

And the spirit does come back—or go back—to its Soul-Parent, when it has gained the light of a new experience on earth, or upon some other life-sphere. The child of the Soul gains what it desires, whether its impact with matter be momentary, or for centuries.

It is known to all who think for themselves that some people live more in a moment than others do in years. Progressive Souls absorb, through their finite children, who are at one with them at all times, the things needed for their unfoldment. All earth children of these Souls are transmitters from the visible to the invisible, the rich truth-forces upon which only the higher powers subsist. In view of these facts, man and woman should stand in awesome silence, in earnest prayer, that they may be selected only by those who are free from the stain of selfishness and are able to come the parents of their finite expressions. In fine, man's every act should be prompted by an aspiration to become a better, purer and truer man. So it should be with every woman. It is no small honor to be found worthy to associate with angels.

The highest of all possible honors to be found worthy to become the parents of an angel-child—the Soul's expression in material form. It should be the aim of all mankind to live the life of the Soul—to make every word, every act, every impulse so pure in its intent, that it will rebound as a divine impetus toward the Soul-Self—the Infinite Power over and above all. Then all finite beings will be like unto that of the snowflake, minus, of course, the call of the snowflake, and the coming of the spirit is even possible that the departed spirit may paraphrase the beautiful song by saying:

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And the spirit does come back—or go back—to its Soul-Parent, when it has gained the light of a new experience on earth, or upon some other life-sphere. The child of the Soul gains what it desires, whether its impact with matter be momentary, or for centuries.

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The highest of all possible honors to be found worthy to become the parents of an angel-child—the Soul's expression in material form. It should be the aim of all mankind to live the life of the Soul—to make every word, every act, every impulse so pure in its intent, that it will rebound as a divine impetus toward the Soul-Self—the Infinite Power over and above all. Then all finite beings will be like unto that of the snowflake, minus, of course, the call of the snowflake, and the coming of the spirit is even possible that the departed spirit may paraphrase the beautiful song by saying:

"Good-bye, dear angels, so fair and bright, Good-bye, dear angels, so fair and bright, I'll come again, when all is light!"

And the spirit does come back—or go back—to its Soul-Parent, when it has gained the light of a new experience on earth, or upon some other life-sphere. The child of the Soul gains what it desires, whether its impact with matter be momentary, or for centuries.

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