



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

VOL. 12

CHICAGO, SEPT. 28, 1895.

NO. 305

ORTHODOXY.

A BRILLIANT METHODIST MINISTER OPENLY RENOUNCES ITS TEACHINGS.

WHAT A RADICAL

Change Has Taken Place!

"WATCHMAN, TELL US OF THE NIGHT!" THE SIGNS OF PROMISE EVIDENTLY THOSE OF SPIRITUALISM.

TO THE EDITOR:—About thirty-two years ago, the author, being intimate friends, like Hon. A. B. Richmond, concluded that we were "converted" to orthodox Methodism. He at once entered the ministry of that denomination, and, as Rev. A. J. Wells, was appointed the first pastor of Simpson M. E. Church, of Fort Wayne, Indiana. He received a call to go to California, in which State he preached acceptably in his chosen pulpits, until recently, when he openly renounced orthodoxy in the following most masterly manner:

Although Rev. A. J. Wells does not specifically embrace Spiritualism, he accepts the Unitarian doctrine as ably presented by Revs. M. J. Savage, T. E. Allen and others of that household of faith, who are also Spiritualists, but accept as true the phenomena of Spiritualism, and are outspoken in such acceptance. If I am not mistaken, our worthy president of the National Spiritualists' Association was educated for the Unitarian ministry.—The Rev. H. D. Barrett. H. V. SWERINGEN, M. D.

SERMON BY REV. A. J. WELLS.

This is the day of unrest and strife, of demolition and broken idols. New facts upset old opinions. New knowledge destroys old cosmologies. Science smites to dust old theories, and new ideas are troublesome, though recreative. History gives to our race a new genesis, a better nature, and a vastly brighter outlook. A reverent, wise and patient criticism rearranges our Biblical lore. Much that we once believed is overthrown; much that is new is strange, and to many not entirely welcome. The noise and smoke of battle are like Arthur's last fight beside the Northern Sea, where

*** "friend and foe were shadows in the mist. And friend slew friend, not knowing whom he slew; And some had visions out of golden youth, And some beheld the faces of old ghosts. Look in upon the battle!"

At such a time, it may help us to set the old face to face with the new, and see what intellectual honesty or acknowledged truth demands. I have been through it all. I have seen the faces of "old ghosts." "Vision of golden youth" have delayed me. For years I have hesitated, resisted, compromised, feared, doubted, gradually advanced, and finally triumphed. Now I am free, and without self-inflicted blindness I cannot deny that "science and criticism have changed the whole aspect and character of religious questions." This is no exaggeration, and religious teachers must recognize the fact or the very life of religion will be endangered. Many things we let go with pain. They are bound up with our early education. The roots we had carefully watered for years, had struck deep into them. But they must go; and the gain infinitely transcends the loss. I make no sacrifice. With joy and gladness and large compensation, I follow my convictions. I am no longer divided. I carry no dead faith in a dissident reason or conscience. What I know is at one with what I believe, what I hope for and aspire to. I can look every fact full in the face because I am a free man. I have surrendered all that is fundamental to orthodoxy because it is not reconcilable with modern positive knowledge.

FIRST—THE DOCTRINE OF THE TRINITY

This is central. Without it there can be no orthodoxy. Yet it is not taught in the Bible and there is in that ancient book no language in which the doctrine can be stated or defined. Cardinal Newman frankly acknowledged this. Newman, the very highest authority, says: "It does not strictly belong to the fundamental articles of the Christian faith, as appears sufficiently evident from the fact that it is expressly held forth in no one particular passage of the New Testament." It is a human invention that was wholly unknown to the early Christians. It is not hinted at in the "apostle's creed," which Mosheim says was for many years the only creed of the early church.

The expressions, "Father, Son and Holy Ghost" are New Testament expressions; but they were evidently intended to declare the different relations of God to man. They express the manifoldness of Deity, and are essential to a right conception of Him. But three persons, each of whom is absolutely God, though there is but one God—this is bad arithmetic, bad logic and bad theology. It is wholly irrational and irreconcilable with what we positively know. It is tritheistic. Practically, orthodoxy wor-

ships three Gods. Norton says: "We can trace the history of this doctrine and discover its source, not in the Christian revelation, but in the Platonic philosophy." It was not declared to be the doctrine of the church until three hundred and twenty-five years after Christ; and its adoption was carried by a majority, at the great council of Nice, and by measures as arbitrary and unscrupulous as those which characterize our political conventions. These are facts which no Unitarian will care to question.

SECOND—THE FALL OF MAN.

This involves (1) a contemptuous view of human nature. How cheerfully we have all sung the dishonoring creed: "Lord, I am vile, conceived in sin, And born unholy and unclean." Springs from the man whose guilty fall Corrupts our race and ruins all."

And though there are centuries of marvelous progress behind us, yet man has been taught to think of himself as a moral wreck and ruin; and to stand before his maker as a culprit deserving everlasting punishment, not for his own sin; but for that of Adam! Taken into the heart and held as a factor in the life this doctrine of constitutional human corruption, of inherent alienation from all good, is (1) a logical excuse for all conceivable iniquity. (2) It is utterly destructive of the genuine self-respect which is the basis of true character. (3) On the ground of our constitutional, moral and spiritual disability, even Protestant Christianity has widely and vehemently denied the competency of reason to deal with questions of revelation and religion! A recent and vivid illustration of this fact is found in the grave charge against Prof. Briggs, the great Presbyterian heresiarch of the country, viz.: That he held that reason was competent to discover divine truth, was even susceptible of divine inspiration, and might find its way to the very heart of God! Ought we not to cover our faces in amazement at the contempt for the human soul implied in such a charge? If not, we may well wonder why the work of human creation is continued. But the doctrine of the fall impeaches

THIRD—THE WISDOM AND THE GOODNESS OF GOD.

If Adam fell, and falling, dragged his posterity down to ruin, did not the plan of God miscarry? Was it not entirely abortive? The race, according to the current theology, was "Plunged in a gulf of dark despair." Could wisdom or goodness have planned or permitted such an appalling calamity? We are told that it is only the dark background upon which to show the glory of redemption. The mission of Christ was planned before the fall, a divine remedy for a foreseen disaster. But if so, then, except upon the basis of the grimest Calvinism, the remedy has signally and shockingly and hopelessly failed. Either the fall was a surprise, in which case the creation of man was a blunder, nay, a monstrous crime; or it was foreseen, and the salvation of a remnant was foreordained; in which case the Creator is dishonored and discredited before His own universe. A God who elects the unborn to damnation is a monster. If it was an experiment that failed, why not cut off the sinning pair, and end the awful tragedy? If the sacrifice of Christ was to retrieve the disaster, and show forth the glory of grace divine, why has not the work been done in sixty centuries? What myriads have been lost! What groans and cries over a heaven-hushing disaster, a God-defeated creation, have broken in upon the harmony of nature! And to-day, in the noontide of the fairest century, not half the living have ever heard of Christ, and hardly one in ten who have heard is "saved." Evidently the well-being of the race, the only possible justification of the creative act, has not been secured. It is, therefore, as clear as a sunbeam that

THE WISDOM OF GOD IS IMPEACHED.

But His goodness suffers as well. If men are vile, and of necessity transmit that villainy to their offspring; if this depravity and corruption expose them to the wrath and curse of God, then it is not goodness but unmitigated diabolism which perpetuates our race! The intelligent and high-minded hold it to be a great crime for those to marry who would be likely to transmit to their offspring disabling weakness or predisposing taint of blood.

Yet orthodoxy teaches that through every movement of the slowly receding centuries, God has been creating human beings, with a virus so predestinating with corruption at the very centre of their being, so disabling that it exposes them to "everlasting damnation."

Is it not time for true religion to cry:

"One rule for gods and men?"

It is forever true that

"Nothing can be good in God—Which evil is in me."

Does not the doctrine of the fall utterly destroy the idea of the divine goodness? How many sermons have been preached to prove that God is good! But the very name itself ought to stand for infinite goodness; and it will, when we

cease to credit that story of the world's fall and ruin from that of a provisional, but very ineffectual, redemption by the blood of Calvary, of which a large proportion of our race have never heard; and of the irredeemable wall of innumerable millions throughout eternity.

Let us now look at some of the great truths of to-day. The Nineteenth Century deserves to be heard as well as the centuries before Christ. It has a message from God as certainly as had the First Century.

FIRST—IT TEACHES THE UNITY OF GOD.

To the scientist, nature reveals a unity of origin, elements, forces, conditions and purposes. We know what are the elements of the earth. The spectroscopic shows the same in Mars and Jupiter, at the great council of Nice, and by measures as arbitrary and unscrupulous as those which characterize our political conventions. These are facts which no Unitarian will care to question.

SE—O-NATURE TEACHES THAT THERE IS UNITY AMONG THE CREATIVE FORCES.

There is order in nature, a method, and a law. It is the same so far as we know, in all worlds. It has been the same throughout all ages. The forces which keep planets in their orbits we know to be the forces with which we are familiar on earth. The geological changes which have fitted a rude earth for human habitation are operative now. The forces at work all along through past ages are at work now. Astronomy shows us creative processes still going on in stellar spaces—a concentration of cosmic matter—worlds forming, parting with their heat, developing atmosphere, perhaps evolving life. The asteroids are but "cosmic rubbish," the meteors but cosmic dust. We once thought the universe was finished. But astronomy, geology, biology and the spectroscopic appeared, and lo! the work of creation is still going on. There is no suggestion of an old world Deity who finished the work of creation in six days and then rested. God is here and now "in the humblest and most familiar fact, as sleepless and active as He was in old Judea." This is the basis of evolution. The immanent God—and then the universe. The immanent God and then the human race. Not built up of red clay on some Mesopotamian plain, but slowly evolved from germ and cell, passing from simple to complex, from lower to higher, the age-long steps traceable in the history of progress of the entire animal creation. But no matter now about the evidence. The period of controversy has passed, and by the scientific world evolution is accepted as the method of creation. It is the working theory of every department of physical, and even of psychical science, it is the key to the method and order of the animate and inanimate creation—the principle according to which human progress has proceeded from the beginning, and it is as incontrovertible as the Copernican system of astronomy, or the Newtonian doctrine of gravitation. It is not Darwin's theory only, or Spencer's, but "the result of the cumulative experience of the last two centuries," and a "permanent acquisition."

BUT WHAT FOLLOWS?

If evolution is true, it is perfectly clear (1) That man has not fallen. (2) That the race was not corrupted and ruined by the first man. (3) That the notion of original sin is utterly baseless. (4) That an attempt to save us from the curse of God is entirely out of joint with the facts of the universe. (5) That sin is but a part of our brute inheritance, and was not the slightest surprise to God. (6) That orthodoxy has not an inch of solid ground on which to rest, and is directly confronting the scientific intelligence of the day. "The whole notion of man's origin," says Mr. Beecher, "his nature, the problem of human life, the philosophy of morality, the theory of sin, the structure of the moral government as taught in the dominant theologies, change front and assume another aspect. The problems of despair disappear, and the world is filled with hope. God is, and He is here and now. In the order of nature we behold the ways of the eternal: Religion is exalted into recognition of the universal, the all-including harmony, the unvarying order, the unretarded and august advance."

THIRD—THERE IS UNITY OF INTEREST IN AND CARE FOR MAN THROUGH ALL AGES, AND IN ALL LANDS.

Where did Bible writers get their doctrines of religion? Where they got their knowledge of agriculture, of architecture, of civil government. Where Greece got her art and Rome her law. They found them. They grew. They came out of experiment and struggle. They were polygamy, and free divorce, and slavery, and innumerable brutish practices back in the old Bible period? They

represented social experiments, unfolding social and national life. The most allies, the institutions, the customs of the Bible came out of the trials, the failures and mistakes, the successes and ascertainment of human experience, and not from a people mechanically and infallibly inspired and directed by God, or to whom morals and religion were the supreme concern. It is a great mistake to suppose that the old world was the center of a wonderful divine illumination, insight and activity; to imagine that there the divine force broke the silence as nowhere else; that there, into the human soul the Divine Spirit came with infallible revelations and miraculous guidance. Oh no! Why should God be partial? Why should He care specially for the Hebrews? Why should He have been with them more than with us? "He came to reveal his will," we are told. But why is his revelation imperfect and contradictory? Why has much of it been superseded? Why are some of the old standards of morals half savage? In an infallible revelation from God, could there be scientific inaccuracies, point-blank contradictions, and much that we could not read to our children? The Bible marks the steady progress of the human soul. It shows gradual enlightenment and enrichment, in harmony with the whole general sweep and tendency of things. And this proves revelation to have been, not only the experience of one race, but of all races, not of one age, but of all ages. Did not God speak to Confucius and Siddhartha, to Socrates and Marcus Aurelius, to the authors of the Vedas, our far-away Aryan forefathers?

Christianity is not a supernatural religion coming down from heaven in the midst of darkness, and set over against religions of falsehood and error. Instead we see everywhere and in all ages, men "feeling after God," if happily they may find him, and the student of history reads the sentiment of religion the same in all ages, and in the same form, but not in the inward sense. "The flowering of man's spiritual nature as natural and as strict a process of evolution as the opening of a rose or a morning glory." The vital, inflexible forces are from within, and are there because God is there—the immanent God. This is the decided opinion of Prof. Max Müller, who is more profoundly versed than any other living or dead, in the character and history of the various religions of the world.

The Bible is dearer to us now than we see how thoroughly human it is. Its very imperfections mark the very stages of development through which man has passed from darkness into relative light, from the conscious from insensibility, from pollution to relative purity, and the vision from darkness to clearness. Therefore, when I read the Book, not as dogma, but as literature, "It is as natural as Homer, and as fresh as the unspooled human heart." Incredible history is softened into legend, impossible science is transformed into myth and poetry, and so read, it becomes doubly precious, because it reveals in a way that has no parallel in history or literature, the growing moral sense, the deepening God-consciousness, the marvelous age-long religious evolution of a people.

"This is the one vital and formative religious thought of modern times—this perception as John Burroughs calls it, of the modernness of God; the modernness of inspiration, the modernness of religion," the modernness of the human soul. On this rock I stand; I have found the light; I have the consent of my own reason. I am moving with the great intellectual current of the world; I have passed out of an atmosphere which I could not breathe, into sunshine and blessed content. Much is gone with which I grew up; but all is left which had permanent value—the great spiritual truths of God, and the soul, clearer than ever before; the eternal revelation of God, more luminous than of years; the deep spiritual life of Christianity; now the Gospel is "not an alien in the world of thought," not an exotic in an uncongenial climate, not an exception in the order of the world. Now, God is not the despair of reason, or the Chief of the world's police, but the ever-present power, the innermost life of things—"Our Father," not the infinite Wrath; our Father, boundless in love and patience, and prodigal of good. Now, Christ is not chiefly exceptional in history, God and man, but God, in man, the highest manifestation of God incarnate in humanity; and the race I love, and for whose welfare all my manhood's years have been given, is not by an instinctive impulse, groveling to destruction, and dropping by myriads into hell, but moving on, from good to better.

"Step by step, since time began, We see the steady gain of man."

We also see the race possessed of indelible good, because inhabited of God; see it making its slow way upward into conscious divine citizenship; conscious never so vivid as it is to-day; see the very heart of its passions transformed into finer energies from age to age. "For Evolution" as Rev. Dr. Fay, once said, "necessitates the constant direction, year the indwelling, the very incarnation of God in nature and life. He is in all things, is the life of all things, the sole directing power. There is unity in nature; there is transcendent meaning in life. God is ever-present, working towards great and perfectly intelligible ends. Not a disappointed, an exasperated, or even a pacified God; but the infinite, unchangeable, all-loving and perfectly competent, and in the largest sense, the all-directing God; inspiring and gradually glorifying mankind." O, heart of man, vexed by an irrational the-

ology, tossed and worried by doubts and fears, "restless as the wind," "restless as the wind," "restless as the wind."

All's right with the world." And yet, man may co-operate with the Universal and the Eternal, in working out his own well-being, here and everywhere.

*[NOTE.—There are five thousand feeble-minded children in the State of Indiana alone.—H. V. SWERINGEN.]

AN EARNEST REQUEST.

Come, Let Us Reason Together.

THE TRUTH AND THE RIGHT—FUTURE EXISTENCE—THE EXERCISE OF REASON—CRY OF FRAUD WILL NOT DO.

"Dust thou art, to dust thou returnest, Was not written of the soul." Truth has never antagonized, and never will antagonize, truth. Truth has ever been, and ever will be, in harmony with truth. The right has never antagonized, and never will antagonize, the right. The right has ever been, and ever will be, in harmony with the right. Keeping these positions constantly in mind, we need have no fear of the result of the discussion of any question—scientific, political or religious. As long as neither of these departments of thought can claim the possession of absolute truth as an ultimatum, the discussion of their various questions will continue in obedience to the law of evolution.

Strange as it may appear, the question as to whether or not there is manifested at the present day any positive proof of a future existence, does not seem to engage the attention of the pulpit. If it does, the few who do not yet believe in such question could the pulpit discuss, since one of its eminent representatives, Bishop Foster, confesses that he does not know that death does not end all. There is a large and rapidly-increasing class of people who positively declare that they do know that death does not end all. These people are called Spiritualists, who are ever ready to sing with Bryant:

"Beside the massive gateway, built up in years gone by, Upon whose top the clouds of eternal shadow lie, While streams the evening sunshine on quiet wood and lea, I stand and calmly wait until the hinges turn for me."

"I mark the joy, the terrors; yet these, within my heart, Can neither wake the dread nor the longing to depart; And, in the sunshine streaming o'er quiet wood and lea, I stand and calmly wait till the hinges turn for me."

THE EXERCISE OF REASON.

Now, my Christian friend, materialist, agnostic, or other skeptic, let us consider, seriously, the subject of Spiritualism. Let us reason together upon it. Surely you exercise the God-given gift of reason in all your affairs of life, business and educational, why not exercise it likewise in the consideration of matters religious and spiritual? You certainly do not want to know the truth any more anxiously and earnestly than I do. I have no more desire to be deceived or deluded than you have. If I have reasoned unreasonably; if I am in error in regard to the truth of Spiritualism—I want to know it, and it is your duty, as a brother, to labor with me until I see my error; until the clouds of ignorance which now obstruct my mental vision, have wholly disappeared and the clear light of truth shines in upon my benighted mind.

"WORKS OF THE DEVIL."

If you are a minister of the Gospel, your duty to enlighten me upon this subject is most solemn and imperative, since you consider my soul lost if not so enlightened. You were ordained to preach the Gospel—not this or that particular part of it, but the Gospel. If that Gospel gives any support to or teaches the truths of Spiritualism, it is your solemn, bounden duty as an honest man to so proclaim it. If that Gospel utterly and completely condemns Spiritualism as untrue or "the work of the Devil" it is your solemn, bounden duty to so proclaim it from your pulpit, and upon every suitable occasion, out of it, for it is clearly your province to "destroy the works of the Devil."

No intelligent, accountable man or woman in the ranks of Spiritualism today has any opinions upon the subject of Spiritualism, or upon any other subject, which he or she will not promptly and radically change if convinced by reason and evidence that those opinions are wrong. Why, therefore, should the orthodox pulpit and press evade, avoid, and dodge the subject, when there is so much of this particular "work of the Devil" to be destroyed? Not only so, but this particular "work of the Devil" is rapidly on the increase, as is frankly acknowledged by an orthodox tract now before me as I write, and which is thus far the only and yet rare method adopted by the church to head off or destroy this particular "work of the Devil."

The pulpit never fails to embrace an opportunity to raise its voice against intemperance and all other "works of the Devil," but is strangely reserved and reticent upon "devilish Spiritualism." Sly sneers, jeers, ridicule, quiet denials of its truth, unaccompanied by

proof and made privately by the preacher to known individual members of his flock, are no longer satisfactory to the flock. The very hush and silence with which such denials are frequently made have aroused the suspicion of the flock that something true in connection with the subject is being kept back, or that the preacher himself, with or without any experience thereof, is of the opinion that "there is something in it."

The increased general intelligence of the flock is beginning to wonder why the preacher does not openly and frequently, from his pulpit and out of it, open with all the force and energy of his being, and the weight of Scriptural argument, logic, reason and common sense, this particular and rapidly-increasing "work of the Devil," known as modern Spiritualism.

FACTS OF SPIRITUALISM.

Now, my Christian friend, I will state my own individual position on this subject, and I would be truly grateful to you if you would aid me in its study for all there is in it. I am in possession of a great many facts—clear, clean-cut, many karat gold and diamond, without blemish, distinct, absolute facts—which I can account for upon no other hypothesis than that my deceased relatives and friends have returned from that country from whose bourne, it has been said, no traveler returns, and communicated directly with me in various ways. It is not necessary for me to detail even one of these facts. If you have no confidence in their mere announcement, you would have no confidence in one or more of the facts detailed. I cannot render my personal experience absolutely clear or satisfactory to you. You will be obliged to gather your experience as I have gathered mine—by honest, thorough, unprejudiced investigation.

Now, I submit in all candor and earnestness, are not those facts worthy of all consideration? Are they not valuable, important, amazing, wonderful? Are there any other facts that will compare with them in point of engrossing importance to the human race? Must we treat them with silent contempt, repudiate them because we as yet hardly know what to do with them, or because they seemingly upset many of our old religious and scientific ideas? I frankly confess that they have capped the climax of my realm of thought, and their amazement has led me a thousand times to question their reality, to pronounce them impossible, to seek some other than their spiritualistic explanation.

CRY OF FRAUD WILL NOT DO.

It will not do, however, to say that I have been deceived, deluded or imposed upon by fraudulent mediums or magicians, because no one of this class could possibly communicate to me intelligence known only to me and the invisible sources from which it emanated—that is, the mentality, the conscious ego which once expressed itself to me through a physical body which is now in some of the instances at least, reduced to dust and ashes. One notable instance which I have already recorded, is that of an Irish inmate of our county asylum, "Mike," whose body I helped to resurrect for purposes of dissection in 1878. He returned to me through several different mediums and told me all about it. Magic and fraud utterly fail to account for this and similar tests.

It will not do to say as the church as a whole declares, that "it is all the work of the Devil," for that explanation is as absurd, and not more difficult, to accept than the Spiritualistic. It implies the existence of a personal devil, which is a question by no means settled, even in the minds of some noted theologians. It gives to the Devil a far greater knowledge, power and influence among men than is seemingly exercised by God Himself.

The phenomena of Spiritualism being frankly and emphatically declared real and genuine by several orthodox tracts I have examined, which base their explanation of those phenomena upon the well-worn "Devil theory," if the latter fails to prove satisfactory, as it certainly has failed to do so, even to a few eminent pulpits of the church, it will be obliged to look elsewhere for a solution of this most perplexing problem. Already some of the more prominent ministers are seeking to account for the phenomena upon the basis of "natural law," without any regard to Spiritualism whatever. Anything to beat Spiritualism!

EMBARRASSING POSITION OF THE CHURCH.

In what a most embarrassing position the church is placed upon this question! Did you ever think of it, my Christian friend? Suppose, for the sake of the argument, that all these phenomena were produced by the Devil, would it not be the duty of the clergy (as the Rev. Mr. Parkhurst) to investigate them thoroughly in order to antagonize them intelligently? How are the ministers to "destroy the works of the Devil," unless they become thoroughly conversant with those works, and able to "meet the Devil on his own dunghill?" How are they to know how to meet this great question unless they obey the scriptural injunction to "try the spirits?"

MUST MEET THE ISSUE.

From the fields of scientific investigation we bring to the church a series of undisputed, amazing, wonderful, dazzling facts, and ask it to give us some theological light upon them, and all we receive in reply is "fraud or Devil." It will not do, my Christian friends; it will not do. You must meet the issue fairly and squarely. It will not do to say that Spiritualists

are all crazy, lunatics, cranks, mad, for this was said of Galileo, Copernicus, Harvey, Jenner, Columbus, Fulton, Cyrus Field, Morse, Gray, of Jesus Christ himself, and of very many to whom the world is indebted for its progress. There is not the faintest shadow of argument in these senseless charges.

It will not do to say that Spiritualists are free-lovers, ignorant, degraded, not respectable, for they will compare favorably with any other class of people on God's footstool. Neither is there the least argument in these charges.

It will not do for an orthodox preaching a gospel that abounds in errors, misrepresentations and contradictions, to say that many of the messages received from the Spirit-world are false and contradictory. We do not claim that the Spirit-world is perfect; especially the lower spheres thereof. A false, contradictory message from the Spirit-world may be as significant of proof of intercommunication between the two worlds, as a true and uncontradictory message thereof.

People living in glass houses shouldn't throw stones. Many of the lately would be glad to learn from the pulpit which of the two contradictory Bible statements concerning the latter and of Judas is the correct one. In one account it is stated that he cast down the pieces of silver in the temple and went and hanged himself. In another account it is stated that he purchased a field with the reward of iniquity (the silver pieces) and, falling headlong, he burst asunder in the midst, and all his bowels gushed out. It is difficult to reconcile these two statements. Both of them surely cannot be true. I hardly think Judas could have felt sufficiently out to hang himself after his bowels gushed out, and it certainly seems out of the question that he could have done so before.

It will not do to say that "odds force," "psychic force," "unconscious cerebration," "electricity," "mind-reading," "magnetism," "natural law," etc., are the causes of spiritualistic phenomena, without accompanying the assertion with positive, satisfactory demonstrations of its truth.

Each one or all of these so-called causes may be connected with the production of the phenomena, but do not constitute their essence, their primary cause, their *vis a tergo*, that something back of all of them that makes use of them for the production of the phenomena.

Neither of them, however, communicates intelligence to us that we recognize as that which was once in possession of and animated friends long since departed.

NOTHING IS SUPERNATURAL.

We have no doubt whatever that all spiritualistic phenomena are, manifested in obedience to or in accord with natural law, for we accept nothing as supernatural.

We believe that all the so-called miracles recorded in the Bible, if performed at all, were performed in perfect harmony with natural laws not yet understood, but which are gradually coming to the light by the process of evolution. Natural law alone, however, does not constitute nor explain spiritualistic phenomena. I "think" in accord with, in obedience to, and by the aid of a natural law of my being, but that natural law does not constitute my thought; it is not the essence, the substance, the primary cause of my thought.

Thoughts are things, equally with the natural laws by which they are manifested. Neither the batteries, nor the telegraph, nor the wires constitute the keyboard message transmitted. They are all simply means to an end, necessary accessories, conditions for the proper execution of the natural law; for the accomplishment of the object of their creation; the transmission of intelligence from intelligence to intelligence.

THE QUESTION OF QUESTIONS.

It will not do to ask: What good has Spiritualism accomplished? But rather: What good may it not accomplish, when given a fair opportunity? What will its harvest be? What are its future possibilities?

It will not do to say: Spiritualism has built no churches, colleges, hospitals, universities, not even a "little red schoolhouse." As argument, this is all rot. What had Christianity accomplished during the first half-century of its existence? The question of all questions connected with the subject is: Is Spiritualism true? It is clear, then, that our Christian friends and other skeptics have not as yet succeeded in supplanting the Spiritualist's explanation of his phenomena, or in offering any theory of them that will stand for a moment their criticism. Until they do thus succeed, however humiliating to their vanity and dignity it may be, they should, with becoming modesty and patience keep their tempers while being obliged to observe the rapid spread of Spiritualism.

DR. H. V. SWERINGEN.

The usual fortune of complaint is to excite contempt more than pity.—Johnson. After his blood, that which a man can next give out of himself is a tear.—Lamartine.

The life of the imagination, as of the body, disappears when we pursue it.—Willmott. Vice is contagious, and there is no trusting the sound and the sick together.—Seneca.

I have enjoyed the happiness of this world; I have lived and have loved.—Schiller.

THE PROGRESSIVE THINKER.

Published Every Saturday at No. 40 Loomis Street

H. Francis, Editor and Publisher.

Printed at Chicago Postoffice as Second-class matter

Terms of Subscription.

The PROGRESSIVE THINKER will be furnished until the first of the following terms, invariably in advance:

One year (a copy to the one getting up the club)	\$1.00
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SATURDAY, SEPT. 28, 1895.

Not Made That Way.

There is no law to prevent a man, even a preacher, from making a fool of himself. If he wants to act the role of a dunce, he will devise some plan to do it, and the best way is to let him enjoy the luxury of his heart's content. Just now the clergy are awakening to the danger of a revolution in dress. They see in the contemplated change more than the mere substitution of one costume for another. It betrays an evidence of an independent mind, determined not to be always priest-ridden.

Clothes were not invented for purposes of decency, as many suppose, and as the Bible teaches. They were methods for preserving the natural warmth of the body. Transferred from a tropical climate to a frigid one the greater part of the year, our ancestors robbed the beasts of their covering and made clothing for themselves. As the ages advanced, it became the fashion to be always protected from the cold winds, the storms, the snow and ice. Then followed the sensation of shame from an exposure of the uncovered body.

In process of time there sprang up a slight difference in costume between the sexes. This became more marked as the years advanced. Man has adjusted his apparel to the needs of his vocation. If an apron or a skirt is needed he wears it, and it is nobody's business but his own.

Women, in entering new fields of industry, find old fashions do not fit changed conditions. If business calls her into factories where wheels are revolving overhead, her tresses are liable at any moment to be caught, and the owner may be switching around rolling beams, else find herself hairless and scalpless. Prudence suggests to persons thus exposed to wear short hair. Her flowing robes may be caught in the cogs of heavy machinery, else under powerful belts, and she be instantly converted into a shapeless mass of torn flesh and crushed bones.

Playing the part of a doll for man, she dressed to please his caprice. A toiler by his side in thousands of new industries, with new methods of recreation opened to her, again and again we insist she is the arbiter of her own destiny. She shall be free to adapt her raiment to her new condition, and such is the voice of the thinking world.

Old fossils, like Rev. G. E. Scott, at Waterloo, Iowa, who believe God acted the part of a barbarian tailor, stripped off the hides of animals, and made the first pair coats, because after eating the prohibited apple they found themselves naked (Gen. 3:21), are justified in denouncing the bloomers in these vestry language they are capable of. It was expected. They find a "Thus saith the Lord," which we quoted recently, that it is an abomination for a woman to wear that which pertaineth to man. Are the men of God so silly as to suppose a bloomer costume pertains to man? Rev. Scott's quotation shows how very anxious he was to have a Bible text to meet the case, so he made a false application of this one, thus proving his dishonesty. We know advice will be disregarded, so we rest with the inquiry: Why can't the professed representatives of God on earth be honest?

The answer comes from every quarter: "Because they are not made that way."

Still Displeased.

Can't the heavenly powers be persuaded to let up on the churches? A tornado fell on Gridley, Kan., a few days ago, and down went the Methodist and Christian churches. Both were completely destroyed. The latter was a new structure. Moody, we regret to state, was not there to ask God to stay His hand. We have no evidence that the pagan temples in which bloody sacrifices were made, were treated so shabbily. The temple of Babel is the only one we read of which met divine vengeance, and that because the soundly builders were trying to scale heaven. Ah, that was the rub. Possibly the present displeasure is because of an attempt to gain admittance within the pearly gates on some other one's merit.

Same Rights for All.

A few years ago the Truth Seeker, of New York, forwarded to a patron in Canada a few copies of Paine's Age of Reason. The authorities there intercepted the books, and refused to allow them to be delivered. The secular press of the country was perfectly silent in regard to this invasion of natural rights and disrespect for the comity of States.

A few days ago some Bibles were shipped to Turkey. They were stopped at Beyroot by the Turkish authorities, and flaming headlines now grace the columns of our dailies with "More Villainies in Armenia."

Turkey is a Mohammedan country. Its people mainly ignore the teachings of their prophet, and repudiate Christianity. Why do not the authorities of Turkey possess the same right to suppress the circulation of what they deem pernicious literature, as have Christian nations. The religious press rejoiced when the Dominion suppressed Paine's work, but howl with rage, and would gladly involve the world in war, because their fetich was prevented from reaching its destination.

Many a time we hear from Christian pulpits: "This is a Christian nation. If people do not wish to be subject to Christian restraint they are at liberty to leave the country." It was but a little while ago that Talmage made this declaration in substance, and it was echoed by lesser lights in every part of the land. Apply the same principle to Mohammedan and Buddhist countries, and an overthrow of these countries is threatened.

THE PROGRESSIVE THINKER favors the toleration of all religions in all countries. Canada should not be bulldozed into the reception of literature which they consider obnoxious to their institutions; neither should it be done in Turkey. It deplores violence in any country to suppress opposing beliefs. Still it concedes the same right to Turkey and China to oppose Christianity in their countries as has Russia to slaughter or drive out Jews from their country. The crime of killing and enslaving Jews and Mohammedans in Spain, at the close of the fifteenth century, by Christians, is not paralleled by the expulsion and slaughter of Christians in Armenia. In Spain, the lands, the personal property, the persons and government of the subjugated people were turned over to Christians, and princesses were made scullions in Christian kitchens.

Not Orthodox.

"Amber," a lady correspondent of the Times-Herald, of this city, in a late contribution, clearly defined her position in antagonism to popular creeds. Two sentences are complete in themselves:

"The moment that you tell me that honesty is the best policy, I am antagonized, and almost prefer dishonesty. Be good, be true, be pure, for your own sake, and for the sake of that companion you are going to spend eternity with—your own self."

We like that. It is admirable. The incentive to do right because it is right is the only motive which should be appealed to in forming character. The church, however, teaches us to be good to escape the vengeance of an angry God, to insure immortal bliss, and to escape endless tortures. The preacher labors to frighten sinners into the fold by depicting the eternal wretchedness of the damned. Amber reasons well when she says:

"Tell me to be good for the sake of being good, and I will try right hard to behave myself; but tell me to be good because somebody is watching me and it will be to my advantage to make a good impression, and I shall, ten to one, disgrace my lineage."

Added to the threat of damnation is an "If you don't repent and come to the Lord Jesus." That qualifying condition renders abortive even the fear of punishment; for the vilest criminal expects pardon if he is convicted of crime. And we see him acting in that belief on the very eve of his execution, and the next morning—loaded down with guilt as he is—he swings to glory.

Samson Redivivus.

"Minister" writes: "In your issue of September 7 I notice an article on 'Lost Art.' The writer of that article reads the Scripture correctly, he will not find any such language as 'Samson tied their tails together.' We all know that they could not run if tied together. But let us see where our 'Minister's' own saying lands him. Judges, xv: 4, 5, reads: 'And Samson went out and caught three hundred foxes, and took firebrands (margin, torches), and turned tail to tail, and put a firebrand in the midst, between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards and olives.' This plainly signifies that a brand or torch was tied to and between the tails of one hundred and fifty pairs of foxes, which he then 'let go' into the standing corn of the Philistines. Whether the foxes could 'run' or not while thus harnessed together, is of little moment; the toughest part of Samson's exploit was the job of catching the three hundred foxes. Foxes must have been very plentiful, and he must have been an expert in fox-catching, as well as in rendering lions, pulling down massive temples, and slaying 'heaps upon heaps' thousands of Philistines, with the jawbone of an ass for his only weapon."

Complimentary.

The Illinois Conference of Methodists are to be commended for their late action in regard to the use of tobacco. Applicants for the ministry, to be favorably reported upon, were required to answer in the affirmative the question: "Will you wholly abstain from the use of tobacco?" We believe the position of Methodists is equally well defined as regards the use of malt and spirituous liquors. Their action in these respects is worthy of emulation.

H. V. Swerlingen Honored.

An incident of importance, and of especial interest to Spiritualists, consists in the fact that a gentleman whose name has become prominent among our people as a strong writer and trenchant advocate, by pen and voice, of Spiritualism, has been, without any seeking or solicitation on his part, unanimously elected to the chair of Materia Medica and Therapeutics in the Fort Wayne College of Medicine.

The gentleman upon whom this important, responsible and honorable professorship has been conferred is our friend and contributor, Hiram V. Swerlingen, A. M., M. D.

We are sure that our readers all will join with us in hearty congratulations to one whom we all esteem and honor as a brave defender and advocate of truth—especially the distinctive truth held by us as Spiritualists.

We hope it may not be regarded impertinent to say that this action on the part of the authorities of the Fort Wayne College of Medicine marks a significant advance in the spirit of liberal tolerance in these days.

Not many years ago a man holding the views entertained by Dr. Swerlingen would have been invited to resign, or ineffectually expelled from such medical professorship.

Dr. Swerlingen, be it noted, was the first man to come out publicly in the papers of Fort Wayne in defense of modern Spiritualism. He has contended hard for what he knew to be the truth. Friends and patronage were lost by the stand he took; but there has been a turning of the tide; open antagonism has been reduced to a minimum; the people of Fort Wayne at large have become interested in investigation, and hundreds are convinced of the grand truths of Spiritualism. To Dr. Swerlingen and his able advocacy and defense of our cause is very largely due the credit of the grand advance in public sentiment.

It will be recalled that Prof. Kiddle, Hare, Baxter and others in our past history lost their positions on account of their public adhesion to Spiritualism.

Dr. Swerlingen's election as a member of the faculty of the College of Medicine is not only a well-deserved compliment to himself individually, but may be taken as an indication of juster and more favorable feeling toward Spiritualism itself, in the minds of men of scientific attainment and culture. While it is not to be supposed that this honor conferred upon Dr. Swerlingen indicates the conversion of the donors to Spiritualism, it does indicate a healthy growth of broad minded, liberal sentiment.

Confidential Opinion.

A friend desires our confidential opinion of the number of Spiritualists in the United States. He says some persons claim there are ten millions, while the editor of the Truth Seeker, an agnostic paper of New York, estimates the number at only fifty thousand.

Of course our friend will treat our opinion with strictest confidence, for were it to become public no one can tell what effect it will have on the churches. The true answer to the inquiry is one no fellow can find out. To even guess at the probable numbers, we must know who are classed as Spiritualists. If it embraces all who believe in an immortal life, and the possibility of spirit return to communicate with those yet in the flesh, ten millions is quite too low an estimate. This conclusion is based on the well-known fact that all churches, orthodox and liberal, are completely permeated with the belief. Scarcely a churchman can be found who has not faith in the ability of loved ones to communicate with those in earth-life. They may not all believe in oral, nor in signal communications, neither in visions, yet they think spirits can and do devise some method by which they can make known their wants to mortals.

If the answer to the question is limited to those who are members of organized societies, then, possibly, even fifty thousand is too large. But this is no basis on which to form a correct judgment; for there are millions outside the churches who indorse the teaching, or are earnest inquirers, who have not identified themselves in any way with an organization. Indeed, there are multitudes who have escaped the clutch of the church, and suffered so severely in the conflict, they have solemnly resolved to never identify themselves hereafter with anything which will in any manner retard free inquiry. They choose to stand outside of church and social restraints, with no fetters compelling belief in any religious faith.

Conscious that in union there is strength, we favor organization to enlarge our lives, yet we agree with the expression credited to Paul: "Let every man be persuaded in his own mind."

That Deficit.

I have examined Mr. Porter's accounts, now in the hands of Director G. L. Marchand, and find him able, by records and from memory, to account for about all that his promised salary will not cover. I have no desire, nor is it my duty to throw this deficit upon any individual. When the two factions can get these accounts compared and out of dispute I shall be pleased to give the facts—honor to whom honor is due. So also of the salary—

DR. T. WILKINS.

Don't Meddle with Profane Things.

The Scandinavian Methodists, in session at Milwaukee, decided that a minister should devote his whole time to the duties of his church, and not engage in secular affairs, speculating in real estate, mining stocks, or anything of the kind. Had they added to the list of incompatibles the meddling with party politics, they would have done well.

A Veteran Passed On.

The venerable father of Annie Lord Chamberlain the medium, passed serenely to Spirit-life a few days ago at Mattapan, Mass. He was gifted as a medium himself, and was distinguished for his many noble qualities. He had been helpless for a long time, and no doubt rejoices in the glorious change.

Whoever is out of patience is out of possession of his soul. Men must not turn back and kill themselves in stinging others.—Bacon.

GOSPEL OF BUDDHA.

An Object Lesson for Spiritualists to Consider.

BUDDHA GAVE EXPRESSION TO MANY TRUTHS THAT TEND TO ELEVATE THE SOUL TO A HIGHER PLANE.

THE GOSPEL OF BUDDHA, BY PAUL CARUS.

What may be termed the essence of essence of the sacred books of Buddhism, says the New York Sun, has been condensed in a small volume entitled, "The Gospel of Buddha," by Paul Carus (The Open Court Publishing Co., Chicago). We are assured that the bulk of the contents of this volume is derived from the old Buddhist canon, the most important passages having been copied literally from translations of the original texts. Some passages, indeed, are rendered rather freely, in order to make them intelligible to Western minds; others have been rearranged; still others have been abbreviated. The author avers, however, that his pages contain nothing but ideas for which prototypes can be found somewhere among the accredited Buddhist traditions. For those who wish to trace the Buddhism here outlined to its fountain head, a table of reference has been added which indicates the main sources of the various chapters. Of course, Buddhism, like Christianity, is now, and long has been, split up into innumerable sects, and these sects not infrequently cling to their sectarian tenets as if they were the main and most indispensable features of their religion. The present book follows none of the sectarian position upon which it is contended that all true Buddhists may stand, as upon



THE DIVINE CHILD, BUDDHA.

common ground. The original feature of the volume is the arrangement of the gospel of Buddha in a homonymous and systematic form. The author's aim has been to treat his material in much the same way as he believes that the author of the Fourth Gospel of the New Testament treated the then current accounts of the life of Jesus of Nazareth. With the view of giving some idea of the contents of this interesting compilation, we shall mark first, the ten commandments of Buddhism, the sermon on charity, the prohibition of miracles, and the injunction concerning the conduct of Gautama's disciples toward women. We shall then glance at some of the parables and stories by which the founder of the religion sought to bring home his teachings to the popular mind.

SINS OF THE BODY, TONGUE AND MIND.

Before pronouncing the ten commandments, Buddha pointed out that all acts of living creatures become bad by ten things, and, by avoiding the ten things, they become good. There are, in other words, three sins of the body, four sins of the tongue, and three sins of the mind. The three sins of the body are murder, theft, and adultery; the four sins of the tongue are lying, slander, abuse and idle talk; the three sins of the mind are covetousness, hatred and error. Such being the things to be avoided, Buddha promulgated the following commandments:

BUDDHA'S TEN COMMANDMENTS.

Kill not, but have regard for life. Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor.

Abstain from all impurities, and lead a life of chastity.

Lie not, but be truthful, and speak the truth with discretion, not so as to harm, but in a loving heart and wisely.

Invent not evil reports, neither do ye repeat them.

Care not, but look for the good sides of your fellow beings, so that ye may, with sincerity, defend them against their enemies.

Swear not, but speak decently and with dignity.

Waste not the time with empty words, but speak the purpose or keep silent.

Be not covetous, nor envious, but rejoice at the fortunes of other people.

Cleanse your heart of malice; cast out all anger, spite and ill-will; cherish no hatred, not even against your slanderers nor against those who do you harm, but embrace all living beings with kindness and benevolence.

Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is useful, lest you fall a prey either to skepticism or to error. Skepticism will make you indifferent, and errors will lead you astray, so that you will not find the noble path that leads to life eternal.

UNSELFISH CHARITY SEEN IN A RICH MAN.

There came once upon a time to Buddha a rich man named Anathapindika, and said: "I dwell at Shravasti, the capital of Kosala, a land abounding in produce and enjoying peace. I wish to found there a Vihara (a Buddhist convent), which shall be a place of religious devotion for you, brotherhood, and I pray you to kindly accept it."

The records tell us that Buddha saw into the man's heart, and perceiving that unselfish charity was the moving cause of his offer, he accepted the gift and said:

"The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward, and the fruit that ripens from it. Hard is it to understand: By giving away our food we get more strength; by bestow-

ing clothing upon others we gain more beauty; by founding abodes of purity and truth we acquire great treasures. The charitable man has found the path of salvation. He is like unto the man who plants a sapling, securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity; even so is the joy of him who plants those that are in need of assistance. We reach the immortal path only by continual acts of kindness, and we perfect our soul by compassion and charity."

MUST NOT COMMIT AN UNCHASTE ACT.

In the India of the sixth century B. C., miracle working was prevalent, and some of the Buddhist disciples were tempted to declare that they, as well as the Brahmins, could work miracles. We read that in one of the rainy seasons, certain bhiksus (Buddhist mendicant friars) were staying in the Viji territory during a famine. One of the bhiksus proposed to his brethren that they should praise one another to the householders of the village, saying: "This bhikshu is a saint; he has seen celestial visions; and that bhikshu possesses supernatural gifts; he can work miracles." The villagers said: "It is lucky, very lucky, for us that such lucky men are spending the rainy season with us." So they gave, willingly and abundantly, and the bhiksus prospered, and did not suffer from the famine. When the Blessed One heard it he told his best beloved Ananda to call the bhiksus together, and he asked them: "Tell me, oh bhiksus, when does a bhikshu cease to be bhikshu?" Shariputra replied: "An ordained disciple must not commit an unchaste act. The disciple who commits an unchaste act is no longer a disciple of the Shakyamuni. Again, an ordained disciple must not take anything except what has been given to him. The disciple who takes anything, be it as little as a penny's worth, is no longer a disciple of the Shakyamuni. Lastly, an ordained disciple must not knowingly and malignantly deprive any harmless creature of life, not even an earthworm or an ant. The disciple who knowingly and malignantly deprives any harmless creature of his life is no longer a disciple of the Shakyamuni. These are the three great prohibitions." Then the Blessed One addressed the bhiksus and said: "There is another great prohibition which I proclaim unto you. An ordained disciple must not boast of any superhuman perfection. The disciple who, with evil intent, from covetousness, boasts of a superhuman perfection, be it celestial visions or miracles, is no longer a disciple of the Shakyamuni. I forbid you, oh bhiksus, to employ any spells or supplications, for they are useless, since the law of Karma governs all things. He who attempts to perform miracles has not understood the doctrine of the Tathagata, the Perfect One."

CHASTITY ENJOINED.

It is well known that, in Buddhism, the strictest chastity is enjoined upon the ordained disciples. One of the texts dealing with the subject runs as follows: "The bhikshu came to the Blessed One, and asked him: 'Oh, Tathagata, our lord and master, what conduct toward women do you prescribe to the shramanas [ascetics] who have renounced the world?' The Blessed One replied: 'Guard against looking on a woman. If you see a woman, let it be as though you saw not, and have no conversation with her. If, after all, you must speak with her, let it be with a pure heart, and think to yourself, 'I, as a shramana, will live in this sinful world as the spotless leaf of the lotus, unsoiled by the mud in which it grows.' If the woman be old, regard her as your mother; if young, as your sister; if very young, as your child. The shramana who looks at a woman as a woman, or touches her as a woman, has broken his vows, and is no longer a disciple of the Shakyamuni. Great is the power of lust with men, and it is to be feared withal; take, then, the bow of earnest perseverance, and the sharp arrows of wisdom. Cover your head with a helmet of right thought, and fight with fixed resolve against the five desires."

LUST BECOMES A MAN'S HEART.

When it is confused with woman's beauty, and the mind is dazed. Better far with red-hot irons to bore out both your eyes than encourage in yourselves sensual thoughts, or look upon a woman's form with lustful desire. Better fall into the tiger's mouth, or under the sharp knife of the executioner, than dwell with a woman, and excite in yourself lustful thought. A woman of the world is anxious to exhibit her form or shape, whether walking, standing, sitting or sleeping. Even when represented as a picture, she desires to captivate with the charms of her beauty, and thus to rob men of their steadfast heart. How, then, ought you to guard yourself? By regarding her tears and her smiles as enemies; her stooping form, her hanging arms and all her disordered hair, as tools designed to entrap man's heart. Therefore, I say, restrain the heart. Give it no unbridled license."

WOMEN ACCEPTED AS DISCIPLES.

Nevertheless, women were eventually admitted to the brotherhood of Buddhist disciples, and nunneries as well as monasteries are still found in Buddhist countries. This came about as follows: Yashadhara, who had been the wife of Buddha before he renounced the world, thrice requested of him that she might be admitted to the Sangha, or brotherhood of disciples, but her wish was not granted. In the end, however, Prapajati, the foster-mother of the Blessed One, in the company of Yashadhara and many other women, went to the Tathagata, and entreated him earnestly to let them take the vows and be ordained as disciples of Buddha. Seeing their zeal for the truth, the Blessed One could no longer resist, and he accepted them as his disciples. Prapajati was the first woman that became a disciple of Buddha and received the ordination as a bhikshu.

TEACHINGS OFTEN IMPARTED IN PARABLES.

The teachings of Buddha, like those of Jesus, were often propounded in parables. According to one of the sacred texts, the idea of that method of exposition came to him in this wise: "I have taught," he thought, "the truth, which is excellent in the beginning, excellent in the middle, and excellent in the end. It is glorious in its spirit and glorious in its letter. But, simple as it is, the people cannot understand it. I must speak to them in their own language. I must adapt my thoughts to their thoughts. They are like unto children, and love to hear tales. Therefore I will tell them stories, to explain

the glory of the dharma (the Buddhist code of righteousness, or the whole system of Buddhist doctrines). If they cannot grasp the truth, from the abstract arguments by which I have reached it, they may, nevertheless, come to understand it if it is illustrated in parables."

Twenty-four of these stories are set forth in this volume, but we can reproduce only a few. Let us hear first the parable of the man born blind.

Buddha related upon one occasion that there was a man born blind who said: "I do not believe in the world of light and appearance. There are no colors, bright or sombre. There is no sun, no moon, no stars. No one has witnessed these things." The man's friends remonstrated with him, but he clung to his opinions. "What you say you see," he objected, "are illusions. If colors existed I should be able to touch them. They have no substance and are unreal." In those days there was a physician who was called to see the blind man, and he mixed four simples and cured him of his disease. "The Tathagata," said Buddha, "is the physician, and the four simples are the four noble truths."

At another time Gautama narrated the story of the burning mansion. There was, it seems, a wealthy household who possessed a large but old mansion; its rafters were worn-eaten, its pillars rotten, its roof was dry and combustible. It happened one day that there was a smell of fire. The household ran out of doors and saw the hall all ablaze. The father, who was struck for he loved his children dearly, and knew that, ignorant of the danger, they were romping about in the burning mansion. The distracted father thought to himself: "What shall I do? The children are ignorant, and it will be useless to warn them of the danger. If I run in to catch them and to carry them out in my arms, they will run away, and while I might save one of them, the others will perish in the flames." Suddenly an idea came to him. "My children love toys," he thought. "If I promise them playthings of wonderful beauty, they will listen to me." Then he shouted: "Children, come out and see the exquisite feast your father has prepared for you. Here are toys for you finer than you have ever seen. Come quickly, before it is too late!" And lo! from the blazing ruins the children came out at full speed. The word "toys" had caught their minds. Then the fond father in his joy bought them the most precious playthings, and when they saw the destruction of the house, they understood the good intention of their father, and praised the wisdom which had saved their lives. "The Tathagata," added Buddha, "knows that the children of the world love the tinsel of worldly pleasures; he, therefore, describes to them the bliss of righteousness, endeavoring thus to save their souls from perdition, and verily, he will give them the spiritual pleasures of truth."

THE PARABLE OF THE LOST SON.

We pass to the parable of the lost son. There was, we are told, a household's son, who went away into a far country, and, while the father accumulated immeasurable riches, the son became miserably poor. And it came to pass that the son, while searching for food and clothing, came to the country in which his father lived. The father saw him in his wretchedness, and knew him, although he was ragged and brutalized by poverty, and he ordered some of his servants to call him. When the son saw the palace to which he was being conducted, he thought: "I must have aroused the suspicion of a powerful man, and he will throw me into prison." Full of apprehension, he made his escape before he had seen his father. Then the father sent messengers after his son, and he was caught and brought back, in spite of his cries and lamentations. Thereupon his father ordered his servants to deal tenderly with his son, and he appointed a man of his son's rank and education to employ the lad as a helpmate of the estate. And the lad rejoiced at his new lot. From the window of his palace the father watched his son, and when he saw that he was honest and industrious, he promoted him higher and higher. After many years he summoned his son, and called together all his servants, and made the secret known to them. Then was the poor man exceedingly glad, and full of joy at meeting his father. (Buddha's comment is that "Little by little must the minds of men be trained for higher truths.")

Very beautiful are the tales of Vasavadatta, the courtesan, and of the Indian despot who did that which David did to Uriah, the Hittite. They are too long to quote, however, and we must confine ourselves to one more extract from these parables, the story of the woman at the well. An old Buddhist tradition runs that Ananda, the favorite disciple of Buddha, having been sent by the Lord on a mission, passed by a well near a village, and seeing Prakriti, a girl of the Matanga caste, he asked her for water to drink. Prakriti said: "Oh, Brahman, I am too humble and mean to give you water to drink; do not ask any service of me, lest your holiness be contaminated, for I am of low caste." Ananda answered: "I ask not for caste, but for water." And the Matanga girl's heart leaped joyfully, and she gave Ananda to drink. Ananda thanked her and went away; but she followed him afar off. Having heard that Ananda was a disciple of Gautama, the girl repaired to the Blessed One and cried: "Oh, Lord, help me, and let me live in the place where Ananda, thy disciple, dwells, so that I may see him, and minister unto him, for I love Ananda." The Blessed One understood the emotion of her heart, and he said: "Prakriti, thy heart is full of love, but you do not understand your own sentiments. It is not Ananda whom you love, but his kindness. Receive, then, the kindness you have seen him practice toward you, and, in the humility of your patience, practice it toward others. There is a very great merit in the generosity of a king, when he is kind to a slave; but there is a greater merit in the slave when, forgetting the wrongs which he suffers, he cherishes kindness and good will to all mankind. He will cease to hate his oppressors, and, even when powerless to resist their usurpations, will pity their arrogance and supercilious demeanor. Blessed art thou, Prakriti, for, though you are a Matanga, you shall become a model for noblemen and noblemen. You are of low caste, but Brahman shall learn a lesson from you. Swerve not from the path of righteousness and justice, and you will outshine the glory of queens upon the throne."

A COUNTERPART TO THE TRINITY.

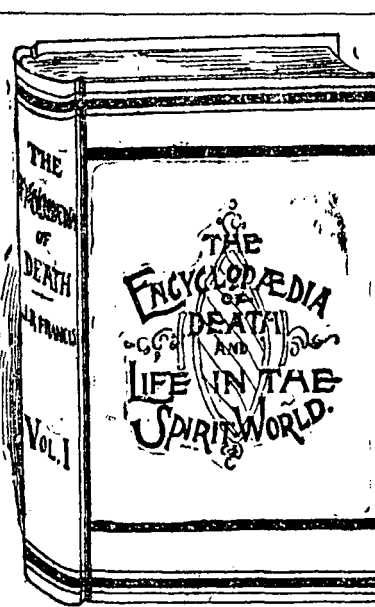
Is there in Buddhism a counterpart to

the Christian doctrine of the trinity? The question must be answered in the affirmative. In a council held by his disciples, after Buddha had passed away, a council held for the purpose of propounding his doctrines in a pure and uncorrupted form, one of the most eminent of his followers, Kashyapa, arose and said: "You have spoken well, oh brethren. Neither is there any conflict of opinion among us on the meaning of our religion. For the Blessed One possesses three personalities, and every one of them is of equal importance to us. There is the Dharma Kaya. There is the Nirvana Kaya. There is the Sambhoga Kaya. Buddha is the all excellent truth, eternal, omnipresent and immutable; this is the Sambhoga Kaya, which body is in a state of perfect bliss. Buddha is the all-loving teacher, assuming the shape of the beings whom he teaches; this is the Nirvana Kaya, his apparitional body; Buddha is the all-blessed dispensation of religion; he is the spirit of the Sangha, and the meaning of the commands which he has left us is his sacred word, the Dharma; this is the Dharma Kaya, the body of the most excellent Lord."

Even the few short excerpts from this book which we have been able to present will suffice to show that the two greatest religions of the world exhibit many striking coincidences in their philosophical basis, as well as in the ethical application of their faith, although their modes of systematizing these in dogmas are radically different. It is the compiler's belief, however, that while a comparison of the many noteworthy agreements between Christianity and Buddhism may prove fatal to a sectarian conception of the religion of Jesus, it will, in the end, only help to mature our insight into the essential purport of the teachings of the gospels. It will bring out the nobler Christianity, which aspires to be the cosmic religion of universal truth.

M. W. H.

The above highly interesting book is for sale at the office of THE PROGRESSIVE THINKER, 40 Loomis street, Chicago, Ill. Price, one dollar.



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AFTER DEATH, WHAT?

A Non-Churchy View of the Question.

ANSWERING THE QUESTION FROM A THEOLOGICAL STANDPOINT, AND NOT FROM THE GOSPEL OF JESUS—VIEWS OF THE WRITER.

TO THE EDITOR:—In one of the issues of THE PROGRESSIVE THINKER, you gave the answers of fifteen ministers, including Rabbis, etc., representing all the various phases of the modern Christian religion, and the Jewish doctrine concerning answers to the following questions: After death, What? What constitutes the joys of heaven? What constitutes the punishment of hell? Answers to these you have kindly given your readers as copied from the Chicago (Sunday) Tribune.

As your paper is beyond doubt, the fairest journal that ever has published both sides of the great questions that pertain to the present and future life, the spiritual and natural existence of humanity, as we find it on earth, and your determination to get at the truth, regardless of any person, or opinion, to my mind, creates within me the belief that THE PROGRESSIVE THINKER, is the very best medium of all others to handle the vital issues of Spiritualism, science, theology, religion, or anything else, human or divine, which enlighten the world. I therefore take the liberty, as one of the sons of the father of all life and being, to claim some space in your important journal to dispose of the question propounded.

In the first place, every one of the reverend gentlemen who have answered the questions, did so upon a theory which is based upon theology, and not upon the gospel of Jesus Christ, nor upon truth itself.

This conclusion is a true one, because every answer is not predicated upon anything which is verified by the gospel of Jesus Christ, neither are the answers proven by argument of theology, or the doctrines of any of the churches represented by the said reverend gentlemen.

It is a violent presumption on the part of any one to attempt, in the year 1895, almost 2,000 years after Jesus and his apostles, to dispute the authority of the church, and to followers were taught, crucified, and the gospel they taught superseded and subjugated by human laws, and in the place of the gospel, we have a law to rule our actions, while we can only profess the gospel, to be compelled to read and listen to a theology which interprets to church members the gospel, as the law interprets and defines our rights, and enforces them, politically, religiously and otherwise.

I say it is inhuman, and a shame upon the present intelligence and higher thought of the spiritual life within man and woman, to inflict upon our individual and true freedom the idea of a hell, a personal devil, a literal place of torment hereafter, or any such false beliefs, and false doctrines that have, from their introduction in the first instance, by man, into what we as a confiding people have been taught to believe was the very language of a personal God. I do not believe there is a personal God; neither do I believe there is a personal Devil, a literal hell, and a future state of punishment; consequently, there is to my mind no place beyond this earthly plane in which can be made truthfully to appear, by demonstration or experience, one moment of punishment after death or dissolution of the spirit and body.

The hell, the Devil, and future torment we read of, and these reverend gentlemen speak of, are the creation of religions, and not the creation of the scriptures known as the New Testament, neither are these things any more evil, bad or destructive to the universe of all good than the parent of them all, of whom Jesus declared when on earth, that Satan or the Devil was the parent of lies, and a liar from the beginning.

That being the truth, and negative to all that is positive, real, tangible and mind, it is also true that everything which this negation of all-truth creates is as false as its matter. Therefore, there is but one conclusion to arrive at, from all the evidence adduced; that after death, or the passing of the soul, spirit, mind, life, and love from the body, there is no fear, no law, consequently no punishment, for all is love and intelligence, which produces knowledge of true life (or tree of life), and man becomes, in the future state, what he ought to be here on earth, and precisely what humanity will be whenever the gospel of the New Testament and the truth is accepted, and the people overcome law with the gospel, as the law now overcomes, subjugates, enslaves, imprisons by force of arms, ammunition, and standing army, the truth.

The only hell there is to be found is here on the earth-plane. The only Devil or Satan is here on the earth-plane, enthroned and ruling, governing, and enforcing man-made laws in the place of the gospel. There is no gospel church on the earth, as Jesus Christ and his apostles taught, and consequently there is nothing for Jesus Christ to come to here on earth, nor is there anything for him and his saints to come here to judge. It all belongs to another head, another system, an entirely different government: one that Jesus Christ declares he never knew; a reputable mind having usurped the place of the mind of our Father and Creator in the beginning, which systems, church, governments, principalities and powers are of the earth earthly and corrupt, which in these last days of their existence and end of the Christian age, is powerless to do or perform one solitary thing for the human race, save only what money will buy or do. Heaven is not yet on earth, but it will be, according to the promise of the Scriptures.

The joys of heaven are not a constituent portion of the earth-life, but it is possible to attain to those joys only through the passage known as death. Therefore, there is no chance or opportunity given unto man here on earth to create a heaven, because there is a law of force predicated upon fear, which does annihilate everything that dares to supersede its false, unholy and hypocritical functions. This force has falsely ruled this world for nearly two thousand years, and it is but recently that the people have begun to listen to the exposure of their cherished idol and image worship.

The joys of heaven are only known to persons who can live in a state of mind which controls their bodies and forms it according to the desires of their highest and purest thought. That condition

is attainable in the same way that Jesus Christ attained it, and in no other way. But whenever any man or woman denies the right of our present systems of church, State, government, education, or they demonstrate by actual test that these things are wrong, and yet—good in their way; that these things are inconsistent with and opposed to the truth and the gospel, we are called Spiritualists, atheists, skeptics and infidels. That is all very good, and we cannot expect anything better, higher or more exalted than the source from which such education came, which, according to the very gospel each one of these systems professes to own and follow. We know they do not do any such thing. Jesus was called an impostor by the same kind of religionists. We also know that such education is ignorance, superstition, bigotry, and does violence to all truth.

And now I will proceed to show exactly what these systems are, and how they are created, and if it is true, how impossible it is for any one of sound mind, judgment, intelligence and knowledge to believe in such abominations and ungodly hypocrisy.

The church, or a church, is a religious organization, which is created by the issuance of a charter from the lawful authority of a State, territory or nation, in which said religious corporation, wishes to do its work. This organization is powerless to perform any function known to the law, until it is thus created. By this charter it can do and perform all the things known to the law creating it, and its power becomes known, and its actions are recognized by the law as the legal and lawful actions of the corporation. As the church, which can sue and be sued, and which has the statute law creating it thus granted to it.

This creation is a mythical thing, a legal fiction. It has no mind, soul, spirit, intelligence, nor blood, nor feeling. It is made just the same way that a railroad corporation, a banking corporation, a mercantile corporation, or any other legal thing possible or known to the law is created. This church, thus created, forms a membership, which membership professes to be followers of the Lord and Savior, Jesus Christ, the son of the living God, who died, and arose from the dead for their salvation, and who will return to the earth again, in the same manner he ascended into heaven, and claim this church and its membership as his own disciples, who have accepted his gospel as the last will and testament of the said Savior, and they will be permitted to dwell with him forever in heaven.

Now, this is a good profession, it is a good intention, formulated in a good mind and having a good purpose. But it is just as impossible to live, to act out, to possess and to be governed by that gospel in the life of mankind on earth, under present laws, as it is for error to create truth. It cannot be done. It is utterly impossible.

Because the law regulates, defines and governs in all things. The law allows any person to profess any religion he desires to, but that same law sets the gospel aside whenever it conflicts with the law. Here is one instance:

The gospel forbids Christians going to law before the worldly people, but unless Christians go to law, just as other people do, they are powerless to enforce one single right they have under the law or the gospel. If a brother owes a debt, or has committed a wrong, the erring church-member knows that all the church can do is to strike his name from the roll. He also knows that the constable can execute his property, and judge to law to enforce any lawful judgment of the court, and strike down the erring one with impunity if he resists the officer by using force.

How much is that religion of profession worth? Nothing at all. It is a humbug—clothed in fine raiment, and sometimes it injures mankind more than anything else.

All our conversions for the past two thousand years nearly, have been, and will continue to be, conversions to the church, and not to the truth, as long as these systems of false beliefs and false doctrines rule the people, and Satan rules on the throne where Christ ought to be.

The law was made by the people themselves. They wanted it so, and they voted it so. It is a nice thing to look at, but it is not founded upon the enduring principle of eternal life taught in the New Testament. It is a religion of man. A Christianity without a Christ, a civilization of educated ignorance, which has outlawed the gospel and outdone the barbarisms of heathen lands.

It is end is money, and the power thereof, without any spirit, without any positive or real love for humanity, but a lust for everything earthly. Now, at the approaching crisis of individualism against churchism, intelligence against ignorance, and heaven against hell, we notice that the people all over the land are beginning to believe that the spirit, soul and mind ought to control the material body of man, and not the body to control the mind. Also that the clergymen are on the anxious-seat, and at the same time, preaching the same old doctrines that Jesus opposed, and they will continue to the end to do so, and think they are doing God's service. This is the greatest of all calamities: The worship of the beast, in the place of the truth and the living God. HENRY D. SMITH.

Chicago Camp-Fires.

IN BEHALF OF THE INDEBTEDNESS OF THE CHICAGO CAMP-MEETING.

Mrs. Brownell, No. 1 Hoyne avenue, Wednesday evening, September 25, musical, literary, tests.

Mrs. Jaquet, at 681 West Lake street, Thursday evening, September 26, test circle and entertainment.

Professor Arthur, in Mrs. Warner's parlors, 188 35th street, Saturday evening, September 23, hypnotism and its work on subjects present.

Geo. V. Cordingley, 2700 Indiana avenue, Tuesday evening, October 1, psychometric and test sociable, with dessert of fun.

Mrs. Hughes, 2517 Michigan avenue, Thursday evening October 3, Irish sociable and trumpet manifestations.

Professor Arthur, at 212 Dearborn avenue, Saturday evening, October 5, progressive high five party.

Admission to each of the above, 25 cents. Dancing and Hall-o'-e-n parties are in preparation. Send in your announcements. GEO. B. WARNE.

That is the best part of beauty which a picture cannot express.—Bacon.

OVER THE TELEPHONE.

A Message That Came to a Wall Street Broker.

A Brother's Voice From the Tomb.

He Was Advised When to Buy and Sell.

EXTRAORDINARY EXPERIENCE OF TWO RESPECTABLE BROOKLYNITES WHO BELIEVE IN MIRACLES.

In this correspondence of two weeks ago, was told the story of a real life drama, having its locale in Wall Street. Perhaps the only beauty of that story was its absolute truth, but it saved the purpose of arousing the story-tellers of Wall Street; and since its publication I have been given enough material to fill a Sunday edition of the Inter Ocean with stories concerning the "street" and those who infest it. Unfortunately, the brokers are given to "drawing the long bow," and their tales cannot always be said to have a foundation of fact.

One day this week, while sitting in the private office of one of the big operators on the Stock Exchange, I was told a story which I am convinced was thoroughly believed by the gentleman who related it. Furthermore, as the life-tellers referred to were big of life, he was certainly a competent witness. As he is a steadfast believer in certain phases of Spiritualism, he finds it unnecessary to supply an explanation of the strange story. As for myself—well, I simply tell the story as it was told me, knowing, however, that at least some of its details are correct. In compliance with a promise, names will not here be given. The story follows:

"For years I was the junior member of the firm of ——— and Co., my brother being the senior member. We did a general brokerage business, seldom entering the field of speculation on our own account. Between my brother and myself there existed an affection stronger and deeper than brothers generally have for each other. In fact, we seemed bound together in some strange manner, and it was at all times possible for him to impress his thoughts upon my mind. We understood each other instinctively. Of this we often spoke, and we wondered if the bond would be broken by death. It was agreed that the one first to die should, if possible, communicate in some manner with the other.

"Four years ago my brother died. I determined to continue the firm without changing its name, and for a time business continued in the old routine.

"One afternoon, about an hour before the closing of the Exchange, I sat here all alone at my desk. My thoughts were vague, if I had any—my mind was in a thoroughly receptive condition. Then I was aroused from my lethargy by the ringing of the telephone bell at my side. The office boy should have come in to answer it, but, as he did not do so, I turned to it with the demand, 'What's wanted?'

"The answer came: 'Buy 1,000 "Mop" for the firm's account and hold for a six-point rise.'

"The voice was my brother's. Had he been alive I should not have hesitated a moment. But as it was I thought I was the victim of a cruel hoax and angrily demanded the name of the person who was talking.

"Upon receiving no answer I vigorously rang up 'central' and asked for the number of the 'phone that had just called me up. I was assured that my number had not been called within the preceding thirty minutes, and that if my bell rang it must have been the result of crossed wires.

"I concluded that my own imagination had deceived me, but I could not dismiss the matter from my mind. Missouri Pacific had shown no sign of strength for a month, and I had what I thought were good reasons for expecting a drop in the market. Had I wished to speculate I certainly should have gone short of the stock.

"Well, to shorten the story, 'Mop' the next morning became quite steady, and in the afternoon advanced a point by fractions. Still I had no thought of buying. Within a week the stock had advanced six and one-half points and there it hung for nearly two months.

Two weeks after my first experiment with the telephone I was again called up at a time when I sat alone here in my office. Before I picked up the receiver I knew who it was that would speak to me, but I had creepy feelings up and down my back when that mysterious voice directed me to sell Chicago Gas and to wait for a profit of ten points. I tried to ask for further information, but my voice failed me; I was as helpless as one paralyzed.

"When I had recovered I rang up central and asked if any one had called me. I knew what the answer would be, and hung up the receiver almost before the young lady was through talking.

"The firm went short of Chicago Gas to the extent of 1,000 shares before the Exchange closed for the day. I decided that I would be willing to lose a few thousands for the sake of demonstrating to myself that I was the victim of an overwrought imagination. The market was bullish and most of the boys predicted a general rise in prices. The rise came, too, but Gas was an exception, and within a month I had taken the profit of ten points.

"As I told you before, our firm had long had a reputation for conservative, careful methods, and we had never been looked upon as speculators. I had no desire to speculate, and yet before a year had passed I was regarded as one of the most reckless men on the Exchange. My associates live in the same face of the market, but were without exception successful. Still the boys predicted an early disaster. As for myself, I was in what many would call a hypnotic state. Of my own volition I made not a single move on the Exchange. I was guided by that mysterious voice, which I feared worse than I feared death itself, but which I could not escape.

"It is not necessary to say how much our profits amounted to—they added considerably more than a million dollars to our bank account. The day previous to the first anniversary of my brother's death I was last called to the telephone. The deal I was instructed to make was as successful as had been those which had preceded it. When I closed it I decided to pay my brother's attention to the voice; I knew if I did I would lose my reason. However, I have had no oppor-

tunity to test myself. For three years it has been silent, and for three years the firm of ——— and Co. has not speculated."

The above is from a New York correspondent of the Inter Ocean. There can be little or no doubt that the apparently almost prophetic prescience exhibited by some money-making financiers and speculators is, in many cases, the result of spirit influence exercised on the minds of the financial operators. Carrying with them into the spirit-world the prevailing dispositions and tendencies of their mortal life, spirit financiers, seeing more clearly than mortals can, the relations of financial sequences, may and do advise mortals, with a foresight that is beyond unaided mortal ken. The methods used in this instance were not specially remarkable to Spiritualists.

BEYOND THE GRAVE.

A Spirit Returns to Be Identified.

EDITOR STEAD'S VIEWS—WRITING AUTOMATICALLY—MEN OF SCIENCE.

When Editor Stead of the English edition of the Review of Reviews offers an opinion on ghosts it should command respectful attention, says the Manchester (N. H.) Union. For he is an authority on spirits. Outside of his work on the Review of Reviews he publishes a magazine called Borderland, which is given up completely to the exploits of his friends in spookdom. Some one recently requested Mr. Stead to furnish his opinion on the immortality of the soul. In his reply the editor related a remarkable incident in which he played a part. A young lady friend of his who died about four years ago solemnly promised that she would return and show herself to a most intimate friend with whom she had lived for years as a sister. She did so hardly a month from the time of the burial. Six months later the apparition again appeared and Mr. Stead happened to be in the house at the time. His hand had then begun to write automatically, and as he had known the dead lady in her lifetime he suggested that it was possible she might be willing to transmit any messages she might have for her friends through the agency of his automatic hand. A few days later he received such a message, and an accompanying word which had seemed to him an absurdity he learned was one of the most clinching proofs of the identity of the invisible presence from whom he received the message.

Mr. Stead calmly remarks that it will no doubt be said that his evidence is not worth anything because he is not a man of science; that he is credulous; a journalist and possibly a madman. Therefore, he dismisses the evidence from his own judgment, arrived at in direct opposition to his own material interests and personal convictions, and turns to the evidence of men whose reputation stands in the forefront among men of science.

There is no living naturalist of higher reputation than Alfred Russel Wallace, he declares. There is no living chemist of greater fame than Professor Crookes, F. R. S., the discoverer of thallium; no living astronomer, better known than Camille Flammarion; very few English physicists of higher standing than Prof. Oliver Lodge, and no French specialist of psychology more authoritative than De Richets. Yet one and all of these supreme scientists of our time have been compelled—and in most cases very reluctantly compelled—to admit that the facts that can be endlessly verified by experiment, prove beyond gainsaying the survival of the individual after the change which we call death.

As stated at the outset of this article, Editor Stead's opinion should command respectful attention, and perhaps much more. For he is one of the most, perhaps the most, eminent authorities on ghosts and ghost lore of the present late century day.

The above illustrates the fact that the secular press is inclined to treat Spiritualism fairly. Let the good work go on. H.

DR. A. B. SPINNEY.

A Letter From One of Michigan's Favorite Workers.

HE DESIRES TO DO MORE THAN EVER BEFORE FOR THE CAUSE.

TO THE EDITOR:—Indeed, the harvest is ripe and never was there a time when true, stalwart thinkers and workers were more needed than now. Each day I feel more and more that I must do more. It is possible, to elevate, teach, enlighten and liberate humanity. In addition to attending to a large chronic case business and running a sanitarium, I am speaking each Sunday, and often week-end evenings, on the truths of our glorious philosophy.

Last Wednesday night I gave a lecture in Channing on the subject, "What Good Has Spiritualism Done the World." This afternoon I have just spoken in this place, Portland, in the Universalist church, on the subject: "Is the Human Race Immortal?" The house was filled, though only one family of acknowledged Spiritualists live here. Some of the people who have stood here bravely alone for many years. Many here are seeking, inquiring and asking for knowledge and light.

The 27th of this month I shall speak at Bear Lake on the "Science of Spiritualism." It will be the first lecture on this subject ever given in that town, I believe. October 6th, I am to speak in the Paw Paw opera house three times. My subjects will be: "Ancient and Modern Spiritualism as a Science;" "Philosophy and Religion;" "What Good Has It Done the World;" and "What Is Its Future?" October 13th, I shall speak at Grand Haven, in Union Hall, an anxious wish to do more than ever in this field of work. October 27th, I expect to speak in Baldwin, in the Congregational church, on Sunday, three times. November 2nd, and 3d, I shall lecture at Mecosta, where the people have just built a new hall. In every place where my business calls me I shall speak to you on these questions. I am glad to see your paper so freely taken all over the State. I would that many more had it, in their homes. I fully believe that the communication you had from Jones, the former editor of the Religio-Philosophical Journal, is true. But what the need for you do has come forth in another, and perhaps, a better way. A. B. SPINNEY.

The language of truth is simple.—Burleigh.

MRS. E. R. NICKLESS-MUSK.

Her Labors Finished at Denver.

SHE IS TO BE SUCCEDED BY MRS. BULLENE.

TO THE EDITOR:—The Spiritualists of Denver, Col., have been favored with another grand treat of psychic phenomena and spiritual philosophy through the instrumentality of one of the best platform lecturers and test mediums in America, Mrs. Edith E. R. Nickless-Musk, who is on her way from the East to the Pacific Coast to administer the truths of Spiritualism to the people there. She has been with us for the last two months, lecturing and giving tests at Martine's Hall, 1646 California street, to crowded halls every Sunday evening. Her grand demonstration of spirit return has been proven beyond doubt by her full descriptions of our spirit friends, and her clear-cut and straightforward tests with full names. That is the way we like tests, not at all; we want good, sound, logical mediums. Mrs. Musk is one of this kind, and this is the reason she has been so highly appreciated by her audiences, judging from the applause she received nightly. Last Sunday evening, September 15, she gave her farewell lecture to a crowded hall, assisted by Dr. G. C. Beckwith Ewell, of New York, and Dr. Lucy Barnicoat, of Boston, a fine-looking, middle-aged lady with steel gray hair, who spoke with eloquence and force to the delight of the audience, after which a motion was made by Mr. Ward, and seconded by Mr. Stead, the president of the Colorado State Spiritual Society of Denver, that we pass a vote of thanks to the lecturer, Mrs. Musk, for the able manner in which she has administered the doctrines of Spiritualism to the people of Denver, and also that we regret exceedingly her departure from Denver; and furthermore, that we hope and pray for her speedy return to us, and we recommend her to all societies that want solid spiritual food, and we bid her and her noble-looking husband God speed and good luck. When the president, Mr. Cason, put the motion, calling for a standing vote, the audience immediately rose to its feet, one and all. It was a unanimous vote. Then Mrs. Musk, the lecturer, responded with a few appropriate remarks, thanking the audience for its appreciation of her labors during her two months' stay in Denver.

The Colorado State Spiritual Society will again open its doors to the public of Denver about the middle of October with its regular pastor, Mrs. E. F. Jay Bullene, who is now spending her summer vacation in California. She is one of our grand and noble speakers. We miss her very much. May she live long to administer spiritual food to our craving souls. God bless her wherever she may be, and speed her return to the prayer of many hearts. ROBERT WARD.

A FAITHFUL DOG.

He Gives Vent to His Feelings of Grief at the Death of His Mistress.

A remarkable case of a dog's affection for a human being was brought to notice recently, in this city. The account, as found in the Record, is as follows: At 5 o'clock in the morning, Mrs. James McNulty left the home of her sister, 4078 Seneschelle street, accompanied by a small spaniel. At the corner of 43d and Wentworth avenue she was prostrated by the heat. The dog instinctively realized that something was wrong with its mistress and set up such pitiful howls that the attention of the neighbors was soon attracted to the spot. A police ambulance was called, but the dog made such resistance that the policemen were compelled to drive the faithful beast away with their clubs before they could remove the suffering woman. Mrs. McNulty was removed to the stock-yards' police station, and thither the faithful animal followed, crying pitifully. At the station a physician was sent for, but before he arrived the woman was dead, and being then unknown, the body of the unfortunate woman was removed to McInerney's undertaking establishment on West 43d street.

The dog was determined to follow the lifeless body of its mistress wherever she was taken, but the police restrained him and locked him up in a back room, where he gave vent to his anguish in a back-room, where he gave vent to his anguish in a long, wailing cry. At 8 o'clock last night Mrs. McNulty's nephew became alarmed at her continued absence and thought he would report the matter to the police. On entering the station the yelping of the dog was the first sound that struck his ears and he recognized it instantly.

The police then informed him of the fate of the dog's mistress, and he found little trouble in identifying the body as that of his aunt. The devoted animal was taken home, where it still keeps up a pitiful crying and refuses to partake of any food.

Each yelp of anguish told a tale that no human mind could read; "No human mind could read; That told of love indeed. No human soul can e'er express A deeper feeling of distress Or plainer show Than does a dog. Is he soulless?" DR. T. WILKINS.

Endorsement of Mr. Hatfield Pettibone and Wife.

TO WHOM IT MAY CONCERN:—Whereas, it has been a pleasure to members of the Lake Brady Association and Committee to witness the phenomenal seances of Hatfield Pettibone and wife, Libbie Pettibone, while at our camp during the season of 1895; and Whereas, they having submitted to strictest test conditions and no evidences of fraud appearing, therefore be it

Resolved, that this society, at its regular meeting, cheerfully recommend Bro. Pettibone and wife to the Spiritualist body as physical mediums of wonderful power, and worthy of the confidence and love of all true lovers of our glorious cause.

BENJAMIN F. LEE, President Lake Brady Camp. MRS. C. C. BACON, Chairman Investigation Committee. MRS. M. MCCASLIN, Lake Brady Camp Reporter.

A bully is always a coward.—Haliburton.

Ayer's PILLS.

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