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Do You Know What Is Doing In the Ranks of Spiritualism To-day? If Not It Is Very Evident that You Neither Take Nor Read the Spiritualist Papers. This Is the Camp-Meeting Time and Much Is Being Done for Spiritualism that You Will Know Not Of.

Especially you should read the opinions of Master Minds in the OPEN COURT now in weekly session. You can not keep up with the Procession unless you read THE PROGRESSIVE THINKER. The Open Court will be an Arena in which will be considered what is for the best interest of Spiritualism, on a variety of subjects.

A Great Scientist.

GENERATES ANIMAL LIFE.
As set forth in the Daily Chicago American, the development of the highest forms of animal life only awaits the control of certain vibrations of cosmic luminiferous ether, and that correct compounding of chemicals will arrest and control these vibrations, is asserted by Dr. Charles W. Littlefield, a local scientist of Anderson, Ind.

And for proof of his idea Dr. Littlefield claims the discovery and generation of animal life in the form of winged insects from chemical solutions. He is giving daily demonstrations of his experiments.

From a viscous, transparent substance for one part, and a clear chemical compound for another, by union of the two compounds Scientist Littlefield declares and presents a demonstration tending to convince even the skeptical that he has created something extraordinary from his solutions.

Dr. Littlefield promises that he will make public his compound in due time. He is constrained to not explain the composition at this time, he states, because it might interfere with further success in his own invention.

During the last three years Dr. Littlefield attracted attention by his claim to generation of life from crystals of salt, which were subjected to a simple compound, the principal parts of which were aqua ammonia, alcohol and distilled water. Having explained that in detail, Dr. Littlefield believed the formula was appropriated by scientists of Berlin, Paris and Rome, who have since heralded a discovery that Dr. Littlefield thinks is none other than his own formula. So, for that reason, he said, he desires to protect his method of producing animal life from chemicals. Placing a few drops of his new solution on a glass under a microscope and incising it on four sides and leaving the top exposed to the microscope, the eye will perceive through the powerful glass innumerable black objects rapidly developing. In the drops of chemicals, and soon winged insects fill the case, flying swiftly about as if looking for an exit to freedom.

A period of about one hour is required for the development of the animal life from the fluid after it is placed on a clean plate of glass, incised and put under the microscope.

Dr. Littlefield declares that his insects are not the production of larvae, nor eggs of living creatures that might have come into contact with his chemicals or apparatus.

Dr. Littlefield has written the following explanation for the Chicago American:

By Dr. C. W. Littlefield.

I can produce millions of these insects from a few drops of inanimate matter. Each one has a distinct individuality, and is not in any way dependent on the others for its power of locomotion.

You can see them grow up seemingly from nothing and fly into the air, where

Word Hearing.

Occult or Supernatural Communion.

The supernatural process known as automatic writing is but one among a series of kindred processes which have played an important part in the religious history of man. Word-hearing, word-seeing and word-uttering are closely allied to word-writing. The fact that communications are written without the conscious participation of the medium is not more wonderful than the fact that words are heard, seen and spoken by others without their conscious mental participation in the acts. If the written communications have a source outside the writer's mind, so may the other forms of verbalization.

If writing without the subject's volition and trance speaking are done, why or in part, to the agency of spirits out of the flesh, the same claim may be made for the other processes of automatic expression. An important difference, however, between automatic writing and speaking and word-hearing and word-seeing is this: That the former are active, while the latter are comparatively passive. But in each case the subject may exercise no volition and be conscious of no other participation in the process than serving as an instrument for the hearing, seeing, uttering or writing of words.

The "hearing of voices" is a phenomenon which has been noted in every age. Not infrequently the voices have been heard by persons who were above the level of those who have heard them. Some have heard them in infancy all through their lives, and in adversity or danger more distinctly than at other times. The utterances have been words of warning, of admonition, of instruction. The writer has known reliable persons who claimed to hear the voices at times when they were warned of impending danger or wisely directed by them. One of these persons was the late Joe! Tiffany, who wrote works on law which are still used as authorities by the legal profession, and who also had a wide reputation as an inventive genius. He not only wrote automatically whole volumes which were published, but heard voices which he called the supra-mundane character and in the wisdom of which largely formed his convictions and determined his course of life.

For forty years this man of genius and upright life lived and acted in the fullest confidence that the voices came from intelligences wiser than himself, and at a ripe old age, in the full possession of his faculties, unimpaired, he viewed death as a door through which he would pass and meet his friends and helpers face to face.

What is the explanation? It is easy in such cases to allege insanity, but what kind of insanity is that of which it is an indication that the person automatically, as it were, hears voices which he comes to know by experience expresses larger knowledge and a truer wisdom than he is conscious of possessing?

By such a monitory voice was Socrates, the wisest man of the ancient world, guided in all the affairs of life. He was a man of robust constitution, of physical health, of moral balance. In discussing liberty of thought and speech in his work on "Liberty," John Stuart Mill says of Socrates:

"Born in an age and country abounding in individual greatness, this man has been handed down to us by those who best knew both him and the age, as the most virtuous man in it; while his own mind and his own character, as the most perfect of his kind, and the prototype of all subsequent teachers of the world, are equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle." The two headings of ethical as of all other philosophy. The acknowledged master of all eminent thinkers who have since lived—whose fame still grows after more than 2,000 years, all but outweighs the whole remainder of the names which make his native city illustrious—was put to death by his countrymen, after a judicial conviction, for impiety and immortality. Impiety in denying the gods of the state; indeed his accuser asserted (see "Apologia") that he believed in no gods at all. Immortality, by being, by his doctrine, and immortality, a corrupter of youth." One charges the tribunal, there is every ground for believing, honestly found guilty and condemned the man who, probably of all then born, had deserved best of mankind to be put to death as a criminal.

Such is the character of the man who was guided by a voice, which he believed was "a divine sign, a prophetic voice." Both Xenophon and Plato, who were intimate friends of Socrates, vouch for what he said in regard to his daemon, whose voice was always one of warning and restraint, whose silence meant approval of the philosopher's course. The voice gave proof of sagacity which Socrates always recognized as wise and good, and he recognized knowledge not dependent upon his observation and experience, greater than he possessed.

During the series of events that resulted in the philosopher's death the monitory voice was one of silence, except when it interposed to check his design to prepare a speech in his defense. By sustaining silence the daemon approved those courageous acts and words, since admired and praised by millions, which brought upon him the extreme penalty inflicted by the Dikastery—a penalty which, with but little temporizing, he could easily have escaped.

In his last speech Socrates said: "There has happened to me, O my judges, a wonderful thing. For that accustomed divine intimation in time past came to me very many times, and I have on slight occasion, if I am about to act in some way not aright, but now this intimation has been very loud and clear, and which is considered the very worst of ill. Yet neither when I left my home

DARNEL MEDIUMSHIP.

Jesus' Parable and Its Application to Fake Mediumship.

To the Editor:—I notice an article in your paper, No. 761, from the pen of Daniel Rood, also Jas. C. Underhill, in reference to wheat and tares, and knowing from study that there was a lack of knowledge concerning the Master's parable in reference to the difference between the tares of Palestine and this country, I thought a few words on the subject might not come amiss.

The zizania of the parable (Matt. xiii:25) denotes the weed called darnel (Lolium Temulentum). The darnel before it comes into ear is very similar in appearance to wheat, hence the command that the zizania should be left to the harvest, as there was danger while rooting up the zizania the wheat would be torn up and destroyed also.

Dr. Stanley, however, speaks of women and children picking up from the wheat in the fields of Samaria the tall green stalks (still called by the Arabs, zizuan). These stalks, he claims, if sown, will grow throughout the fields, would be inseparable from the wheat, which even while growing is hardly distinguishable at first sight, therefore the grain is just in the proper stage to call forth Jesus' parable, for in those parts where the grain has headed out, the tares have done the same and cannot be mistaken for wheat or barley. But where both are less developed, the closest scrutiny will often fail to detect them—even the farmers of this country would not attempt to separate them. The grain growers of Palestine believe that the zizania is merely a degenerate wheat, that in wet seasons the wheat turns to tares. Dr. Thompson asserts that this is their fixed opinion.

It is curious to observe the retention of the fallacy through the many ages. Wheat and zizania, though from the Talmud, are not seeds of different kinds. The Romans seemed to have entertained the same opinion with regards to some of the cereals.

Pliny, quoting from Theophrastus claims that barley will degenerate into the oat. The notion that the zizania of the parable are merely diseased or degenerate wheat has been defended by P. Broderick and strangely adopted by French who regards the distinction of these two plants to be a falsely assumed fact. If the zizania of the parable denote the Lolium Temulentum and there are any reasonable doubts about it, the plants are certainly distinct. It is claimed by the natives of Palestine that the grains of the temulentum if eaten produce convulsions and even death. But that as it may, the point to be reached is this, that during the early development of the different grains of the eastern countries it is so hard to distinguish between the wheat and tares that they have to allow them to reach their full growth before separation takes place, hence Jesus' parable.

MRS. LOUIE COLLEEN.
Jacksonville, Fla.

Mrs. Colleen is quite correct in her estimation of the subject, as every well-informed Bible student will acknowledge. Having read the Bible through by course, some fourteen times, together with learned commentaries thereon, I think I can say I am not entirely ignorant concerning wheat and darnel, etc. Our sister's really learned and scholarly article helps to brighten up the lore of the subject, and I thank her for it.

The parable is all right, rightly understood and applied. The trouble is in the misapplication.

For instance in the wheat field of spiritual mediumship there has been sown (by the Devil), or has sprung up indistinguishably, if you will, the darnel of materialism. The darnel has developed until it has literally gone to seed, and should be eradicated—that is, when it becomes plainly apparent that a so-called medium has ripened or developed in the use of stock tests, fraud materializations, etc., it is time to separate such mediums from the genuine mediums and burn them up, root and branch, metaphysically speaking. The time to eradicate them is the time when it becomes positively known that they are frauds, or darnel mediums.

The let-them-alone process never eradicates them—even after they are known to be fully developed, and ripened darnel, the cry is: Let them alone!

Is this the true spirit and application of Jesus' parable? Thus understood and applied by this let-alone policy—Jesus never could have uttered the parable, or if he did, he was in error.

But such is the practical interpretation of the parable, given by those who ever stand ready to shield the frauds by bringing them under the protection of the reputed parable of Jesus—the cry is, ever, Let them alone—Let them alone. No matter how palpable and evident their trickery, deception and fraudulent methods and practices—"Let them alone! Let them alone!"

Darnel, zizania, Canada thistles, chess, cockle, etc., anything that grows to seed, must be eradicated. "Let them alone! Let them alone!"

Why not, in consistency, carry the same principle of action into all the affairs of society, and let the thieves, counterfeiters, burglars, alone?

I feel and write earnestly in this matter. Genuine mediumship demands this protection. Fake mediumship serves to cast the dark shadow of doubt and suspicion on all mediums. The true, genuine, honest medium is made to suffer for the sins of the dishonest. The worst enemies of genuine mediums are the clan of fakes who palm off tricks and frauds under the guise of mediumship. Their work inevitably serves to bring mediumship and Spiritualism into disrepute.

Spiritualists owe it to themselves, to the cause, and especially to their true mediums, to get rid of the whole accursed outfit of darnel mediums, so far as may be possible.

Protect the genuine—let no darnel escape.
JAS. C. UNDERHILL.
Hammond, Ind.

A QUIET FOURTH OF JULY (1904).

I'll sing on this Fourth of July,
Away from explosions and noise,
On the old farm at home, 'neath the
sky's azure dome,
In the heart of the purest of joys.

My hand is the wind in the trees,
And the birds which frequent their
cool shade;
So I dare sing my song, in a voice
brave and strong,
For there's nothing to make me
afraid.

I'll twine on the frame of my lyre,
The tenderest flowers in my heart,
Never caring a groat for the cannon's
black throat,
Nor man's fire-works of consummate
art.

I read of the horrors of war
I hate them, and wish men were
wise;
That the tyrants were good, and the
right understood,
And grim greed not a giant in size.

Could I set the pace to advance
I should first move the heads of man-
kind,
With Love's music sweet I would "lay
up the feet
Of the army," to march up Mount
Kind.

The great game of murder, named War,
Is hell—but a pastime for kings;
If her dead could awake, what a host
they would make,
To relate diabolical things!

There were millions on millions of
horses;
There were billions on trillions of
men,
Whom mothers have loved, and their
nations approved,
Whose tortures no mortal could pen.

Back! I tire of o'erlooking the world!
Let my thought narrow down to my
home,
Where the dead yesterday, in the jolli-
est ways
March in, to a tiny toy drum!

The drummer is my little lad;
And the fire-crackers snapple about;
My two girls join the fun, papa loads up
the gun;
Oh, the noise! what a furious rout!

The dog barks, the cat climbs a tree,
The crackers keep snapping around,
The hens think it strange, and keep out
of gun-range,
Too nervous to fancy the sound.

That Fourth was some years back, you
know;
And where are the children to-day?
Of keeping the Fourth, in the south,
and the north.

But loving the old home away!
EMMA ROOD TUTTLE.

THE OCCULT WORLD.

Do the Dead Reveal Us?—A Discussion and Experiences Tending to Show That They Do Sometimes.

"I have had only one experience in telepathy," said the man, "but that was a strong one. I ran away from home when a boy of nine. My father was cruel to me, but I loved my mother dearly. I got on a ship at the Brooklyn docks, bound for I didn't know where. Eventually, after much roaming, I landed at Bombay, where I became a printer's devil on a small paper.

"I was taken ill there of fever, so ill that I thought I was at the point of death. That night it was very hot, but somehow I got out of bed and stood at the lattice of the open window.

"That was some seven years after I had run away from home, but I had never once forgotten my mother. She was my idol. I prayed to her. In my troubles I talked aloud to her, and she must have heard me, for though all the rest had long before given me up for dead, she I stood there and said to her that I was sorry I had left her, and caused her so much unhappiness. That now that I was about to die, I wanted her to understand that. I wanted her to know, too, that I had always loved her.

"Just then it became a little light in the east and there began to be a breeze, cooling the intensity of the heat. I heard her voice at the same time saying as plainly as I am talking to you now: 'You will not die.'

"Then it was as if she kissed me as I stood there.

"I got well and went home to her. She told me the day and the hour that I stood at the lattice in India talking to her and her answer to me.

"I believe in such things," said the Psychic Woman, "and also in the nearness of the soul or spirit to earth and loved ones immediately after death, particularly in the case of those who die suddenly. Not long ago a friend, a young man, came to see me. He was the wreck of a man. His eyes were hollow, his face haggard.

"What in the world has changed you so?" I asked him.

"This," he answered. "My best friend died suddenly and he has been haunting me. I see him near me always, and I wish he would rest in his grave, and quit haunting me."

"I know all about that," I knew a man of such splendid physique that you would have thought, to look at him, that he would live forever. He was taken with appendicitis and died in three days.

"He had beautiful Auburn hair—a splendid mass of it, as thick as could be. He used to comb it over on his hair, and the sunshine coming in at the window made a soft flame of his hair. I used to go to the head of the stairs and watch him come up, his fine hair gleaming in the dusk of the stairway.

"For weeks after he died, whenever I entered the room I could see him in that chair under the window, on his hair. Whenever I went out and looked down the stairway, I could see the shine of his beautiful hair as he came up. You may call it nervousness or the effect of my constant thought of him, but for me, I believe the spirit of him was there.

"One proof, to my mind, is this story of an old manor house that belonged to an army officer who had retired and gone to India. The house was in the suburbs of London. The officer had lost an arm.

"A girl whose father had rented the manor house was stricken with the typhoid fever. She took pictures of the house, one on another, until she had taken them all. Then she took the films to a London photographer to be developed and printed. After a week or so she called for them.

"They are very good," said the photographer, "with the exception of one that is a little dim—the one of the one-armed man who is sitting in the library by the table."

"What one-armed man?" she asked in amazement. "There wasn't a single soul in any room when I took the pictures. Not a soul."

"There was a man in the library," reiterated the photographer, "for here is the picture of him."

He brought out the picture of the library and there was the one-armed man sitting sadly there by the table. Upon investigation it was found that the owner of the house, the one-armed army officer, had died suddenly in India on the day on which she had photographed his home.

"Was there anything more natural than that that some would come back on a visit to his old home at the moment it was freed from his body? Or that my friend's soul should come back and visit me?"—New York Sun.

AXIOMS AND CONCLUSIONS.

Resulting From the Processes of Inductive and Deductive Reasoning.

There is one entity which embraces in its part all that is.

In order to identify it, let us call it Matter.

It is all that ever was, is, or ever shall be. It is without beginning, present, or ending.

Matter embraces both cause and effect. An effect is inseparable evidence of a cause. To assume anything independent of matter would be to assume something material, which assumption would identify that something as matter.

The attribute identifying matter in any form is continual change. Anything that changes is matter.

There is no conceivable change that ceases to change. It is impossible to conceive of anything that does not change.

The hardest diamond never has, does not, and never shall exist, but is eternally changing.

The most attenuated gas is continually changing—even when apparently motionless it is changing just the same.

Motion is universal. Rest for any particle of matter is an impossibility.

A body is said to be at rest when it is not apparently changing position in relation to us, or things about us.

Highly attenuated matter acting upon grosser forms of matter is incorrectly termed force.

To illustrate the various forms taken on by matter, let us take the state of matter called iron, put it in the presence of the vibration of matter called heat. This causes the iron to become liquid, gaseous, and then if unconfined, (excepting air and other invisibles) we may lose track of it, but, whether we see it or not, it passes from so-called gas into more rarefied conditions, continuing indefinitely, even though apparently retarded. Thus, it may assume forms no longer ordinarily recognized as matter, but permeating the grosser forms of itself, and acting upon these forms, is recognized under the misleading term of force.

I do not mean to intimate that this form of matter termed force is something separate or apart from other matter.

Infinite forms of matter permeate and mingle with infinite forms of matter. That which we recognize as visible matter, is that matter capable of affecting our sensations.

But shall we deny the existence of the attenuated gas ether, because we cannot sense it?

There are more attenuated states of matter than ether, and as there is no beginning nor ending to the circumference of a circle, so there is no ultimate division of matter.

The most powerful telescope conceiv-

able cannot reach the end of space, because there is no end. The fact that there is no beginning is positive evidence that there is no end.

The microscope which reveals the greatest magnifying powers imaginable cannot reveal the ultimate division of matter, because there is no end to the possible divisions of any particle of matter.

Chemists speak of matter as being composed of something less than one hundred elements, because, by no means known to them can these apparently ultimate forms be resolved into any simpler forms.

There is but one element—namely, Matter.

Various forms of this one element is all that is conceived of.

In one, Matter constitutes both soul and body of the universe.

If I admit, be proven that any living individual is composed of the same, a child yesterday, a man to-day, a shadow gone by, to-morrow.

A living or other being exists only in appearance.

I mean to say that there is in the material life of man a constant change of every part of his being. That at no period of his sojourn on this earth can it be said that any part of him ceases to change.

The fact that man is changing is conclusive evidence that he will continue to change.

The fact that he began to be a man is a positive proof that he will cease to be a man.

Without any more evidence than is within the comprehension of any man it is self-evident that the death of the body no more ends all than did the beginning.

The fact that a man can, and does at times in his life, see, hear and otherwise become impressed with ideas which are not due to any of his five senses, is indisputable evidence of an intelligence outside of the visible body.

For instance, in a dream, we see, hear, feel, taste, smell and move about in an intelligent manner. Yet the visible body is in a comatose state all the while.

To say the images of a dream are not real would be to deny any images at all. To admit them as tangible is to know a life apart from this life of bodily restrictions.

J. H. MARTIN.

The pope's legate no longer brings an emperor to his knees, but the multitude still wallow shamelessly at the feet of priests.—E. A. Stevens.

In the pursuit of knowledge, follow it wherever it may be found; like fern, it is the produce of all climates, and, like coin, its circulation is not restricted to any particular class.—Colton.

We have to get truth as we can in this world; just as miners dig gold out of the mine with all the quarts and dirt and dross, but it pays.—Harriet Beecher Stowe.

experience must be used to prevent panic and save life in a crowd. We would that all possible measures of safety should be provided and taken on a steamboat loaded with passengers—discipline, constant watchfulness and proper construction—and we know that they can be made successful in their employment, except in those rare instances where the cause of disaster seems as unpreventable as it is undiscoverable.

Mr. Langdon puts on God the responsibility for the General Slocum disaster, but actually the responsibility was altogether human: Is not God responsible for the laches of his creatures, and how can mercy and loving kindness in him be reconciled with their suffering and death if they violate nature's laws?

That is a mystery, Mr. Langdon, and the world of civilization is no nearer to its solution to-day than was the first savage in the form of man.

Self-reliance, self-restraint, self-control, self-discipline, these constitute an educated will.—James Freeman Clarke.

A crank is somebody who insists on trying to convince me, instead of letting me convince him.—Anon.

The sun, low sinking in the west,
His eye fell on a golden crest,
Or what to him seemed golden hue,
With intermingled rays of blue,
And faintest glints of saffron green,
Yellow and opals in between;
And the sun said soft, as he passed by,
"You bill is bathed in beauty's dye."
And he never knew, as he passed,
That 'twas only a bill with crisp brown grass.

That the light he cast on the earth below
Had bathed the hill in glory's glow.
Anon, a cloud all leader gray,
Sailed slowly by the same way,
And glancing downward as he passed,
Espied the bill, with the crisp brown grass.

The crest looked black in the shadow
So, seemed but a bill of bomber hue,
And he thought what a dreary, dismal place,
Without tinge of color or beauty, to grace.

Moral—Smile on others; they will smile on you.
But if you frown, they will frown too.
ANNIE H. PIERCE.
Rockford, Ill.

REFLECTED.

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An Important Historical Inquiry.

It is well known to scholars that the

generally accepted chronology, which

fixes the dates of all events since cre-

ation, down to the year 1600, came from

the hands of the Irish prelate, Arch-

bishop James Usher. Usher was gradu-

ated at Dublin College, and was ordi-

nated a priest in 1601. To near that

date the Christian era, as now estab-

lished, had not been adopted in general

practice by Christendom. Though Usher

was the author of numerous ecclesi-

astical publications, collected and pub-

lished in sixteen volumes, in 1841, yet

Chambers' readers him the doubtful

compliment of saying: "It cannot be

shown that posterity is very deeply in-

debted to him for more than the exam-

ple of a virtuous and studious life." His

Chronological Sacra has confused,

rather than made more clear, scriptural

dates, and the same is true of more

modern dates.

Without regard to who Josephus was,

whether he wrote near the close of the

first century of our era, or the begin-

ning of the 15th century, as many able

writers maintain, he asserted an un-

questionable truth when he asserted in

Sec. 16, Book II of his Reply to Apion,

that:

"Those who have been admirers of

good order, and have endeavored to

have everything they ordered believed

to be very ancient, that they might not

be thought to imitate others, but might

appear to have delivered a regular way

of living to others after them."

With this idea before us, the inquiry

arises: When was the Council of Nicaea

held? The alleged date was A. D.

325; but, really, if there was such an

assemblage of bishops, otherwise "over-

seers of temples," as the term primitively

signified, was it not held some three

centuries later? Church histori-

ans say the Council was convened by

the emperor Constantine, in his capacity

of Pontifex Maximus, to put down

the heresy of Arius, who taught:

"The Son of God has not always ex-

isted; that there was a time when he

was not; that he was a creature of God;

that he could have sinned, had he de-

sired; that he is but one, and there

can be no other."

This position was controverted, and

three hundred bishops declared that

"Arius first sowed this heresy among

the people; that he was overcome by

diabolical art and influence." Arius

was anathematized, and Constantine is

said to have issued an edict condemn-

ing him and his writings, and that "Any

book written by Arius shall be com-

mitted to the flames; and whoever

shall be convicted of having concealed

any book written by Arius shall suffer

death."

All students of history have learned

that Mahomet taught exactly what is

ascribed to Arius; that "God is God,

and there is no God but God." The he-

gira, or flight of Mahomet from Mecca

to Medina, occurred in the year 622.

Hon. Alexander Del Mar, the learned

Christian scholar, in his great work,

"The Worship of Augustus Caesar," as

shown by quotations in these editorial

columns of April 16, established beyond

the possibility of equivocation, that:

"Augustus Caesar, by act of the Ro-

man senate, was recognized as the long

predicted and expected Messiah, a fact

that Augustus mentions in his will,

which is carved on the temple of An-

cyna [a reality some 70 miles south

west of Nicaea] still standing with the

inscription upon it. The year of his

Apotheosis was B. C. 15, when a tax

was laid upon the Roman world. The

name of one of the months, Sextilis,

was changed to Augustus, an honor ac-

corded only to gods. At first Augustus

only claimed to be the Son of God; af-

terwards he accepted the title and

Dr. H. V. Sweringen Nominated for

Senator.

Dr. Sweringen, one of the ablest men

in the ranks of Spiritualism, has been

nominated for State Senator at Fort

Wayne, Ind. The following editorial

from the Fort Wayne Journal-Gazette of

July 13, a Democratic paper, and of

course, in opposition to the Republican

ticket on which Dr. Sweringen was

nominated, is a labored effort to cast

reflections upon his Spiritualism:

"Dr. Hiram Von Sweringen for joint

senator from Allen and Adams coun-

ties! After trying for a month to work

their political 'gold brick' off on some

one the Republican convention placed

it in the hands of Doctor Sweringen

yesterday. Doctor, we never thought

you were so easy. We have stood with

you in your halleluiah and amen

things with you, but it isn't necessary

to get under a cloud to show you that

this is the most spiritless ghost walk

we have ever taken, the slightest thing

we have espoused. And you are not al-

together to blame, because we know

you believe all men are honest, like

yourself. But the Republicans caught

you by correspondence and won you by

the absent treatment. Even they do not

have the nerve to look you in the

face and tell you what they put into a

typewritten note. We say these things

because we like you. We have stood

for you in everything—things we

couldn't see, but now we approach the

parting of the ways. It makes us sad

to say so, but there comes a time in ev-

ery one's life when it is necessary to

tell the truth to good friends, and even

to the time, perhaps, lose their liking.

But, Doctor, when the votes are counted

you'll remember and forgive us, and

if it isn't asking too much, send us a

message from the happy land of the

happens after the Democratic thresh-

ing fall. Just a word of confession, so

that we will know whether or not we

are to be on speaking terms when we

get into space with you. Good bye."

In striking contrast with the Journal-

Gazette editorial is the following from

the oldest Democratic paper in North-

western Indiana, the Fort Wayne Daily

Sentinel:

"The Republicans of Allen and Ad-

ams counties have made Dr. H. V.

Sweringen, of this city, their nominee

for joint senator. While the minis-

tration is beyond question, an

empty honor, the party has done itself

vast credit by nominating a man of

such unqualified excellence both as

gentleman and citizen. It is to be re-

gretted his party has not a more subst-

antial honor to bestow upon Dr. Swer-

ingen. In ability and worth he may well

claim much higher distinction than has

already come to him from his party.

For many years Dr. Sweringen has

been an eminent practitioner in Fort

Wayne of the medical profession. His

friends are legion and he is esteemed

not less for his goodness of heart than

for his lofty attainments in his calling.

Dr. Sweringen's candidacy is an honor

to the party which nominated him."

Fiction Versus Fact.

The threats of the faithful to enter

the Roman Catholic fold, if the "higher

criticism" prevails, is decidedly amus-

ing. Scholars reared in the church and

educated for the ministry, their bread

and butter contingent on those who

give them employment, their every in-

terest, social, religious and financial

binding them to that church; yet their

scholarly researches have convinced

them that the books compiled into a

volume, and known as the Bible, full

of contradictions and impossibilities, first

found in the hands of those they were

wont to charge as "the mother of har-

lots," the mark of whose vile hands is

everywhere visible; and yet there are

other persons who prefer to re-embrace

THE PROGRESSIVE THINKER

SEEK AND HEARD.

Brief Notes on Topics of Interest,

by Hudson Tuttle.

The most popular literature of our

time is the so-called "New Thought" lit-

erature, and it is exceedingly abundant.

Of late it has received an impetus from

H. W. Wheeler Wilcox, who has contrib-

uted to the "Herald," newspapers on this

subject. It is a sad thing that she has

"annihilated" the sophistry of ob-

jectors, and demonstrated the prin-

ciples of the philosophy. Well, if she

has, then there are no grounds for ob-

jection, and the question being demon-

strated, is removed from discussion.

Her advice, to "clear your mind of ev-

ery gloom, selfish, angry, or revenge-

ful thought, allow no resentment or

grudge toward man or fate to stay in

your heart over night," is excellent.

That would make a man very near an-

gel. There is, however, nothing new

about it. It is what the systems of re-

ligion have taught since historic time.

But there is a difference and a great

difference in the methods to be em-

ployed for the attainment of this de-

sire. The spiritualist says that by a

constant effort in right doing and

right thinking, continued with undeviat-

ing aim toward righteousness, were es-

Thurber, author. This book fills a need for literature for small folks as there are but a few books, and we recommend this as being interesting and instructive. Price, 75 cents.

