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PROMINENT CHICAGO CLERGYMEN GIVE THEIR VIEWS ON DEATH, HEAVEN AND PUNISHMENT.



AFTER death, what? Does the soul enter at once upon its permanent future state, or is there a sort of ante-chamber to the worlds beyond the grave, where the departed spirits await the day of judgment? Or does the soul enter at death upon a dreamless sleep that only ends upon the resurrection morn? Having attained the condition that is to last throughout eternity, what will be the occupations, if any, of the soul and what will constitute the bliss that mankind, since the beginning of the world, has believed will be the lot of the righteous? And on the other hand, what will be the nature of the punishment to be meted out to the wicked?

The Sunday Tribune prepared three questions covering this subject which have been propounded to a number of the leading ministers of the city. Most of them have answered at length. It may be interesting to compare the answers with the ideas of men who lived a hundred years ago as recorded in books. Not one has been found in the city to express the belief in literal hell fire for the wicked or literal crowns and harps for the righteous.

The questions on which the ministers were asked to give their views were:

1. What becomes of the soul immediately after death?
2. What constitutes the joys of heaven?
3. What constitutes the punishment of hell?

Some of the ministers replied in writing, others preferred to express their opinions in interviews. Here are the answers:

DR. H. W. THOMAS.

DR. H. W. THOMAS of the People's Church: "We may reasonably suppose that going out of the body makes no change in the soul. Self-consciousness is not affected; memory, reason, love are the same. And we must suppose the real being has the form it had on earth—a spiritual body and what corresponds to sight, hearing, and speech in this world. There is no reason to believe the body will ever rise again. The spirit has its own body: Death is resurrection, rising, standing up in the new life. The early Christians lived in a vivid realization of the life to come; through the dark and middle ages the faith remained. The world beyond was just as real to Dante as the world that is. The church prayed for the dead as well as for the living. It was the abuse of masses for the dead that led to the revolt of the sixteenth century, and finally to the denial that prayer could avail for the dead on the ground that the benefits of the atonement were limited to this life. Hence Protestants will pray for the dying, but when they cease to breathe would think it not only useless but wrong to pray for the soul. The result is that a great gulf has come between the living and the dead. This is an injury both to faith and feeling. It is wrong both to those who are alive and to those who have died. It causes a great blank or sense of separation between the two worlds. It limits the love of God for many souls

to time; beyond death only his wrath is poured out upon lost souls. It is hard to keep alive a great loving faith in God and yet believe that he is tormenting and will forever torment those who are near and dear to fathers and mothers on earth. I am not advocating prayers for the dead, but I do not see why prayers for the dead should not avail as much as prayers for the living. We should think of our dead, not as in their graves, not as dead, but as consciously living in the world of spirits, not as far away, but as often near, walking by our side, sharing in our sorrows and joys, helping us in life's journey and work, and waiting to meet and welcome us at the beautiful gates.

"Everywhere is heaven to the good; everywhere is hell to the bad. Quality, character, is the determinative factor of happiness or misery. Souls going from our world who have lived only for sense gratification enter the outer world poor and unhappy. Our age of mercy revolts at the cruelties inflicted upon a dumb world and rises up against the fact that a thoughtless, erring girl in a school of reform should be chained for a night or a day upon a hard mat upon the floor. Do preachers realize what it means to charge upon God the cruelty of endless torture; to say that millions of souls may grow worse forever; that after a few years of earth the possibility of growing better is forever cut off?

"What are the joys of heaven? The harmony of the soul with the world order. It is this life with its struggles past; this life with all that is dear carried over into the world beyond."

BISHOP SAMUEL FALLOWS.

BISHOP SAMUEL FALLOWS of the Reformed Episcopal Church: "In the first place, death is not an entity; it is simply a term we use to indicate the separation of the soul from the body. The soul remains conscious, preserves its identity, and enters immediately upon the life for which it is fitted, being just as much adapted to that new world or state of things as it was adapted at birth to this world and to its earthly conditions. Of course what that new life is we do not know, but the soul is fitted or correlated to it as in this world.

"The answer to the second question, 'What will constitute the joys of heaven?' naturally varies with the temperament, the culture, and the surroundings of the one making the reply to that question. My idea of the joys of heaven is that of service, the harmonious exercise of all the powers of being; no needless friction, no undue prominence of one faculty over another. That service, I think, will consist in the acquisition of knowledge and in the using of that knowledge for the good of others. All that makes the music of heaven.

"The pains of hell consist, in my judgment, in an abridgement of one's power—first, to gain knowledge, and second, to use knowledge. It consists in the shriveling instead of the enlarging of the soul. In other words, it is the want of life in the fullness of the meaning of

life. Thus it is not necessary to believe there will be physical pain inflicted ad extra. There will be the consciousness, I think, of this diminution of power to be and to do. That will bring mental pain and sorrow and remorse. That is the essence of the separation of the soul from God, because he is ever working for the good of his creatures, and when they are out of harmony with him they must be in a state of misery."

CLINTON LOCKE, D. D.

IT is not at all easy in a few sentences to answer the questions the Tribune has proposed. In regard to the future state, very much has been left by revelation very vague, for the simple reason that it could not possibly be understood by us, who are living in entirely different conditions. The writers of the Bible when describing heaven or hell use such words as trumpets, a city of pearl, white robes, palms, worms gnawing, unquenchable fire, etc., but these can only be figurative words and used only because there were no other words, human language having its limitations. They appeal to the imagination, and are in that way helpful, but we cannot think that the glory of heaven or the wretchedness of hell are bound up in such earthly things. The mind of man can only imagine. It cannot dogmatize regarding the details of the future world. The history of every nation shows that its earthly ideal of happiness or misery is very apt to be its ideal of future happiness or misery. Holy scripture as interpreted by the Catholic priests, which I as an Episcopal clergyman am sworn to hold, teaches the following things: The personality (whatever that may be) of each human being goes immediately after death to the place of departed spirits, which like this world has various grades and divisions, and where each one will be in the place best fitted for him, as based upon his opportunities and acts in this present life. In this state all will remain until the resurrection and the final judgment, the time of which is utterly unknown and which the Bible says, is God's profoundest secret. Great changes may take place in the conditions of being in this state. They may improve. They may deteriorate. We cannot have our free will though we may terribly weaken and violate it. After the final judgment all will be assigned to heaven or hell, but there are just as many gradations there as elsewhere in God's universe. All will not be equally happy nor all equally miserable. A perfect God will act toward each one with perfect fairness—a fairness self-evident to every soul.

I do not know explicitly what the joys of heaven or the punishments of hell will be. I could not understand them now, and God will arrange that all right. I have no fear. I have my own theory and I have the expressed opinions of the church. I think the joys of heaven will be active service in the cause of good, the bliss of surroundings freed from sin and evil, the happiness of being in the presence of Christ, greater knowledge, greater freedom of the soul, nobler com-

panionship. I think the punishments of hell will be remorse over lost opportunities, the misery of separation from God, the absence of good, in itself an awful punishment. I no more believe in material fire in hell than I believe in trumpets and gold seats in heaven. These, I repeat, are figures, and I find it impossible from the text of scripture to understand the full meaning of the words "everlasting death" and similar phrases. I have always from my childhood held to the doctrine of "eternal hope."

CLINTON LOCKE,

Dean of the Diocese of Chicago.

THE REV. WILLARD SCOTT.

I UNDERSTAND that the future life will be in a real sense, the continuation of this in which we shall carry forward to fulfill the things we have here begun. I do not understand that its form and place are distinctly revealed, or that they are important. What is important is, that it is vitally connected with the present life, and will be good or evil, happy or miserable, for us according as we live now. The gospel of Jesus Christ lays great emphasis on the present. Of that it is constantly speaking, while the future life it considers chiefly as a result of this. There we reap what we sow here. Death is not a magician who does surprising or inconsistent things. It changes the scene and, in some respects, the form of life, but not its characters. The main things remain as they were. Our destiny is fixed here; only more fully realized there; so that of the two lives, as we commonly speak of them, though they are really but one, this is the more important, for it determines what the other shall be. He who loves light here, though it be but a poor, smoldering torch, shall inherit light there, and more and more perfectly forever; while he who loves darkness rather than light now shall not see light hereafter. This seems to me to be revealed both in the constitutions of nature and of man and in the word of God, and to be reasonable. It gives a dignity and meaning to the life we now live, and a satisfying interpretation of both death and the life to come.

WILLARD SCOTT,

Pastor South Congregational Church.

THE REV. L. P. MERCER.

MAN rises immediately after death in his spiritual body, self-consciously in the spiritual world and leads thereafter in that world a perfectly normal human life in continuance of the life begun in this world. The spiritual world of which he thus becomes conscious is simply the soul of this world, in it and corresponding with it as the spirit; that is, the man in his spiritual body is in his natural body.

The conditions of that world constitute a great change. For these the real interior life of the man shines through his form, speech, and acts, and cannot be disguised. It is therefore a world of judgment. The man becomes what he is, and is immediately and supremely loved and associated with his like. Every one has the very best chance to improve that can be offered him; but the fact is that he chooses, and will choose, in accordance with the ruling love and disposition he had confirmed within himself by his life in this world. When the well-disposed are separated from the evil they are instructed and trained so as to secure the fullest possible development of their life and then received into heaven.

Ordinarily judgment takes place progressively from man's first entrance into the world of spirits which is intermediate between heaven and hell. The last judgment spoken of in the scriptures takes place in that intermediate world, and is the same in character as the individual judgments which usually follow immediately upon entrance into that heaven, as the abode in the spiritual world of the orderly and happy spirits of just men made perfect is what it is from the life of those who are there. That life consists in a central and supreme love to the Lord; in mutual love among brethren, in order and harmony among the faculties of the mind under these two loves; and lastly in the correspondence of the world without them to the life within.

As to what constitutes the punishment of hell, I would say that every life of disorder and its inherent and necessary limitations. The wicked spirits are unhappy because they are at enmity with the Lord, in conflict with the law of their own life, and thus with each other. They are forms of their own hatred, avarice, cunning, and licentiousness; they burn with lusts that cannot be gratified; they must necessarily conflict with each other; and the reactions are felt as punishments. Bounds have to be set to their career, because they have chosen a wrong inheritance and consume with desires that cannot be gratified.

Hell fire is selfishness aflame. The more it is gratified the more it burns with a raging unappeasable desire.

L. P. MERCER,

Pastor New Church Hall (Swedenborgian).

THE REV. W. M. LAWRENCE.

THE REV. W. M. LAWRENCE, pastor of the Second Baptist Church: "I believe that immediately after death the soul becomes self-conscious. I believe that it seeks the company of its own character; that is to say, just exactly as the verdict is brought in. The soul brings in its own verdict, and acts accordingly, but that the final sentence is not pronounced until the end of the world. I think the soul exists in an intermediate state; that the righteous are in a condition of perfect contentment, and that the wicked are in a condition of discontent.

"As to what constitutes the joys of

heaven, I do not know. I think it is the eternal developing, unrestrained by limitations, of a righteous character; and the joys of heaven principally consist in two things: Absolute satisfaction in the society of Christ and the redeemed, and absolute happiness in the unhindered development and growth of a righteous character. Now, as to what constitutes the horrors of hell, I should say precisely the reverse. Nothing can be more horrible than to be confined in the society of the depraved, and nothing can be more awful than the development of the evil that is in our hearts. I believe both conditions to be spiritual; material conditions, as regards the righteous and wicked, are both unphilosophical and unscriptural. As regards the finality of our condition when we leave earth, I believe that there is nothing, however we may hope to the contrary, in scripture or philosophy, that teaches otherwise. It seems to me death fixes character, and that heaven is the development of one kind of character, and that hell is the development of another. Or, in other words, heaven is where righteousness will characterize every act in spirit and in deed, while in hell the soul will go on sinning, and so long as it goes on sinning, punishment will follow.

"The doctrine of the restoration of the wicked is unquestionably one that every one would desire to have true, but there is nothing in philosophy to suggest it, and so little in the scriptures to intimate it that it is unwise to build much hope upon it. One thing is certain, the man who trifles away this life in the hope of a second probation proves himself unqualified to improve a second probation, if it was offered him. That there will be differences of enjoyment and of sorrow goes without saying. Men who have sinned without light will certainly not be called upon to endure the same experience as those who have sinned against light.

"Underneath all this question is the justice and the love of God. It is the last subject on earth to lead any one to dogmatize. One thing is absolutely certain, that the number of those, if there are any, who will come under the second probation, will be very, very small for the heart of God yearns to save all, and he will not condemn any, if he can help it."

THE REV. L. A. CRANDALL.

SINCE your request is for an expression of opinion concerning the condition of the soul beyond death, and an answer does not require me to dogmatize about that of which I know so little, I venture to respond.

1. The New Testament seems to teach that after death the soul continues in a state of conscious existence. The parable spoken by Jesus concerning the rich man and the beggar, and the declaration made by Jesus to the dying thief—"This day shalt thou be with me in paradise"—seem to support this view.

2. Sin, sickness, separation, enmities, death, the things which bring sorrow to souls here and now, will be unknown in heaven. We may reasonably hope, also, that we shall there find exercise for all the highest faculties of the soul and know the true happiness which comes from the conscious growth of knowledge, graciousness and love.

3. Shame, self-contempt, a realization of loss, the scourging of conscience, these, I believe, will make up the unhappiness of the wicked. Believing that no one ever becomes "quite wicked enough to enjoy wickedness," I do not find it necessary to believe in literal fire and brimstone in order to be convinced that sin brings punishment.

L. A. CRANDALL,

Pastor Memorial Baptist Church.

THE REV. L. J. DINSMORE.

THE SOUL immediately after death enters upon its conscious existence in the immortal life. It parts from the material body to assume a spiritual body, more perfectly fitted to its needs, after the similitude of this mortal form, but etherealized and sublimated to the last degree, so that while it may be recognized and does become a fit expression of the true life of the soul, it is in no sense material, and inherits none of the appetites, diseases, passions, and frailties of our earthly frame. With such an organism the soul may be anywhere it pleases in the vast immensities. There is no such thing as a great central, splendid capital city of the universe, where God resides in any special sense. A material heaven, abounding in the riches and treasures of gold and jewels, is a literalization of a poem that the Christian world has so poorly understood—the apocalypse of John. There are no walls to shut up the freed spirit from any space, or to turn aside from any line of progress, to deny any errand of holy love.

The happiness of heaven consists in working out the tasks of love in an immortal life. "To know God, and to enjoy him forever," is the highest happiness of the holiest souls in all conditions of spiritual life and growth.

3. The punishments of hell being disciplinary and remedial in their character, calculated to redeem and restore, have their part in the evolution of a redeemed and perfected humanity. They come from the hands of a loving God for the betterment of his wayward and disobedient children. Their nature is to be determined by the character of the experience of each sinful soul. And as those vary, we may not speak with exactness. But this we can say: Heaven and hell are symbolical of harmony with God or of antagonism to him. So that in general we see that the punishment of the sinful in the state of probation that we call hell will be twofold: 1. A

realization of an alien state from God and good that comes to the soul when it awakes to the realities of the eternal world. 2. Sorrow and remorse for the harm worked upon the innocent through our wrong doing. This, I think, must be the essence of all the punishment of hell; a consciousness of inharmoniousness with God and remorse for the injury we have done to others. And this must continue and grow more intense until the sinning soul undertakes, with the help of all possible purity, holiness, and love, to put itself into harmony with God, and to right as far as possible the wrong that it has done to others.

L. J. DINSMORE,

Pastor Church of Our Father (Unitarianist).

THE REV. THOMAS C. HALL.

WHAT becomes of the individual immediately after death, I cannot say. The only source to which I should look for any light upon that subject would be a divine revelation, and I do not find anything that I can regard as directly touching in the Bible upon this subject. I do not share in the belief of some in a middle state, nor do I think that the Roman doctrine of purgatory answers the requirements of either reason or revelation, but so far as I have any judgment, I think it not unlikely that there will be progressive sanctification and glorification, educative in kind, and, possibly, unlimited in extent. I have sometimes thought that time and space were conditions simply of our present finite existence, and that immediately after death, the soul being released from the conditions of finite time or space, and hence passes at once into the presence of that judgment-seat of whose reality both reasonable analogy and revelation assure us.

2. In regard to the joys of heaven, I can only picture it in the faulty imagery of our earthly life. Supposing you were to expatiate to a little child upon the real pleasures of your present life, to that child it would seem unattractive and dreary in the extreme. The child looks forward to an adult freedom that means unlimited joys and sweets. The intellectual and artistic delights would be to the child an eternity of ennui. Hence it is no accident, but providential wisdom, that draws a veil between us and future joys, holding out only to us the prospect of complete righteousness, endless felicity, and the heightening of every legitimate earthly joy in the raptures of an untrammelled moral, spiritual and intellectual freedom.

3. And in the same sense the only punishments of hell that can have any reality to us at present are those that we see operating in the world that is about us now. I see the drunkard suffering the tortures of nerve disorder, added to the mental and moral agony of the consciousness that he has brought it upon himself. I realize ill health, to which we have ourselves directly contributed, brings with it a legitimate reproach. I see the community suffering for communal sins, and I realize that though punishment comes only in part, and sometimes seems drearily lagging, yet in my own faith that God reigns; and that absolute justice is bringing out of evil good. I cannot but believe that the pains of hell are simply the heightening and deepening of the processes, familiar to us here, by which God seeks to stamp with retribution breaches of his commandments, and to separate between the sinner and his sin. The material images under which these processes are made real to the minds of some may make them unreal to others; but it must be again borne in mind that we are seeing as in a glass, darkly, and that there is enough of the awful reality of pain and penalty, as witnessed in the streets of Chicago, or hiding itself in the skeleton forms of seemingly wealthy and happy homes, to make superficial scoff entirely out of place.

THOMAS C. HALL,

Pastor Fourth Presbyterian Church.

RABBI E. G. HIRSCH.

IN reply to your questions as to the future condition of the soul, I beg leave to say I profess the deepest ignorance on all questions of eschatology. My philosophical belief is that this life is not all. But how the other life is or what its conditions are, I cannot even imagine. The Old Testament, if its testimony is to be taken into consideration, has very slight indications as to the condition of future things. The theology of the synagogue in the Middle Ages borrowed largely its teachings in regard to the conditions of the hereafter from the Persians, and was not altogether influenced by the doctrines of Christianity. Judaism has not dogmatized about immortality. Its emphasis lies on this life, and it is strenuous that whatever may come hereafter, a life well lived here is the best preparation.

E. G. HIRSCH,

Rabbi Sinai Temple.

RABBI JOSEPH STOLZ.

AFTER death the soul continues to be. There is no hiatus. Future joy is all spiritual joy; the happiness that comes from wisdom; the consciousness of righteousness. Future pain is all spiritual pain, the remorse for ignorance and wickedness. The joy is eternal because goodness is everlasting; the pain is temporal because "God will not contend forever; neither will he retain his anger to eternity." (Ps. ciii., 4.) There is no local heaven and no local hell. These phrases are but figurative expressions to make abstract conceptions concrete to childish minds. Our life here fashions our life hereafter. "This life is the vestibule to the next," said a rabbi of old. It is therefore a

principle of the Talmud that "the pious of all the nations of the earth will inherit future bliss;" that all clean hands and pure hearts, whether they are Jews or non-Jews, whether it be Confucius or Buddha, Socrates or Plato, Jesus or Mohammed, or Moses and Isaiah, all that feel and think and act to the best of their ability will ascend the mountain of the Lord and behold the eternal glory of God.

JOSEPH STOLZ,

Rabbi of Zion Congregation.

ARCHBISHOP FEEHAN.

ARCHBISHOP FEEHAN of the Roman Catholic Diocese of Chicago: "I have not the time to go into the subject at length. Every Catholic child knows that we believe in three states in the next world: Heaven for the righteous, hell for the wicked, and purgatory for those who have sinned, but not deeply enough to deserve eternal punishment. The righteous go straight to heaven after death and those who die in mortal sin go direct to hell, while those who have been guilty only of venial offenses go to purgatory—we do not know for how long, until they are purified and fit for the Kingdom of Heaven. I do not care to say anything more on the subject. Go to Chancellor Muldoon at Holy Name Cathedral. No doubt he will be pleased to go more into details."

CHANCELLOR P. J. MULDOON.

CHANCELLOR P. J. MULDOON of Holy Name Cathedral: "Immediately after death the soul appears before Jesus Christ and is judged, and then begins either its reward or its punishment. The Catholic Church teaches that the soul that dies burdened with grievous sin is condemned to an eternity of pain. The soul that dies free from all stain of sin passes immediately to the beatific vision. The soul that may die free from the stain of mortal sin, but still somewhat disfigured by venial sin, is punished by detention in the purifying place of purgatory until it wipes away the punishment still due to the offense of sin, although this sin may have been forgiven through the sacrament of penance, but not entirely atoned for."

"All we can say in regard to the joys of heaven is that we do not know what will constitute them. We know they must be greater than anything the world can give. The craving of the human soul is unsatisfied with anything earthly and always asks for something more. Surely, whatever the incidental pleasure will be the beatific vision, because it will be a created being finding the end for which it was created—to know, to love, and to serve God.

"The pains of hell, first, shall be eternal. This is the teaching of Christ. Surely one of the greatest pains of hell will be what is termed the pain of loss; that is, the knowledge that for all eternity the lost soul shall never see the God who created it and will never be reunited with him, because separated from God by the just judgment of God, it will never attain the end for which it was created—namely, to enjoy God. On the question of literal fire the church has never pronounced. The church has never given a dogmatic decision on the punishment of hell. But it makes little difference what the pains of hell shall be when the soul realizes that they shall be eternal and commensurate with the wrath of an infinite being whose glory has been taken from him, whose son has been spurned, whose gifts and graces have been cast aside."

THE REV. J. V. BLAKE.

HAVE no information from without as to any such places as heaven and hell, and equally I have no conception of them within me. But of heaven and hell as conditions of mind I have a clear knowledge, both within me by my own experience, and from without by my frequent witnessing of very lovely virtues and beautiful deeds on the one hand and on the other hand exceedingly ugly evils and diabolical actions. And these things are so great and mighty in either direction, good or bad, that it is enough knowledge of heaven and hell to know these things. It seems very plain that a heavenly mind is heaven and an evil mind is hell, and if we had entrance to any place abounding in delights and lovely things however to the most heavenly degree, and perfection, and abundance, still if we got in there without a heavenly mind we should not be heavenly happy; neither if a creature of a celestial spirit were thrust into any place of abominations, could he be utterly miserable whatever he might suffer. He who gives himself to making heaven around him here does well, and he cannot but succeed in some measure; but he who is busy with plans, and schemes, and prayers, and outcries, to get himself a heavenly place hereafter, is likely to fill the place where he is now with a fiery selfishness, and all manner of base perversions and sorry miseries.

J. N. BLAKE,

Minister Third Unitarian Church.

P. S. HENSON, D. D.

DR. P. S. HENSON of the First Baptist Church: "I believe there is existence at once; that the soul is not unconscious between the time of death and the resurrection of the body. The scripture teaches that the souls of the righteous enter at once into a state of blessedness, and this is denominated 'Paradise.' The souls of the wicked enter at once into a state of misery. Both these classes await the resurrection of the body and the final judgment. After that event,

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CHAPTER XXX—Continued.

Christmas in the Wilderness.

When morning came, Louis awoke, but his mind wandered and he talked incoherently of the past. As Heloise sat holding his hand, he spoke of her as dead. He revealed the secrets of his heart; his devotion to her; his sacrifices for her sake, and called her cruel to have died without a sign that she reciprocated even his friendship. Now she was dead and could not answer. She was too selfish while living, and unable to do so now, because dead.

How his words burned into her soul! How they crucified her! How silently, patiently, unselfishly he had borne her unthinking selfishness! To her his incoherent sentences had profound meaning and bore a revelation. She comprehended every isolated word and exclamation, and listened breathless, to every whisper. They revealed herself to herself, and how weak and foolish she had been. The words of Lady Margery came forcibly to her mind. She had set up her own will for that of Providence and wrecked herself and friends by her ignorance.

"Oh, if he recovers," she moaned in agony, after he had been especially cruel in his charges against her; "if he recovers I will tell him how I misunderstood myself, the will of Providence, and the source of happiness. I will tell him that all these long years he has had my undivided and undying love; that he has been present in every thought, sleeping and waking, and during the long year of imprisonment, the hope of again meeting him sustained and comforted me."

Augusta came softly to her side and whispered: "Poor John is suffering from a blow he now confesses to have received, and desires to see you."

"Is he, too, a victim to my folly?" half-moaned Heloise, as she arose and went into the adjoining room, where her faithful follower lay on some furs, pale and haggard from pain. He reached out his hands toward her, and when she took them in hers, a serene smile overspread his rough face, making its coarse features beautiful, as he said:

"Dear lady, I thank you for coming. I shall trouble you only for a brief time. The blow was too much for me, and I feel my hour has come."

"Dear John, you must not speak thus," she said, her eyes filling with tears.

"You have taught us not to fear death. What is it but the passage to another country, a bright and glorious country where those we love have gone or are going; and you, it is you who told me that this misshapen body will be no more a burden and a scorn of the spirit, to which a perfect garment, meet for its celestial glory shall be given."

"Yes, John, your words are true."

"Then why should I fear what must come to all, and for their immortal benefit? True, I would like again to see the old castle and the flowing Elbe, but—perhaps as a spirit I shall see the scenes of earth as well as those of heaven. Do you think God will allow me to remain near you as a guard, that I have ever been?"

"The good God will allow his angels to do what is for their happiness. But you must not indulge in these despondent thoughts. You will get better, well and strong. We cannot spare you."

"No, no," he said, "it is useless to deceive myself. I am only a poor fool. All I am beside, you have made me."

"And now I repay me by giving you life for mine. Oh, you must not say that. You must not say that I may repay you."

"I have repaid every hour. I have lived more in a day in my new life than in years of my darkness. Nay, you owe me no debt. I owe you everything. This only, dear lady, promise me: will you go to the old home? This is no place for you. To think I leave you here suffering such hardships adds the severest pangs to death."

"I will return, and Louis with me."

"His eyes brightened. It is a little matter, the dog? Did Bruno escape?"

At the mention of his name the animal who had unobserved followed his master and lain down by his couch, attempted to rise, but finding himself unable, stretched up his head and gave a low whine.

"He is here," said Heloise.

"Like me, he had hard usage."

"Oh, was he, too, hurt?" asked she, sadly.

"They would have carried you away had it not been for him, and none of us fought more bravely. Poor dog. Poor fool! We are of some little use in our places. You will remember and care for Bruno?"

"Can you ask?"

"I ought not to—May I take your hand—it is growing dark—and cold. The snow is falling."

His eyes closed, his breath came short and fast. He opened them and cast on her a look of unspeakable affection and gratitude. A strange light came to them, as though seeing through and far beyond earth's horizon. Slowly and with difficulty he said:

"If the dove flies to you for safety from the hawk—will you—give it to the hawk—or keep—"

"That was the quickened flame of memory returning over the years to the days of his jesting. To Heloise, as she laid his hands across his breast, he was a martyr to her selfishness. Instantly her attention was called to Bruno, who lay panting as in mortal pain. He made an effort to rise, stretched up his head, gave a mournful wail, and sank back dead.

There were two graves made on the bluff overlooking the Huron. In one, with reverent hands the mortal body of John was placed, and in the other the noble dog. Tears were shed for both, for both sacrificed themselves in their devotion for others, and no hero, contending before an onlooking world, could do more.

With redoubled self-accusation and grief, Heloise sought the couch of Louis. Fever burned in his veins, and he was calling for water:

"Give me a cup from the spring which rushes from the rock by the castle. Why do you not bring it? I am dying of thirst! See it drip from the rocks, clear, cold, in the shadows of vines and trees swayed by the cool winds! Oh, the river, the delightful river! I must go there and quench the fire which is consuming me." Then he strove to arise, and she had to hold him from rushing away.

Day after day, and week after week, she sat by his side, bathed his hot hands and soothed him to slumber by laying her moistened hand on his temples. It was early spring when Augusta persuaded her to go out and take the air while she watched instead. Reluctantly she consented, and after breathing the soft air from the south, fresh with the odor of bloom and leaf, she felt a renewed life, and a joy in living. She came to a sheltered spot where wild flowers covered the ground. She made a bouquet of purple heptagons, spring beauties, and anemones, and after wandering in a wide circle returned refreshed. Louis was sleeping when she entered, but the consciousness of her presence awoke him, and as his eyes fell on the bouquet, he looked up into her face and said:

"Heloise, where did you get the flowers? Is it not winter?"

"This was the first rational sentence he had uttered since the fatal night. All those weary days she had watched and heard herself upbraided without being rewarded by a single rational thought. Now reason had returned, he was himself again, and her joy was unspeakable. Regarding self-possessed she replied:

"They came from the forest, and I thought you would enjoy them."

"Indeed I do; but tell me what has happened to me. I remember last night, Christmas, and somebody attempted to carry you off. Was it a dream, or is this a dream? What has become of the winter?"

She explained as much as she thought his weak state would bear, and placing her hand on his forehead told him he must sleep. He obeyed like a weary child, and she sat for hours with breathless anxiety awaiting his awakening. She was agreeably surprised by a change for the better, and from that time he rapidly improved and in a few days was able to walk, and soon took lengthy rambles. In one of these, attended by Heloise, they seated themselves on a shady bank overlooking the river. It was lovely May and the song-birds filled the air with melody.

"I have not heard you sing—when was it—so long ago I have quite forgotten?"

"Do not return to the past," she said, fearing if he became thus perplexed it might do him harm. "There is the thrush with his sweet notes, shall I sing of him?"

"It will be a pleasant theme, for he has the most musical voice of all these warblers."

"None are equal to our nightingales, which never wearies or falters in its unrivaled strains."

"No. Nor are they associated with such delightful memories."

"Perhaps when these wilds become the abode of a civilized people, traditions will gather around the birds of song, and the thrush be to them what the nightingale is to Europe."

While she was speaking, they saw a man approaching. As he came near they recognized their old friend Bige. He staggered as he came into their presence, and fell on the grass by their feet. His countenance was haggard with intense grief and fear, and at their kind words he sobbed violently. They waited until he had somewhat regained composure, but they were conscious of a great and overshadowing evil.

"It is all gone," he cried, steadying his voice with great effort, "all gone! Martesq and Cubby excited the settlers down the river by telling them that our people were guilty of the outrages and murders they had themselves committed. Martesq was not there, but Cubby led the gang. They came and seized men, women and children. They killed them all in the house of worship and the storehouse and their burned the buildings, and the village. I had that day started to bring you a letter, and in the afternoon met an Indian who told me that a band of whites had gone to attack our village. I turned and sped

me home, arriving at midnight, and found the people prisoners. I should have surrendered myself, but as they were white men, I thought they would not harm us. Instead I again started with the letter, to meet the next day an Indian from the tribe to the north who told me all the mischief people were doing. Again I went back, this time as fast as my feet would carry me. The whites had done their bloody work and gone. The village was in ashes, the storehouse and the council house, where the people had been confined, were burned, and in the embers were the charred remains of all our people. Dear Ataska and our month-old babe, they had murdered. I saw them, for they were only half-consumed. Oh, God, pity me."

To the listeners the news came like a blow. The fair castles they had built was in ruins, destroyed, not by the savages, but by a people of their own race, pretending to be Christians, and yet showing a depth of barbarity the savages had not reached. Reason, so recently restored in the mind of Louis, wavered. Heloise, forgetting all else, came to the rescue:

"We have performed our duty and for that only are responsible. The reality may not be as appalling. Come, dear brother," she said to Bige, "go with us. You are famished and worn. We should hush our own grief in the presence of your irreparable loss."

* The Massacre of the Moravian Indians at Gnadabutton, left forever in the main as the most foul and atrocious deed committed by civilized and Christian men.

CHAPTER XXXI.

An End No One Would Have Guessed in the Beginning.

A circle of friends gathered around Bige when he came to the house, deeply sympathizing with him, as they listened to his terrible story. Words are weak in the presence of a great sorrow, and the lips of silence are often the more soothing balm. When he had partaken of the food which he so much needed, and had gained strength by rest, he repeated the account, and it was even more horrible than at first. More than one hundred peaceable men, women and children were taken out of their houses, two by a time, and deliberately butchered by men professing themselves Christians. It made the story more dreadful to learn that these poor savages had remained true to the new religion as the apostles of old, and passed their last night together in prayer, and exhortation to meet death bravely. Not since the times of the persecution of the early church had such heroism and devotion, such unshaken faith in the face of threatening circumstances, been displayed.

"Oh, my wife and babe!" cried Bige, "why were you torn from me? Why was I suffered to live while you were destroyed?"

After a time he aroused himself and said: "Your pardon, I forgot the letter I was spared to bring you. It came to the Port, and some of our hunters were there and brought it home."

"It is from our mother!" exclaimed Louis, as he glanced at the worn and soiled envelope. It had been almost a year on the way, bringing words of affection from the dear mother, who kept watch and ward at home.

When he had read the letter, he asked Heloise to take a walk with him. After a long silence, he said: "My mother writes me that my presence is absolutely required, for grave political complications threaten the very existence of our state. Since the destruction of the mission, I have lost hope and courage. When we came, scarcely a white man's foot had trodden this vast wilderness. Now, pioneers are rapidly coming, and the Indians shrink from their presence. I have slowly come to the conclusion that the two races cannot exist side by side, and that in a few years, in all this broad region not a red-man will remain. The white man will cut down the forest, kill the game, build towns, and with the wolf and deer, the Indian will disappear."

"You are too gloomy," she answered cheerfully, "the whites have been treacherous, and have not respected the rights of the Indians."

"There is the difficulty; they cannot, for the whites want and must have the land, and the occupation of the land means extinction to the Indians. They might be saved, converted, civilized, were there time; there is not time. They die before they are given the opportunity. My thoughts are not now with the Indians. I must go home. How can I go, after the massacre, and leave you?"

She laid her hand on his arm, and in a low voice said: "Do you remember, at the old home, asking me to love you?"

"Remember, yes, and the reply, that we should devote our lives to a noble purpose, and I have attempted to obey."

"When you were sick your mind wandered, and you talked more rational than my conduct has been. You said I was cruel, and selfish, and before high heaven you spoke the truth."

"What," he asked quickly, "did I say that? You ought not to treasure the ravings of delirium."

"Aye, but I have been unspeakably selfish, and cruel to you all."

"No, no, I will not allow you to say that, but you have misunderstood."

"How shall I understand? Because you allowed your mind to be narrowed to a single issue. Human life is many-sided and broad as the universe, and you have taken only one, and thought all others were forbidden."

"I know, I know!" she replied with difficulty, repressing her feelings. "I know, and you have no need of words which, soft as is your accent, sting me with remorse. Out there the forest waves over the grave of dear John, and the noble Bruno, sacrificed to save my poor life, and how near you came of the same fate! Do not reprove me; do not argue or reason, for I know with burning conviction what is past cannot be regained, and disappointed, hope itself dies."

"You say in the flames of fever I raved and upbraided you; what else did I say?"

"You said," hesitatingly replied Heloise, "that you loved me, and for this you had made all the sacrifices."

"Aye, true, if I said it in raving. True, and now what ought to be my reward?"

She placed her hand in his.

He clasped her to his bosom and kissed her for the first time. In the beginning it was asked: Was it religion or love? They found it was love.

SPIRITUAL MUSIC.

As Presented by Prof. P. O. Hudson.

TO THE EDITOR:—I have had in my mind for several days to write an article upon the subject of music from a Spiritualistic standpoint, for spiritual uses at meetings in halls, camp-meetings, and in fact, on all occasions.

There seems to be a dearth in musical matters pertaining to our beautiful philosophy. Not that we are not a music-loving people. On the contrary, the most and best music-loving people on earth and appreciate the finest and purest sentiments ever inculcated in any song or poem; but there seems to be a want of the way of manifesting the musical element in order to obtain the best results.

Having had an experience of over twenty years in teaching and conducting all kinds of musical gatherings, I have come to the conclusion that congregational singing, to a great extent, is the proper thing, and let me explain why. In the first place, by congregational singing, we get our spiritual forces harmonized; we have placed ourselves in condition by which we come in touch with one another, thereby being more receptive to the teachings of the higher forces.

Well, I hear some one say: "Yes, this is quite true, but how can it be done?" Simplest thing in the world. There are among the Spiritualists in every society some fine voices and fine instrumentalists. Just have a competent director who understands his or her business—one who is a good reader of music and has had experience in handling a congregation. Then adopt some cheap and good spiritual song-book, and with the assistance of an organist and perhaps some other instruments, have a little song service a few minutes before each meeting, and I tell you wonderful results can be obtained. I will guarantee that if the above directions are followed we need not be having on the old orthodox "chestnuts" as the only resort to tide us on and over a spiritual meeting.

Have you ever seen a well-organized society which has not an organized musical department? We can all learn the lesson from the churches. What would be the average church society of to-day without their well-drilled and organized Sabbath-school singing, as well as the congregational singing? The beautiful designs of their services would be entirely lost.

Let us look well to this subject before the next camping season commences, and see if each camp cannot secure the services of a good thorough musical director who is able to conduct good congregational singing, with new songs and music; in short, be "up-to-date." I tell you, if the camp-meeting directors will do this, their meetings will go with a vim and be hang-up with the times.

Still more. I hear some one say: "What about having a choir?" My friends, I've seen and tried the choir business and it's a dismal failure. Unless you have a paid choir who are under obligation or contract to fill their several positions, it doesn't go. Too much jealousy; too much favoritism. As the average choir-singer is so terribly sensitive, the slightest unintended overlook on the part of the choir-leader will be treated with a cyclone of unpleasant feelings and gossip. Of course, there is occasionally a solo voice that is competent to sing a well-directed song, and our congregational singing can, at times, be varied to this extent; but upon the whole depend on the congregation for our musical support, and no choir. Secure a competent leader, and with a good book of the right sentiment, a book that all can afford—say a work that will retail for ten or fifteen cents each—and with the proper instructions a few minutes before each lecture, we can have a regular landside, musically speaking.

P. O. HUDSON.

Bay City, Mich.

OTHER WORLDS.

Organized Life on the Planets

One of the chief arguments with which orthodox science or there is an orthodox science as well as a religion, disposes of the above matter, is the following: "Such favorable conditions for the development of higher animal life, as exist on the Earth, are probably not found on any other planet—with the possible exception of Mars—hence all other planets could not be inhabited."

It will be seen by this that the conditions existing on Earth are used as a standard to decide the life-sustaining powers of other planets, and perhaps more advanced planets. The beings which this globe has brought forth are imaginarily transplanted to the surface of some other world, and on their failure or success in existing under those conditions, the inhabitable of that world is decided.

According to such reasonings, all other planets, with their conditions and inhabitants, would have to be modeled after the Earth in order to sustain life. Surely this would be little better than a return to the pre-Galilean days of a geocentric universe.

Of course, earthly life can only exist under earthly conditions. A being fitted to breathe air containing oxygen could not exist in an atmosphere of different composition. But it must be remembered that living matter is formed under the influence of whatever conditions may exist at that time and place. The animal is made to live in such an atmosphere, not the atmosphere to suit the wants of the animal. From the same standpoint all other agents that produce different conditions—such as great heat or cold—do their share towards rendering animated life fit to live and thrive under them. No matter under what conditions animated life is produced, it will be so organized as to harmonize with these conditions. This fact can be observed on our own globe, where a vast number of animals exist under a great variety of minor conditions. But there is not one, from the smallest animalcule to man,

THE IRON CROWN OF LOMBARDY WAS founded in 1805, and was re-established in 1816.

The Order of the Lioness was established in Naples in 1899. It was for females.

Japan has four or five orders of nobility, membership to which is eagerly coveted.

Among the old French orders is that of the Bee, a female society, founded in 1703.

Consumption

To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. SLOCUM, M. O., 183 Pearl St., New York.

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If you decide to take Hood's Sarsaparilla for your Spring Medicine do not buy any substitute. Be sure to get

"I was all broken down in health, so weak and nervous I was hardly able to be up. I had severe pains in my side, and headache. I would often have to stop when going up-stairs on account of palpitation of the heart. I had no appetite and a distressed feeling in my stomach. I resolved to try Hood's Sarsaparilla. I took two bottles and have not had a spell of sick headache for four months, feel well, work all day and eat heartily. My friends remark how well I am looking. I think all nervous, run down people ought to take it, especially nursing mothers." Mrs. S. ASHWORTH, Eaton, O.

HOOD'S Sarsaparilla

that is not admirably fitted to live and thrive under its own particular surroundings or conditions.

Just so with the larger, more general conditions which may be assumed to exist on different planets. While the conditions on no two worlds are probably alike, yet the animals and men—if we may call them such—living on each planet will be just as admirably suited to live where they do as the inhabitants of Earth are fitted to live on Earth.

Taking into consideration the greatly different conditions that have already existed on the earth—the carboniferous and the glacial period, for instance—each of which sustained its own grade of organized life, it will be seen that no matter what conditions exist on a planet, it will bring forth and sustain life to meet and suit these conditions.

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SATURDAY, APRIL 6, 1895

Hearsey Versus Living Evidence.

We are told in The Acts, when Paul was on his way to Damascus on a persecuting expedition against the Christians, on nearing the city a light from heaven fell on him, and he heard a voice inquiring, "Why persecutest thou me?" that he arose and was led to the city, remaining three days blind. The whole description indicates a case of sunstroke. Because of this event, instead of continuing to "breath threatenings and slaughter," Paul was suddenly changed to an active partisan in the interest of what he had previously violently opposed. This is claimed to have occurred more than eighteen hundred years ago. When or by whom the account was first written no one knows, or can find out. Of the integrity of the author we have no knowledge. The story came to him, probably, as a tradition; through how many persons it is not told us. Those with Paul, says the narrative, saw no man, hence the whole statement, other than the *coup de soleil*, rests on the representation of the party injured.

All about us are persons of well-known integrity. Their word is never called in question. Their judgment is unchallenged, and can be fully trusted in all business affairs. Observing and intelligent, they give the assurance that they have received messages from friends long since classed as dead; they have even seen their forms, such as they were in mortal life, and have been apprised of facts by them only known to the alleged spirit and themselves.

True, the halo of eighteen centuries does not lend enchantment to the revelation; nor is there an accumulation of incidents, such as are common to all narrations orally made, and passed on through many persons before it is recorded.

It would be supposed the evidence of veracious, living witnesses, the actors themselves, telling of things they saw and heard, would be many times superior to hearsay, perhaps a hundred times repeated by strangers, and by a class of persons many of whom are known to have been vile and untrustworthy.

There seems a haze around the adventures of Paul. He may have imagined he saw "the Lord," as is claimed, and heard a voice; for hallucinations are common to those thus shocked; but these modern witnesses are in their normal condition. They are not prostrated, nor blinded by a light from heaven; on the contrary, they see with their own eyes, hear with their own ears, and tell of the occurrences with their own tongues, to persons who have known them for many years. Shall we reject their accounts because they are out of the ordinary course of events, and yet give full credence to the many-times hearsay story of Paul, which is quite as marvelous?

A Desirable Publication.

The proposition of Dr. P. S. George, Lincoln, Neb., to compile and publish a book detailing an account of the religiously insane of 1895, is commendable, and must meet with general approbation. By all means let the book be made as complete as possible, to fully inform the world of the mental wrecks made in the supposed interest of the church. While the damnable teachings of an endless hell shall continue, so long will the earnest believer be a victim to priestly guile.

Full statistics from every insane asylum, and the incurable found in county poor-houses and private homes, should be gathered and classified. Census reports, taken in 1890, now in the hands of the public printer, will probably be ready when Congress convenes again. This may be drawn upon for valuable facts, to corroborate outside statements for the current year; for the delusion is as old as Christianity itself.

It is hoped all who will register the address of Dr. George, and supply him with all such facts as they find in the public press, or which come under their personal observation. The great value of such a work will be its completeness. An envelope properly addressed can be sent to the following:

dressed can be made the receptacle of such clippings, and if no writing is added save the name and address of the sender on the envelope, a one-cent postage stamp will carry it to its destination. Address the envelope now.

Belief Not of the Will.

Said Sir Thomas More, in his Utopia, three and a half centuries ago:

"I am fully persuaded it is not in man's power to believe what he list."

Go to the jury room, where a dozen men are collected to render a verdict on important issues. They are honest, conscientious men, who have been selected with greatest care from the people, men of character and probity which the tongue of slander cannot assail.

They are under oath to render an honest verdict. They have alike heard the evidence, the arguments of counsel, the instructions of the judge. But, note their variant opinions, as revealed in their first ballot. They may agree in the end; but each must surrender somewhat his own convictions.

More was the oldest jurist of his day on the King's Bench of England. It was his special duty to know of these conflicting views of persons whose opinions were based on the same facts. He knew it was impossible for a man to believe as he wished, contrary to evidence, or in the absence of evidence. But the Son of God, yes, God himself, according to orthodox, demands the world to believe in Him or be damned, and this on conflicting hearsay evidence only. Is there not some mistake about it?

Silly Logic.

A clergyman writing from Watkins, N. Y., objects to our position that nature demands no Sabbath, by saying:

"The Old Testament enjoins the Sabbath law even upon the soil, directing the land shall lie fallow at regular intervals; and everybody knows the soil becomes exhausted by constant crop-bearing."

"Everybody," including our critic, should know that annual drains upon the soil, without returning any of the constituents entering into vegetation, will in time exhaust it; but agriculturalists in modern times, instead of going to the Old Testament or any inspired book for knowledge, have learned by observation the annual waste must be supplied, then crop-bearing may go on continually without allowing the soil to rest. The simple suggestion of our critic shows the lack of practical knowledge of the average preacher. The farmer who relies upon the Bible for wisdom is taught that bees once used the dead and decaying carcass of a lion for a hive, and that one Samson regaled himself and his father and mother with the delicious sweets he took from its putrid body. The child telling such a tale in these times would be punished for lying, but as a part of holy writ it is inspired of God, and we are bound to believe it still a lie.

Some Sense.

The Presbyterian Sunday-school Mission, in annual conference at Detroit, as we write, severely criticises the Board of Publication for the worthless literature they are giving the people. Said Dr. Worden: "The average Sunday-school library is usually filled with wishy-washy fiction that exercises a demoralizing influence on the intellectuality of the child's mind." How can it be otherwise when the pernicious love-letters of Bible romance are drawn upon as models for their books?

See the story of Samson and Delilah, of Ruth and Boaz, of Esther and Ahasuerus, and the love songs of Solomon.

It is a melancholy fact that our public libraries are largely works of fiction. Persons responsible for their selection deserve the severest censure for catering to a diseased literary appetite. As clergymen are usually placed on library committees to select its literature, this may account for the "wishy-washy" character of the books found in public as in school libraries.

Wrong Should Not Be Eternal.

It is said it is a poor rule that will not work both ways. There was an ancient application of this rule, which at this distance of many thousands of years seems commendable. The kings of Meroe, a large island in the Upper Nile, were elected by a college of priests.

When these priests thought the king had reigned long enough, a messenger came to him with a command to die. During the second century, Arkamian, the reigning king, received the deathly order. Instead of obeying, the king slaughtered the entire priesthood; after which, we are told, there was a long period of peace, the disturbing element having been removed. We would not suggest the application of the amended rule of Arkamian to the priests of these times, because of their unjust meddling and interference in affairs of government, and in trying to convert our republic into a hierarchy, but the day may come when the people will rise in their might and put an end to priestly usurpations. Wrong may be tolerated for a time, but it should not become eternal.

Inciting Revolution.

Wonder if the Italian government will always permit the reigning Pope to announce from the public rostrum, as was done in Rome a few days ago, that the papal position remains unchanged, notwithstanding the revolution; and that "We shall continue unflinchingly to claim the legitimate recognition of the apostolic ministry, and rights of the Holy See." The "rights of the Holy See," as claimed by his holiness, are domination in civil affairs, to the exclusion of all other authority. The public assumption of such a claim, in a despotic government, is an incitement to revolution, quasi-reason, and would not be tolerated for a moment were it not for the powerful influence of church and clergy, which always sustain the Pope in his maddest utterances.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

A QUESTION ANSWERED

BY COL. R. T. VAN HORN.

THE PROGRESSIVE THINKER

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Then, how did it come?

The Question Comprehensively Considered.

After reading what has been said of the old idea as to creation and the life of the planet, a correspondent asks the question as to "how it came?" While the new hypothesis doesn't answer the question, yet it does one thing the old did not. It gives a hypothesis amenable to logic and scientific processes of thinking.

Those who have read in the last few days of Tesla's experiments in sending telegraphic messages to any part of the world without wires, on the fact that the earth itself is a magnet, will remember, perhaps, that this is the basic idea in the vortex theory—the magnetic currents of the earth being simply the currents of the vortex. And what is this current? Only the most subtle of all substance—world-matter in solution—in motion. This vortex current, acting in motion in rotary method from the outward to the center, holds the globe together, and permeates every atom of it. Meeting itself, so to speak, at the earth's axis, it follows the law of least resistance, and passes out at the pole—hence the magnetic pole. The fact that the compass needle points to the north is but the fact of its aligning itself with this current that flows out at the pole. We simply recite this as corroborative of Tesla's theory.

The earth formed and maintained thus, becomes simply a chemical laboratory, the power being this current, and just in degree as it has been fed in its travel through space and from its differing densities, has life been possible, and life-forms produced. These leading propositions open the way for the question of the origin of life-forms. We use the term "life-forms" advisedly, for no intellect has yet been able to grasp the nature of life itself. We are necessarily confined to the manifestation of life through form. One thing the newer thought has helped the human mind to see, that "form" is but the working tool of this life-force or being, and no longer enters into the concept of the real life among thinkers.

There was a time on the planet when life-forms were impossible, and there was a time when form-life made its advent. When was that time? No answer can be given to that, but the mind can grasp the conditions present when the advent occurred. All life beginnings, or rather, the beginning of all form-life, has two absolute conditions present. The one is darkness, the other temperature. The seed of the vegetable must be buried in the earth, and must have a certain heat in its environment, or it cannot germinate. The germ of animal form-life must have the same conditions. Moisture also furnishes another indispensable chemical condition for the generation, or, rather, crystallization of form. This we say is absolute in all conditions, as to the evolution of life-forms, and must have been the condition of the planet itself when form-life made its appearance upon it.

We have not the room for the discussion of this conclusion along chemical lines, but some day may take up that feature—for as now known all form-life and our earth itself are of chemical results. Or, in other words, creation is a chemical process. It is this fact that led up to the theory of space as being simply world matter in solution. Planetary force, then—orbital, axial, atmospheric, gravity and life phenomena—is but the result of what is called atomic combination, and the forces imparted to the whole by the transferred power of the original substance. Molecular action is restricted because a molecule is two or more atoms combined—and a planet is but a gigantic molecule.

Light is a force—as a sudden coming into it from darkness tells the eyes. The sensitive primary forms of life would be destroyed and are by exposure to light. So the inductions of science have led to a dark age of the planet, and the old cosmogonists have strangely overlooked the first statement of their own theory—"and darkness was upon the face of the deep." But the records of geology tell us that the temperature of the globe at the time of its fossil life-forms was as a whole greater than now, and must have been to have produced them. As now, life in the form is maintained by chemical conditions at a given temperature, and to originate it the planet itself must have been a chemical laboratory of like conditions. What are they?

Take human life-forms. The normal temperature of the body is ninety-eight degrees Fahrenheit. Keep the body by a coil at ninety-four or by a fever at 104 to 105 and the life ceases. It must, then, have originated in a planetary condition similar to the bodily condition in which it still exists. And this chemical heat is maintained by the foods we take into the body. Now, we know that these foods cannot be grown and matured without a climatic heat of this power, and so it is from all directions we are forced to the conclusion that at the time of the advent of form-life the planet was and for a long period must have been at this normal temperature, and that period was necessarily one of darkness: "Chaos and Old Night."

The theory of spontaneous generation, which the exhaustive experiments of Tyndall and Haeckel are quoted as settling in the negative, can only be relied on as to what science regards as organic form, and because they shut out altogether from the experiment the source of all life—the sphere. But while creative form-life is by planetary force confined to procreation, yet suggestive phenomena are still available. The planet is not at the generative temperature and dark conditions, but the conditions are approximated in some respects—and one we will refer to, for it is common to all observers—the green scum seen on the surface of still water.

First, then, the vortex—or magnetic currents—are positive and negative. In the daytime, with full battery power of the sun in operation, the force of the currents is positive, and is absorbed, so to speak, by it. In the night-time, when the lines of these currents are cut by the planet, the currents are negative—or the earth drives off the

RIVAL GODS,

And the Things Ascribed to Them.

In olden time it was a custom of nations to watch the progress of neighboring nations, and if one excelled the other in prosperity and greatness, instead of ascribing the result to superior genius and industry, credit was given to the god they worshipped. The most desolating wars were waged to wrest the superior god from its inventor and possessor, to the end that the captor should enjoy the national and material prosperity which attended the rival nation. The antiquarian is now unearthing cities desolated long centuries ago, which the winds and sands of the desert have mercifully covered to prevent the encroachments of Time, and preserve to later ages, which were destroyed in raids for gods.

These gods are still the bone of contention. Instead of being limited to rival nations, the contestants for them have become integral parts of the same countries, and the war is a sort of intestine one, each determined on victory at the expense of the other. But for the theists, who labor to keep aloof from such antagonistic controversies, there is no question desolating wars would still be waged, blood would be shed, and as many cities whelmed in flame and ruin as are now found scattered all over Oriental countries.

These reflections followed the reading of the press dispatches from Winnipeg, describing the bitter religious war now raging in Manitoba between Catholics and Protestants, copied below:

"Manitoba and the Canadian Northwest has reached a crisis in its history, and the storm which has been hovering over the country so long is likely to break forth in a fury before long. The Catholics are fighting for their parochial schools with grim determination, while the Protestant majority, with equal resolution, declares that the parochial schools recently abolished by act of the Manitoba legislature shall never be re-established. The excitement is intense. In the churches preachers confined their remarks to the impending struggle, the Protestant preachers urging Protestants to stand firm against the order, the Catholic clergy appealing to their flocks to never give up the fight. The Orangemen are taking a hand in the struggle. Major Stewart Mulvey, grand master of the Orangemen, said: 'I cost Canada \$3,000,000 to subdue the half-breeds on the banks of Saskatchewan in 1885. How many millions will it take to make slaves of the people of Manitoba by subjecting them to the Catholic hierarchy?'"

Where Shall Missionaries Be Sent?

The following remarkable showing of statistics is not favorable to the influence of Christianity in India, and the question arises: Would it not be better to use the vast amount of money employed in sending missionaries to foreign countries, to bringing Buddhist teachers to this?

"The latest statistics of India show that among the inhabitants of the country there is one convicted criminal to every 274 European Christians, to every 500 Euro-Asiatics (the children of European fathers and native mothers), to every 709 native Christians, to every 1381 Hindu Brahmins, and to every 3787 Buddhists. Accordingly, as a matter of fact, European Christians furnish comparatively the greatest amount of criminals and Buddhists the fewest."

Here in a nutshell is the result of almost a century of missionary labor, since Adoniram Judson gave his life in mistaken devotion, and untold millions contributed by misdirected zeal. We hear wonderful accounts of the conversion of the Hindu, and yet practically except in a political war, the vast empire of India is Buddhist, and Christianity has not made more than a dent in its solidarity.

As the representatives of the great Religious Congress at Chicago calmly and dispassionately showed, in all that goes to make a sublimely spiritual life, Christianity has yet to be taught by these despised "heathen people." The only manifestation of bigotry and intolerance manifested at that grand assembly was by the ministers of the Christian faith.

Good Words for a Worker.

J. W. DENNIS—Dear Sir and Brother: At a meeting of trustees and officers of the National Spiritual and Religious Camp Association, the following resolution was introduced by the secretary and unanimously adopted by said officers:

WHEREAS, J. W. Dennis, by his presence, genial ways and ready pen, added so much to the success of the camp-meeting of the National Spiritual and Religious Camp Association held on Maple Dell Park, in July and August of A. D. 1894, therefore,

RESOLVED: That we, as officers of said Association, do hereby extend to said J. W. Dennis our high appreciation of his labors, and would extend to him a cordial invitation to be present at our camp during the session of A. D. 1895, and act as chairman of conference meetings, and to act as correspondent for the various papers.

M. C. DANFORTH, Pres.

Attest: W. N. WHITE, Sec'y.

Mantua Station, O., March 1, 1895.

The Encyclopedia of Biblical Spiritualism.

Those who personally notified Moses Hull that they would take a copy of his Encyclopedia, should send direct to him for it at 29 Chicago Terrace, Chicago, Illinois.

The rapidity with which croup develops calls for instant treatment; and yet few households are prepared for its visits. An admirable remedy for this disease is Ayer's Cherry Pectoral. It has saved hundreds of lives and should be in every home where there are young children.

Anniversary Reports.

Do not delay them, but send them in immediately after your meetings close—as soon as possible.

THE BIBLE

As Viewed by Dr. Harper.

He Is Criticised by a Master Mind.

To THE EDITOR:—In a report of a sermon recently delivered in Oak Park by Dr. Harper, it is stated: "The Bible is history. It gives the three great beginnings of things, the origin of the world, of the race, and of the individual." It alone gives a true conception of God. It will be found that science does not contradict it, etc.

It is, perhaps, not exactly fair to criticize that which may be merely the synopsis of an address or a sermon; but if these statements are reasonably near what was actually said by the learned divine, then a little criticism may not be out of place.

THE BIBLE IS HISTORY.

Yes, history, poetry and dreams; the history of what a semi-barbarous race did in the early stages of its national life; wars and battles; plagues and famines; rapine and robbery; sacrifices and religious worship. But such history is not the word of God. God cannot reveal history; it cannot be the subject of revelation. Man makes history, and consequently all historical accounts contained in the Bible are the works of man, and not the word of God, and as such are to be treated and considered by man. There is no more value and there is no more weight or importance to be attached to them than there is to the histories of Josephus, Herodotus or any other so-called profane writers on the same subject.

It gives the three great beginnings of things: the origin of the world, of the race and of the individual; and not one of them true—fables, children's stories from beginning to end.

NO SEMBLANCE OF TRUTH.

It requires but a superficial knowledge of the results of modern research, of the sciences of geology and astronomy, to demonstrate to any thinking mind the fact that the biblical account of the creation has not the semblance of truth about it; no such thing ever occurred or could occur. No student of nature, no person with even a limited conception of the majesty, grandeur and immensity of the Universe, believes it. No one who has studied the mechanism of the heaven, with its countless millions of worlds and suns floating in the realms of infinite space, believes it; and none but the petrified minds which never rise above the mire of modern theology, pretend to believe it.

When Copernicus unveiled the heliocentric theory of the universe, demonstrated by Galileo with the telescope; when Sir Isaac Newton established the law of universal gravitation; when Kepler discovered the laws of the movements of the heavenly bodies; when Laplace stated his nebular hypothesis; when Sir Charles Lyell published his first principles of geology and Hugh Miller wrote "The Testimony of the Rocks"; the biblical account of the creation was relegated to its natural place as but a

PRODUCT OF THE IGNORANCE

and superstitions of the early Jews.

ORIGIN OF THE RACE.

Now as to the origin of the race. The story is of precisely a similar character with that of the creation; it has no foundation in science or in fact; that the human race sprang from a single pair contradicted by everything. Man has been able to learn as to his origin, the ethnology is too broad a one to be even superficially stated in a newspaper article, but any man who will study Knott and Glyndon's "Types of Mankind," Pickering's "Race of Men," Haeckel's "History of Creation," and kindred works, will find facts enough scientifically established to upset even the dream of such an origin for man.

It alone gives a true conception of God. And what a God it is, to be sure; revengeful, vindictive, changeable, repentant, unmerciful and cruel—an exaggerated Jew of the most barbarous type! It will be a blessing to the human race when the good God, the real Supreme Ruler of the universe, shall divest the human mind of all such gross conceptions as this.

The most deplorable thing about this whole matter is that Dr. Harper and the church of which he is a minister and a member are engaged in the business of impressing upon the minds of the little, growing children of our people these

FABLES AND SUPERSTITIONS.

They are told that these things are the words of the Lord, and are truths which they must believe; that the Bible is the word of God and must be implicitly credited: history, morals, fable, fiction, superstition, delusion, slavery, polygamy, all jumbled up in a mess and swallowed without question. And the trouble is that the children do not outgrow it. They cannot shake off the teachings of the early years, and hence grow up into the thoughtless men and women who surround us on every side.

GEORGE A. SHUFELDT.

Second Prize Essay.

The result of the first contest will soon be announced by the judge. The subject for the second prize essay is: "What God Has Spiritualism Done?" The judge for this contest will be Mr. M. B. Sheets, Grand Lodge, Mich.; he is the father of the well-known speaker, Abbie E. Sheets. The contest will close by the first of May; and the prize is, "The Spirit-World," by Dr. Eugene Crowell. Young or middle-aged people who have not made a practice of writing for the papers are eligible contestants. Ten pages of manuscript will be a plenty. Inclose postage for the return of the manuscript.

The subject for the third contest will be "The Ideal Medium;" the judge and the prize will be announced later.

Who will offer a prize?

HENRY E. MARTIN.

Dimondale, Mich.

"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics and influence of each sign of the Zodiac, gives the days which each sign governs, etc., and, besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.50.

THE LIFE WORK

Of Mrs. Cora L. V. Richmond.

To THE EDITOR:—The Life-Work of Cora L. V. Richmond, by H. D. Barrett, just published, is a handsome volume of 759 pages, and is replete with interest to the Spiritualist, and contains in a condensed form much valuable information. The name of H. D. Barrett, by whom the work is edited, and who is well-known to the spiritual public, as one of the most talented and accomplished writers and lecturers in the ranks of Spiritualists, is a sufficient guarantee that the book is one of real interest and merit, which must certainly be regarded by all intelligent readers, and especially by lovers of sacred literature, as one of great interest and value. It is a revelation and a history of surpassing merit, and of noble work done. It is a grand contribution and valuable addition to spiritual literature.

It will do more to spiritualize America or "convert the heathen" at home, than any book ever published.

The object of this new publication is to give to the world a correct and comprehensive record of the essential features of the 44 years' ministry and phenomenal career of America's most distinguished spiritual evangel.

CORA L. V. RICHMOND.

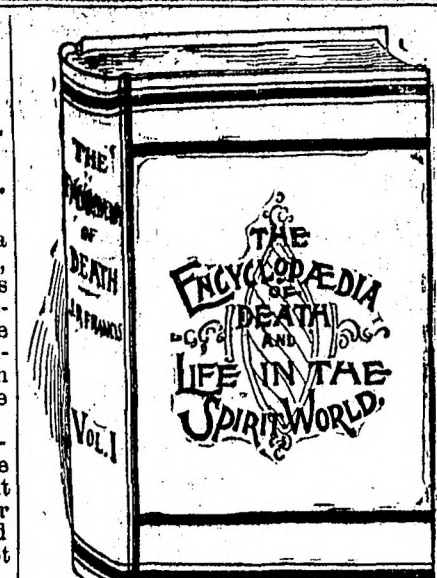
Figuratively, the book may be compared to a beautiful oasis in the fossilized desert of old theology, with green and luxuriant verdure and with streams, innumerable of sparkling living waters, running fresh and pure, that all who thirst for the spiritual waters of truth may drink and be made glad.

The sparkling gems of spiritual thought and enlightenment it contains make it a remarkable and noteworthy book. It champions well the essentials of progress, the extension of mental freedom, and the application of justice to all. We doubt if any other woman on earth to date can duplicate the record of Mrs. Richmond in her marvelous success and almost universal popularity; and right here we will remark that if ever there was divine intention in honoring and exalting woman, in this age as in former ages—crowning her with light divine, and gift of inspiration to help bring in a new spiritual era—that woman was Cora L. V. Richmond.

As an evangel, and from the time she was a youthful prodigy, she has worked faithfully, and has always worked for the advancement and benefit of humanity, ever exposing popular delusions, and sham reforms, as this great official record of her life-work will show.

Now, dear reader, don't you think you ought to have this book? Don't you think you would like to learn of its sparkling gems of truth and wisdom? Don't you think it should command universal patronage? And don't you think as a Progressive Spiritualist you would like to have it for your children to help them, as a beacon of light, to dispel the darkness of theological superstition that everywhere besets them in Christendom? It will be a lamp to their feet and a light to their path. DR. R. GREER.

Hungary has several orders, the leading one, being that of the Dragon, founded in 1430.



LOVE ANALYZED IN THE CRUCIBLE OF REASON.

LOVE! LOVE!!

It Is Critically and Comprehensively Examined.

Religious Gush and Theophobias Over "Love."

TO THE EDITOR:—For many years there has been an outpouring of pious sentiment, by ecclesiastics and laymen, over that egotistic impulse of organic life called love. Prelates have been riding this "love" like a hobby-horse, to extremes.

It was only forty or fifty years ago that the dominant refrain of this same class of Christolators ran in an opposite direction, and to the same extreme. It was then not love, but the opposite. It was the "wrath of God." "The eternal anger and everlasting vengeance of the Almighty upon the perverse and wicked human race."

Now there is a great change. Why is it? The texts are the same as they have been for ages.

LOVE PHOBIA.

Charles Schroder, in the Arena for March, 1892, seems to have been smitten with this "love" phobia. And Mr. Henry Drummond, in a little book, has personified the same mania. He asserts, with exhaustive iteration, that "love is the greatest thing in the world." He does not even except Niagara Falls, nor the Washington Monument. It's too bad!

LOVE CRITICALLY ANALYZED.

"Love is the greatest thing in the world." How does he know? He does not stop to prove it. He only dogmatizes upon it.

It seems to me, in view of so much we don't know, he must be a very wise man, as well as a bold one, to say what is the greatest thing in the world. Many a mother equals the temerity of Mr. Drummond in thinking her boy is the greatest thing in the world. She is as likely to be correct as he, and perhaps more rational. There is promise in a boy. Love is often blind, without promise, portent or equity. It is the most selfish, uncompromising, egotistic element of man. Love is spoken of by these Christolators as if it were a unit, sum-total, an all-in-all, a quantum sufficit, a universal panacea for the woes of man. This question will bear dissection and analysis.

The scriptures report of the so-called Jesus, that he said: "A new commandment I give unto you, that ye love one another."

This is spoken of by ecclesiastics as a new and great discovery. A rational view shows it is dictatorial and fallacious.

No wise teacher ever commands. What scientist ever delivered a new truth—the result of his investigations—as a command? Such language is an impertinence to science and foreign to the progress of knowledge. To command is the part of the despot and the barbaric dictator. But religious serfdom thinks it is all right.

LOVE YOUR ENEMIES.

2. No wise man would command another to love. Love does not follow commands. No one can resolve to love. Love is spontaneous. It is not begotten of force or fiat. It is not made to order. The same mythical and unwise Jesus is reported to have said, in like mandatory way, "Love your enemies."

We cannot love our enemies; it is needless to try, and foolishness to command it. We love what is lovable, we hate what is hateful, we admire what is admirable, and despise what is despicable. These are innate sentiments of the human organism. They arise and act in response to qualities which stir and invite their action. None but a novice or dolt would expect to coerce them. To command that is unlovable, is the common and impossible stuff which divinity is made of, if anybody knows what divinity is.

These "love" advocates may answer and say divinity is of or from God. But who is God? Where did he hail from?

MATERNAL LOVE

It is perhaps the strongest and truest faculty of the living organism. Love between the sexes, as between man and wife, is essentially specific, personal and selfish as selfhood knows how to be. It admits of no partition, section, or compromise. Its boundaries are exclusively egoistic and narrow. It is never disinterested.

Love belongs to the individual, the family and the home. It never broadens outside of it. Justice, equity, altruism are broad social factors which belong to the social compact at large. They relate to the multiple as well as to the individual. They are compounded and individualized, instead of being solitary and isolated. They do not stand merely as a counterpart. Love does not leave home to concern itself about others. Altruism does. Justice does. They seek occupation with the afflicted and take the part of the oppressed. They constitute the genius of reform.

William Lloyd Garrison and Wendell Phillips did not love the

SMELL OF NEGROES

any more than did their masters, but the sentiment of altruism and sense of justice in these reformers was so lively as to push them into exalted work and schemes to abate the slave's sufferings and break his fetters. Without these strong sentiments of altruism and equity, love would have done nothing; it would not have gone a rod from the door of its shrine, nor uttered an audible protest. Love is not instinct with this kind of duty. Its impulses are domestic, not alien and militant. But it is militant in self-defense and in revenge. This is

GUSHING LOVE MANIA

was brought to a point and standstill in the incident of a lady teacher in a Chinese Sunday-school. She made it appear before the scholars that her love for the benighted Chinese led her to devote herself to their welfare and instruction.

Whereas a mature Mongol student asked her if she loved the Chinese. She answered "yes." He says: "Do you love me?" "Yes."

"Then will you 'mally' (marry) me?" was the next question.

LOVE WELL-NIGH BLIND.

Love, the so-called "greatest thing in the world," is well-nigh blind, shortsighted, passionate, often savage as a brute and vengeful as a demon. It is often falls in conquest as it succeeds. Note the frequency of a young man murdering his beloved when he fails to win the adored girl. Note, also, these queer cases, one the Alice Mitchell-Preda Ward incident of Memphis, Tennessee. Not finding her love returned or encouraged, Miss Mitchell cut the throat of the object of her passion, Miss Ward. Likewise, and a few weeks later, Dr. E. T. Breedlove, of Baltimore, who was in love with Mr. Judson, of St. Louis, finding their lines in life were fated to diverge and separate them—the Doctor laid down his life at the shrine of love, by putting a bullet through his head.

These instances of the "greatest thing in the world" led to murder, the greatest crime in the world.

We have our own solution of the above so-called enigmas, which takes them out of the limbo of insanity, and reduces them each to a rational equation. But to explain our theory—like taking Eve from the rib of Adam—would make a side issue too long for this paper.

ALTRUISM IS INSTINCT

With self-denial; it turns from selfhood and from self-asserting ego, and points to the welfare of others. Of many instances of its characteristic manifestation, I will here note but one. A relative of the writer, Mrs. R., of this city, was in possession of a young Newfoundland dog. It was intelligent and affectionate, and became a companionable member of the household. Like most dogs this one had no love for cats, and it gave way to a temper of persecution toward the feline race. It would chase every cat that came near, though it never caught one. Pussy was always too nimble for the clumsy motions of the dog "Cleo"—Cleopatra the long of it. Long after the dog was fully matured, she came across a kitten that had been badly injured and disabled by a broken leg. Cleo took the poor thing home. At meal-time, when food was set out, Cleo was observed to pick out bits of meat, lay them aside, while she herself ate the bread, gravy and potatoes. Then she gathered up the meat, and marched off to the stable. This singular movement attracted attention, and the dog was watched and followed. It was observed the meat was taken directly to the invalid kitten, which was thus cared for and fed till health returned.

There was no love for cats, to start with, but that sentiment of regard for others, and for personal suffering, was called into action, to abate the suffering of an innocent fellow-being. Thus is displayed altruism, or regard for others, without love.

SUPERSTITION IN RELIGION.

Superstition has never been eliminated from religion. It, perhaps, never will be. Superstition had its origin in early man, and the mentality of the higher animals. George Romanes shows that the dog worships man as a God, and shall say dogs are not religious?

These facts lead us to regard altruism, equity and justice as higher faculties than love. Love is instinctive, and without reason. The others are later, and parts of ethics. They are instinctive, rational and ennobling. They elevate the possessor, help him to grow, and to build up a generous personality. Mr. Schroder seems to see this "love" dogma in the

SERMON ON THE MOUNT.

and says, "no age or country can produce anything which is even approximately as grand, whether considered from a religious, ethical, moral or philosophical standpoint."

This exorbitant praise is his view of it. My view is without the adulation, and quite the contrary. The topic, like "love," will bear dissection and analysis. Careful study discloses the "sermon on the mount" to be irrational, unphilosophical, tautological, irrelevant, absurd, false and immoral.

THE DAILY BREAD.

1. Is it not irrational to teach people to pray for their daily bread, when common sense and habits of industry provide it in advance, and when another scriptural injunction directs us to earn our bread by the sweat of the brow? Therefore it is irrational.

ILLOGICAL.

2. To be illogical is to be unphilosophical. Is it not the height of the illogical and unphilosophical to compare the state of man and his clothing, which he must secure and prepare (because it is not produced spontaneously), with the colors of "the lilies," and the grass of the fields, and which do grow for him spontaneously?

Quibble as you may, this is unphilosophical, and poor reasoning, or rather, no reasoning at all. It is unphilosophical.

3. Is it not tautological to say, three times over, "The Father which seeth in secret shall reward thee openly?" Also, three times the sermon enjoins to "take no thought for to-morrow."

TAUTOLOGICAL.

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This is tautology, whatever divinity or virtue there may be in it.

IRRELEVANT.

4. It is irrelevant to compare the economy of human life with that of animal and plant life, and ask man to become a beast or bird by imitating their mode of life. Being unlike, there can be no rational comparison between them. The attempt is therefore irrelevant, and not comparable.

ABSURD.

5. It is absurd to ask God, or our putative heavenly father, "not to lead us into temptation," as if it was one of the deific tricks of the divine economy of life, that could be avoided by the asking. It is absurd to think of such a thing.

6. I charged this "grand" document as being false. Let us see. "Behold the fowls of the air, they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them."

If he feeds the fowls of the air he also feeds other animals. What are the facts? Now, it is a frightful truth, ascertained and announced by naturalists and scientists, that "morsels are few, mouths many"; that one-half of all animal life, in the struggle for existence, die of starvation. As "feeding" and "starving" (vixies ventris) are not synonymous terms, but have totally opposite meanings, we are led to conclude this great army of starvelings are not "fed." And the statement that their heavenly Father, or anybody, feeds them, becomes an untruth, or a false statement. It proves our sixth averment, that the so-called inspired record is false.

Let us note the bearing of the "love" problem on this hungry question about the heavenly Father's doings, and see what "providence" there is in them.

PARASITISM.

Says Professor Gunning: "Perhaps the darkest fact on the face of nature is parasitism. Nothing escapes. No organism large enough to be seen by the eyes of men is free from infestation. On this side of nature things are bad, utterly bad, shockingly bad. A female buryer her jaws in the gills of a fish and hangs there every moment of her life, sucking the life of her host. The male buries his jaws in the body of the female, and hangs there sucking from his mate the life which she is sucking from the fish!"

What a moral disorder is simply appalling. We stand aghast before the pangs inflicted on all ranks of conscious life with no compensating good to the victim or no enjoyment to the parasite. To interpret such moral contortion and disorder from the old point of view is to introduce the same into our own minds. Consider the last attempt. VanBeneden, after describing the frightful sufferings inflicted by *Lucilia hominivora*, indulges in what are meant for religious reflections. He speaks of the "ever-heaving hand," which provides for the welfare of these repulsive devourers of men. He speaks of the wisdom and the beneficence of which superintends the preservation of parasites which he describes as devouring the body of a Mexican, destroying first his glottis, then the esides and roof of the mouth, rendering them torn and ragged as if a cutting punch or saw teeth had been driven through them; and you look directly into his open throat. And the poor man, whose life is a continuous torture, whose body is the prey of loathsome guests, is so hedged in by the "beneficence" of Deity that he cannot destroy them, is exhorted to lift his voice in gratitude and thanksgiving! It is so "ordered and contrived" that the frightful *Lucilia* shall have a brood of offspring and multiply by the million, but Newton dies childless!

IT IS IMMORAL.

7. My last position is that the teaching of the "sermon on the Mount" is immoral.

"Take no thought for to-morrow what ye shall eat, or what ye shall drink, or wherewithal shall ye be clothed." This injunction, so at variance with all economy, prudence and wisdom, is uttered, not once incidentally, but three times. It constitutes the passport of the indolent tramp and the voucher of the improvident sponge on society, and the senseless excuse for the beggar. No wonder the mythical Jesus "had not where to lay his head," if he acted as he preached. He did not deserve any.

VAGRANTS.

It is bad enough to excuse the mistakes and misfortunes of common life, but when laziness and vagrant vagabondage are urged and commanded as a rule of action in civilized society, all honest and decent people should stand out with a bold and vehement protest.

The immorality of this precept is too glaring and apparent for serious debate. Without industry, prudence and forethought morality would perish. To all Christians who are so weak as to lend credence to this dangerous precept and this major immorality, it is the final answer on the face of the vulgar tramp.

Aside from the "love" theophobias, Mr. Schroder makes a curious remark where he says: "In speaking of punishment, Jesus used the Greek adjective *aiōnios*." Query: How could Jesus use a Greek word when he was a Hebrew, unlettered, and knew not a word of Greek, Latin, or any other tongue but his own? All his followers were of the same ignorant class. We have a Greek testament, but where is it in Hebrew? Jesus being a Jew, if he spoke anything, spoke the Jewish dialect. But where are the Jewish gospels? There are none and never were. Hence, this Greek testament is a colossal imposture, partly forged and partly garbled.

Hegesippus, Eusebius and Ulphilas could have a tale unfold.

These and other facts go to show the mammoth fraud of the Christian scheme of religion. See Judge Walt's book, "The First Two Hundred Years of Christianity." Also "Researches in Oriental History," by G. W. Brown, M. D. Both of these books go to the bed-rock of the subject we refer to.

A. S. HUDSON, M. D.

Stockton, Cal.

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer.

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THOUGHT FORCE.

And How to Utilize It.

I write you to-day in regard to the recent movement to inaugurate a system of concerted thought-work among our people, especially in our own State, to extend, we hope, to other States in due time, and finally to all lands wherever organized spiritual societies exist.

We believe and teach that thought is something, an entity that can be projected by the will, and, properly directed, can be made to reach and influence other minds; in short, we believe in and teach thought transference; and not only do Spiritualists believe and teach this doctrine, but the evidence of its truth has accumulated so rapidly within the last few years that it is now generally accepted by men of independent thought throughout the civilized world.

If single thought sent forth by a single will is a force that can reach and affect another mind, by impressing that same thought upon the receptive mind, it needs no argument to prove that ten, twenty, fifty, a hundred or a thousand minds projecting the same thought at the same time would be a greater force, at least proportioned to the number engaged in the act; and would reach and influence more minds, and with greater force and effect. Upon this evident truth we, our little society here, have acted, and set in motion the thought-wave, and we ask all Spiritualists everywhere, but especially in Illinois, to join with us in making it a tidal wave, not of selfishness, evil, and destruction, but of love, peace and good will. And this is our order of procedure until changed or modified by common consent, or in some other authorized manner. We meet on the last Sunday of each month at 7:30 p. m., Chicago time, having previously adopted the "logos," or theme of thought. We spend the first thirty minutes in singing and talking about the theme; in fact harmonizing, and at 8 o'clock precisely, set ourselves about the work of projecting the thought embodied in the theme, by bowing our heads, closing our eyes, and entering into the deep and solemn silence.

We have held only one meeting. We held the next one on the evening of the 31st, anniversary day, when our theme will be "Prayer: What is it? Shall we pray without ceasing?" Until other arrangements are made, the theme for each month will be sent early in the month to THE PROGRESSIVE THINKER, and other spiritual papers that manifest any interest in the movement.

In behalf of the "Grand Army of Thought Workers," I earnestly ask the co-operation of all spiritual societies, publications and individuals, everywhere. M. W. PACKARD.

Bloomington, Ill.

Passed to Spirit-Life.

Mrs. Eunice Tozer, beloved wife of Benj. N. Tozer, Baldwin, Iowa, passed quietly away to the Spirit-world on Tuesday morning, March 5th, 1895, aged 74 years and 11 months, after a very protracted illness from suppurative inflammation of the kidney. Mrs. Tozer was an old settler and highly esteemed by all for her many kindly traits. Two children only, Charles Tozer and Mrs. Della Willard, remain to mourn the loss of a loving mother. Mrs. Tozer, in religious matters, was a strong believer in modern Spiritualism. Her last moments were spent in communion with the spirits of her father and brother, and especially her recently deceased daughter Mary and son Arthur. The remains were interred in Buckhorn cemetery, and were followed by a large concourse of loving friends.

Over the river they have beckoned to me.

Loved ones who have passed to the other side; The gleams of their snowy robes I see, But their voices are lost in the dashing tide; They crossed in the twilight gray and cold, And the pale mist hides them from mortal view.

Beyond the river, the deep, dark river, Our children are waiting, father, for me and you.

For none return from those quiet shores, Who cross with the boatman cold and pale. So well I stand some day by the water's side, And shall watch for the gleam of his flapping sail.

And shall hear the boat as it gains the strand, And shall pass from sight with this boatman hoar, To the better shore of the Spirit-land, Where we know the loved ones have gone before. C. M. L.

Melissa A. Jamieson was born in Albion, Mich., the 8th of May, 1838, reaching the age of 56 years, 10 months and 2 days, departing this life March 10th, 1895, at her home, three miles west of Mosca, Colo. In 1856 she was married to W. P. Jamieson, by whom she has had eight children, six living. She did not merely believe in a future life—she was a Spiritualist, and knew to a positive certainty, according to the claims of Spiritualists, that after the sufferings of her fragile body here she would live in a spiritual realm, where kindred minds will dwell in harmony forever, advancing in knowledge and happiness. She was possessed of deep spiritual intuition that gave her unbounded comfort. She often said there are hells enough on earth. She believed all will be finally happy, and all rewarded according to the good they do on earth and hereafter. In no sense was she a believer in orthodox theology. She was too kind, too loving to believe that.

Loren O. Warren, an old and respected resident of Rochester, N. Y., departed this life March 20th, 1895. Mr. Warren had for many years been a believer in the spiritual philosophy, and was a liberal contributor to advance the truth of his belief. He leaves a widow and four sons. Mr. and Mrs. Warren were heartily in accord in the spiritual belief. R.

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A REPLY

To the Criticism of M. M. Henry.

Mr. Getsinger Defends His Position.

In answer to the criticisms of M. M. Henry, I would say, first, that that gentleman is not sufficiently versed in my position to be a competent critic.

Second, he states that his "attention has just been called" to my article. Showing that he, like many others, flies to the pen in a tangent without first reasoning on the propositions set forth.

Third, he misapprehends my position and entirely misunderstands my deductions. I did not give causes to my outlined effects, simply because space would not permit. A weekly paper is not a book wherein details can be elucidated upon.

Fourth, the gentleman may be a good physical medium, and I hope he is, but as a scientist—

Rational intuition is that phase of intuition which is assisted by the proper brain faculties and surfaces corresponding to the work in which an individual is engaged. Consequently, a flying machine inventor who is rationally intuitive on that subject, would be a failure if he should attempt to thus acquire accurate knowledge in the line of art, music or science. I thus classify my critic as being one who is out of his sphere, when he attempts to criticize my theories.

I maintain that I contradict the Copernican system as the brilliant minds of ages have constructed it, not as Copernicus had rediscovered it, and if I am promulgating heathenish ideas when a Christian does not comprehend, then call me a heathen for the love I have for the truth.

I am not contradicting the facts of the present system, their mathematics, nor their data, but am correcting positions, not distances. I am refuting the idea that the brilliant beings imbedded in nature's crown are sons of other solar systems, but that they are worlds. Perhaps Mr. Henry can tell us how the first mass became heated, and how the original nebula became red-hot fog. I tried it and failed. Upon this assumption is based the theory of "other suns." This I refute, hence I refute the present status of the Copernican system.

The earth is a microcosm of the macrocosm and develops under the same operating laws. To show the ignorance of my critic on points in physics, I deny that from the surface of earth to the center the pressure increases as we descend under the surface, when it is a well-known fact that the atmospheric pressure at an elevation of 10,000 feet is so little that blood bursts from every opening of our bodies, should we there ascend. Also, as we go down into the bowels of earth, the pressure increases pro rata. I have been in both places and know. The "experiment of the balance" does not explain atmospheric pressure. If Mr. Henry does not believe that the weight of matter increases, as molecules multiply above him, then let someone put a few bags of sand upon his body and this may impress him with the fact.

The pressure of atmospheres is as great toward earth's surface on one side as the other—it is inverse and equal. Please read my article carefully and not read at it. Such discussion as this gentleman forces me into is without the least cause.

In regard to the vibrations of Earth's atmospheres, caused by sunspots and stellar vibrations, producing storms, which Mr. Henry ridicules, I will ask: Does he know what a vibration is? Then in sarcasm he asked why such phenomena "do not blow those up who have their mouths open at the time." I will retort by saying that some men, when they open their mouths, disclose a cavity where brains ought to be, and when these open their mouths the surplus force is dissipated in that vacuum, and no blessed results follow. Men who have no such cavity keep their mouths shut.

Perhaps my critic can tell me where the Spirit-worlds are and from whence they evolved. Perhaps he can tell me the causes of earthquakes.

If he will read my article he will find that I said "the rays of the sun never reach the earth, nor any other planet. I did not say the 'light' or luminosity. By rays is meant the lines of light, by luminosity is meant the diffusion of light."

If he will read my article he will find that it is the translation of the Earth around the sun that causes the polar lenses to move into and out of focus alternately; hence the same season is not on both hemispheres. About the formation of Earth's atmospheres he needs further light. The reason these do not blend with the ether of space is because it took billions of ages to evolve them to their present state; thus it proceeds slowly and quietly. They do not blend for the same reason that liquid of one specific gravity when poured into a vessel containing another of higher specific gravity will form a film and not mix until the film is broken. I can take a tumbler of water and, after making a film from its molecules alone, tip the glass bottom up and the water will not spill out.

