



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

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ABOUT THE GODS.

THE NATURAL AND THE SPIRITUAL REVIEWED—
TRUE UNFOLDMENT.

An Address to the Readers of The Progressive Thinker by
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By the happy inversion of an old proverb, making it read: "An honest God's the noblest work of man," Iger-soll has presented in a forcible way an idea that must be entertained by a subscriber to the sentiment, but "with a difference." The creation of an honest man is the noblest work of God, but the discovery of an honest God is the greatest triumph of man.

The prophet of the Apocalypse foretold a day when "the mystery of God should be disclosed." It surely must be disclosed or explained before we "shall not teach every man his brother saying, 'Know the Lord.'"

A few years ago advertising puzzle cards were common, on which were printed the outlines of various figures, as of elephants, monkeys, men, birds, etc., all jumbled together. It was very difficult to find some of them. This represents what the Bible was to me at one time. It was hard indeed to clearly discern in that book the supreme figure there, because the conceptions of his character, scattered by the various seers were so irreconcilable. The acts performed at certain times in obedience to his commands were such as we must infer from other portions of the book were Satanic. Yet he must be found, or down I go. I can, indeed, sympathize with Job in his temptation to curse God and die.

In the Museum of the Academy of Sciences are a series of skeletons illustrating the evolution of the modern horse from a small fox-like animal of prehistoric times. The Bible is a record of the changing conceptions of God's character, and it illustrates the evolution of an ideal being in whose image we are made, or rather are being made—for it is a universal, unfulfilling law that we grow like the character we idealize.

Inasmuch as scientific men are slightly religious and religious men are slightly scientific, I must make this distinction between the God of scientific thought and the God of religious worship, that one is necessarily impersonal and the other has always been personal. There can be no question as to which was the original one, nor as to which has most influenced past ages. The momentous question to decide is, which is the truest or highest conception.

We are all aware that the greater part of Scriptural revelations about the unseen world were symbolical. It can not be blasphemous to question the revealed God, but it is blasphemous to deny that which is beyond the veil of the higher world, and to be deputed from the higher world used such a formula as "I am the Lord thy God." However, we must regard the tendency of people evolved to a certain stage to deify what is above them, and to adore what is above them. The heroes of the South become deities in ecstatic moments and see God; dating time from that events, as I heard one casually remark: "Jes' seven years from de day my wife saw de Lawd." That it was the wife of a grandfather, and not a mother, her head, the Witch of Endor said: "See a God coming up out of the earth." Even one so far advanced as the beloved disciple tells us: "I fell down to worship the angel that showed me these things." The angel rebuked him.

The revealed God was always symbolical of that which is above, which came to the imperfect and suffering to perfection and enjoyment. It was necessary that an external ideal be furnished to the primitive human being in order that by contemplating this wonderful character his emotions should be excited and his vitality to some extent play. A national consideration of the historical and revealed God must above all things imagine the difference between the refined, sensitive child of this generation, who is capable of introspection and mental analysis, and the rude savage of the past, who was content with a difference between himself and the brute creation. He lived only externally. Consequently the angel world must hold intercourse with him by signs or symbols. The kingdom of God is within you. The proper place to look for him is in the human, if we can discern his presence there. Those who cannot do so will certainly turn to the external or symbolical deity. No argument can affect them. They are guilty of no error so long as they revere the highest ideal possible to them. But whose is the particular quality within himself that is pre-eminently divine, and reverts to the external representation or impersonation of that quality, is guilty of idolatry and is degenerate.

No man hath seen God at any time. They have seen angels and men who impersonated the divine, and a lower order of children acting in fantastic garb as actors, to please and arouse in the baby's mind an appreciation of things or virtues too high for its comprehension as yet. Believing it true that we are not so far below the angels as to be incapable of comprehending their mind to some extent with the way they might act in some circumstances, it is reasonable to me that they performed certain allegorical dramas on this earthly stage, and that one did impersonate God—a conclusion I cannot avoid ever when considering the likelihood of mortals declaring they saw or heard God, when the spirit manifesting did not assume that character. But never was such spirit God, except as "ye are all gods."

Now the question arises, why did the angels not reveal the highest conception of that character at once and for all, assuming the necessity of righteousness of impersonation? Or arguing that only those spirits who were ignorant

of the pure truth revealed according to their knowledge, why did the higher ones permit these imperfect portrayals of the Divinity? The reply is, in the language of Jesus, "Ye cannot hear them now." The declaration of the impersonal God would be powerless over the savage mind. The true revelation of the divine nature would also be so. The ideal would be too high—out of sight, as we say. They "could not look on God and live," the life of spiritual power. He is personal in the sense that he inhabits all persons. He is impersonal because confined to none. It is the same condition of mind which argues for the personal God as moved our ancestors to locate him in wood and brass—in the savage's cave or the primitive's hut. It is the same condition of mind which argues for the impersonal God as moved our ancestors to locate him in wood and brass—in the savage's cave or the primitive's hut. It is the same condition of mind which argues for the impersonal God as moved our ancestors to locate him in wood and brass—in the savage's cave or the primitive's hut.

We must agree that in the spirit-world good is stronger than evil. Why, then, did the angels permit such monstrous conceptions of God's character as this civilization exalted a few decades ago to hold sway over the intellects and in many cases the hearts of people who showed deepest sincerity and "loved not their lives unto the death." It can be accounted for by allowing that they were capable of appreciating clearer, higher, views, but were obstinately wedded to idols. They refused to trust the God that made them, by distrusting themselves. They needed an emblem. Such devout men as Edwards, by bravely following to his horrible conclusion the method of literally rendering what the Nazarene said would kill if interpreted ("The letter killeth, but the spirit giveth life") gave our father's such glowing pictures of the tender mercies of that theological ogre as awakened them to the fact that they were worshipping a deity who claimed homage from the milk of human kindness. He that is untrue to his highest ideal becomes spiritually sick and needs more or less drastic purgatives or emetics on occasion.

I believe that many who fully recognize the revealed God as illustrative of the internal quality or force which must guide all else on the road to perfection, yet are prone to exalt that which is not highest. There can be no arbitrary division made, but the divine and the human are inseparable. The intellectual God is Love. All else is venerable if serving this.

"All thoughts, all passions, all delights, Whatever stirs this mortal frame, All are but ministers of love, And feed his sacred flame."

I attended a meeting recently which was being addressed by a very intelligent man. His utterances were logical, but rather advanced for some of his audience. He quickly discerned that the heart, and when impelled to do so, often does it ungraciously. The heart of every man is true. It has been covered with intellectual rubbish, and religious or philosophies are useful in so far as they burn up these things that hinder expression of sympathy. This is not one of extermination, but for the supremacy. All the achievements on the material or intellectual plane are dead burdens unless vitalized by love. "If I have all gifts and have not love, I am nothing." However, in the discipline necessary to acquire these gifts in the true way, the sympathies are quickened, and it is but an uncovering of the soul which ever yearns to give and receive love.

The Oriental adept worships the "Wisdom One." He has, if reports be true, obtained a mastery over what we call natural law, even to the extent of projecting solids through solids—the human body through stone walls—and explains how it may be scientifically possible so to do, as we may pass a sack of potatoes through a knot hole, in the words of one, admirer, "they were from which there is no denying it is a small thing in comparison with what they seek." It may be; and their ultimate hope of Nirvana, proclaims that in the bewildering mass of strange knowledge they have lost a clear conception of what we all look for and must find, and what the Infinite desires us exists and is attainable by the desires implanted in every soul—a plane or condition of life in which every breath is a delight and every movement joyed with a joy. This desire for happiness is the basic motive of all human endeavor. The same motive prompts the glutton and the ascetic, the celibate and the libertine, the religious man and the

scotter. We have all one father. The real difference is that we look for it in different conditions, and the guilt lies in remaining in a condition proven untrue to that hope, and the supreme folly in surrendering it for any consideration.

It does not seem necessary that I soon acquire all knowledge or power over matter. I have eternity to do this. But it is imperatively needed that I enter a condition of existence where love is recognized as the one and only law of relationship. The devotee of wisdom per se is likely to become a cold reservoir of mysterious knowledge and imaginings, and to be forced to confess that in much wisdom there is also much sorrow—to lament: "All is vanity and vexation of spirit." He that alters the intellect over the emotions, who places knowledge over love, is forever building houses on the sand, that are ever being washed out to sea—creating theories to-day that to-morrow are destroyed—Sisyphus-like rolling up the mountains a rock that never falls to escape and reach the goal.

Love is the quality that vitalizes any or all religions and evolves the votaries. A recent convert to orthodoxy lamented that before conversion he had never thought of God as being else than love. Now I have worshiped all the other gods and my regret is the very opposite of his. The poet sings—

"Not enjoyment and not sorrow
Is our destined end or way."

It will not do to construe a bard's intention, but critically, the religious casuistry that tends to despoiling the confessed seeker for enjoyment—to condemn the man who acts in the hope of reward and exalt the proud egoist who is always telling us how he does good simply because it is good, or a cold duty, is a long way from the goal. Enjoyment is the one end and purpose of existence. What is being useful if it be not to make life enjoyable to others, or, if it be not possible on this plane, which is proven, to direct them to another plane. Neither Milton nor any other poet, for the ways of God to men, by relinquishing the truth that we are driven or led by sorrow or hope from the physical paradise simply that we may enter a paradise of sweeter, livelier joy and beauty. I am weary of hearing the self-righteous bemoan the man who honestly confesses that he is a sinner, and that he is a sinner, which prompts him to forego the satisfaction of natural desires on the physical plane. "Beware of the leaven of the Pharisee, which is hypocrisy." These "unco gilds" immersed in contemplation of their dignity may pass the gates of heaven and never notice them.

I have somewhat digressed, and indeed I have no very novel ideas on the subject. I but endeavor to lead up to a simpler statement or solution of the "mystery of God" than is common. It is with the hope of a true and necessary that justified the deception, that I declare the personal God to be such a character as Santa Claus or Uncle Sam—the impersonation of an abstraction, and the quality force or essence "with-in you" is love. I am journeying toward a more honest confession, that I am a sinner, and that I am a sinner, which prompts him to forego the satisfaction of natural desires on the physical plane. "Beware of the leaven of the Pharisee, which is hypocrisy." These "unco gilds" immersed in contemplation of their dignity may pass the gates of heaven and never notice them.

I have read time and again dissertations by renowned men on the "Divine Consciousness." I have been fascinated with the gleam of the divine in the scarp as they divided the flesh from the bones and the bones from the marrow, but always awoke to the sad perception that they were only dissecting a dead body, lacking the power of the living. I have been fascinated with the gleam of the divine in the scarp as they divided the flesh from the bones and the bones from the marrow, but always awoke to the sad perception that they were only dissecting a dead body, lacking the power of the living.

If you must worship an external being, let him be personal, or he loses power to charm. Now disclaiming any personal deity, and with the help of using expressions that may appear to be because muddy, I will say that while the Buddhist expects to be absorbed into the divine consciousness, thus attaining Nirvana, I expect to absorb the divine consciousness myself, thus realizing all desires instead of surrendering all desires to a deity. I desire peace to have those desires intensified with the capacity of gratification which is denied me here. It is a desire to a country. It looks more reasonable that the heart, and when impelled to do so, often does it ungraciously. The heart of every man is true. It has been covered with intellectual rubbish, and religious or philosophies are useful in so far as they burn up these things that hinder expression of sympathy. This is not one of extermination, but for the supremacy. All the achievements on the material or intellectual plane are dead burdens unless vitalized by love. "If I have all gifts and have not love, I am nothing." However, in the discipline necessary to acquire these gifts in the true way, the sympathies are quickened, and it is but an uncovering of the soul which ever yearns to give and receive love.

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his nature, but of priestly fear. "Perfect love casteth out fear." The method of it is by admitting knowledge.

I have not attained the sublime state which I anticipate or prophesy here. I am in the transition throes between a warm and a butterfly, and may be again impelled to exclaim as a greater one: "My God! My God! why hast thou forsaken me?" but I work while I have the light. In any case the pious man who must regard such doctrine as blasphemy will exclaim: "Give God the word and the butterfly, and may be again impelled to exclaim as a greater one: "My God! My God! why hast thou forsaken me?" but I work while I have the light. In any case the pious man who must regard such doctrine as blasphemy will exclaim: "Give God the word and the butterfly, and may be again impelled to exclaim as a greater one: "My God! My God! why hast thou forsaken me?" but I work while I have the light. In any case the pious man who must regard such doctrine as blasphemy will exclaim: "Give God the word and the butterfly, and may be again impelled to exclaim as a greater one: "My God! 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BIBLE TEACHINGS AND SPIRITUALISM

The Bible Battery Captured and Turned Against Its Warmest Friends.

Contrasted Scripture Quotations Place Them in Defenseless Condition---An Adventist Author Reviewed---What Christianity, So-Called, Has Done---What Spiritualism Is Doing.

Glenwood Springs, Colo., June 30th, 1897.

H. Coggeshall,
Battle Creek, Mich.

Dear Sir:—Your kind letter of May 17 now before me. In this letter you speak of one from me containing my confession of having been converted from Methodism to Spiritualism, and said you had mailed me a book entitled "Modern Spiritualism," by Uriah Smith, and requested me to peruse the same carefully and give you my opinion regarding it. The book came promptly and I have read as requested, and would have replied sooner but business prevented my doing so and giving the subject the consideration it demands, and even now I feel that there are thousands of Spiritualists who could answer Mr. Smith a great deal more intelligently and not try half as hard as I. Mr. Smith's views on the subject are very good considering his standpoint, but with all due respect for him and the many who see it in his light, I honestly think they are but looking at the back of the picture.

In chapter two he says, "for, as Mr. M. J. Savage says: 'Spiritualism is either a grand truth or a most lamentable delusion,' and again, 'If this be true, it opens what would indeed be considered a grand avenue of consolation to bereaved hearts,' etc.; but he cannot believe it emanates from a good source because the Bible legislates against it. I will admit that there are several passages of Scripture which forbid spirit communion, but I also contend that the Bible is full of it, from the time of Abraham to the vision of St. John. The 'prophets,' 'seers,' and 'men of God,' as they were termed at different periods, were no more nor less so than A. J. Davis and thousands of seers and mediums of modern times, and every time a prophet of old came out with a 'Thus saith the Lord' prohibiting spirit communion, he was, in my estimation, violating the very law above referred to.

INSPIRATION.

I admire some portions of the Bible very much, and have no doubts that many of its characters spoke, at times, under inspiration—for I believe there has been inspiration in every age—but as waters are polluted and rolled by coming in contact with filth and mud, I deem it proper to investigate the moral character of these channels of inspiration before accepting them as the "inspired word of God," just as I would weigh the words of a medium of the present day. In regard to the above law I don't know whether it was a case of class legislation or whether it was thought that among the ignorant rabble it was casting pearls before swine and should be confined to the few; in fact there are so many inconsistencies in the Bible that I shall content myself with pointing out a few of them; and let Mr. Smith harmonize them for me, and if I can succeed in convincing a few of his opinion that the Bible is not all inspired of God, I shall have accomplished my purpose and opened the way for them to "try the spirits" without fear of being "anathema maranatha."

MANY BIBLE INCONSISTENCIES.

Please note carefully the following passages of Scripture, and see if you do not conclude, with me, that the Bible not only contains contradictions, but that the ancient conceptions of the Deity are inferior to those entertained by a South Sea Islander:

The eyes of the Lord are in every place.—Prov. xv:3. There is no darkness.—Job xxiv:22. And the Lord came down to see the city and the tower.—Gen. xi:5. And the Lord said, Because the cry of Sodom and Gomorrah is great... I will go down and see whether they have done altogether according to the cry of it... and, if not, I will know.—Gen. xviii:20,21. And Adam and his wife hid themselves from the presence of the Lord God.—Gen. iii:8. And He said, Thou canst not see my face; for there shall no man see me and live.—Ex. xxxiii:20.

No man hath seen God at any time.—John i:18. Whom no man hath seen nor can see.—I. Tim. vi:16. Ye have neither heard his voice, at any time, nor seen his shape.—John v:37. For I have seen God face to face.—Gen. xxxii:30. And the Lord spake unto Moses face to face.—Ex. xxxiii:11. And I will take away my hand, and thou shalt see my back parts.—Ex. xxxiii:23. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders. And they saw the God of Israel.—Ex. xxiv:9-11.

Behold, I am the Lord... Is there anything too hard for me?... There is nothing too hard for thee.—Jer. xxxii:27,27. With God all things are possible.—Matt. xix:26. And the Lord was with Judah and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.—Judges i:19.

With whom is no variableness, neither shadow of turning.—Jas. i:17. For I am the Lord; I change not.—Mal. iii:6. God is not a man that he should lie, neither the son of man that he should repent.—Num. xxiii:19. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.—Gen. vi:6. And God repented of the evil that he said that he would do unto them, and he did it not.—Jonah iii:10.

Wherefore the Lord God of Israel saith: I said, indeed, that thy house and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me.—I. Sam. ii:30, 31. God is not the author of confusion, but of peace.—I. Cor. xiv:33. The God of peace.—Rom. xv:33. The Lord is a man of war.—Ex. xv:3. Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight.—Ps. cxlv:1.

The Lord is very pitiful and of tender mercy.—Jas. v:11. The Lord thy God is a consuming fire.—Deut. ix:24. For his mercy endureth forever.—I. Chron. xvi:34. I will not pity, nor spare, nor have mercy, but destroy them.—Jer. xiii:14.

God is love.—I. John iv:16. Now go and smite Amalek... and spare them not, but slay both man and woman, infant and suckling.—I. Sam. xv:3. The Lord is good to all, and his tender mercies are over all his works.—Ps. cxlv:9. Because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men.—I. Sam. vi:19.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.—Ps. ciii:8. His anger endureth but a moment.—Ps. xxxiii:5. For ye have kindled a fire in mine anger which shall burn forever.—Jer. xiv:4. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years.—Num. xxxii:18.

Let no man say, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.—Jas. i:13. And it came to pass after these things that God did tempt Abraham.—Gen. xxii:1.

God is not a man that he should lie.—Num. xxiii:19. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets.—I. Kings xxii:20. Make no friendship with an angry man.—Prov. xxii:24. And when he had looked round about on them with anger, he said unto the man, Stretch forth thy hand.—Mack iii:5. The wrath of man worketh not the righteousness of God.—Jas. i:20.

He that hath no sword, let him sell his garments and buy one.—Luke xxii:36. All they that take the sword shall perish with the sword.—Matt. xxvi:52. Resist not evil.—Matt. v:39. And when he had made a scourge of small cords, he drove them all out of the temple.—John ii:15.

Whosoever hateth his brother is a murderer.—I. John iii:15. If any man come unto me, and hate not his father and mother, and wife, and children, and brethren, and sisters, he cannot be my disciple.—Luke xiv:26.

While the earth remaineth, seed time and harvest... shall not cease.—Gen. viii:22. And the seven years of dearth began to come. And the famine was over all the face of the earth.—Gen. xii:54, 56.

This is Elias which was for to come.—Matt. xii:14. And they asked him, What then? Art thou Elias? And he saith, I am not.—John i:21. And it was the third hour, and they crucified him.—Mark xv:25. And it was the preparation of the passover, and about the sixth hour, and he saith unto the Jews... Shall I crucify you king?—John xix:14,15.

And Judas brought again the thirty pieces of silver to the chief priests and elders.—Matt. xxvii:3. And he cast down the pieces of silver in the temple, and departed, and went out and hanged himself.—Matt. xxvii:5. Now this man purchased a field with the reward of iniquity. And falling headlong he burst asunder in the midst, and all his bowels gushed out.—Acts i:18.

Therefore Michal, the daughter of Saul, had no child unto the day of her death.—II. Sam. vi:23. The five sons of Michal, the daughter of Saul.—II. Sam. xxi:8. I and my Father are one.—John x:30. My Father is greater than I.—John xiv:28.

My Father hath committed all judgment to the Son.—John v:22. I judge no man.—John viii:15. All power is given unto me in heaven and in earth.—Matt. xxviii:18. And he could there do no mighty work.—Mark vi:5.

And his name shall be called The Prince of Peace.—Isaiah ix:6. I came not to send peace, but a sword.—Luke xxi:49.

I am one that bear witness of myself, yet my record is true.—John viii:18,14. If I bear witness of myself, my witness is not true.—John v:31.

The trumpet shall sound and the dead shall be raised.—I. Cor. xv:52. As the cloud is consumed... so he that goeth down to the grave shall come up no more.—Job vii:9.

And Elijah went up by a whirlwind into heaven.—II. Kings ii:11. No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man.—John iii:13.

Dwelling in the light which no man can approach unto.—I. Tim. vi:16. The Lord said that he would dwell in thick darkness.—I. Kings viii:12. Clouds and darkness are round about him.—Ps. cxviii:2.

MORE PUZZLING PASSAGES.

Well, it looks a little peculiar, to say the least, doesn't it? Let me refer to a few more puzzling passages: In I. Kings xvi:8 Baasha dies in the twenty-sixth year of Asa, but in II. Chron. xvi:1, Baasha goes against Judah in the thirty-sixth year of Asa (his reign) and seems to be quite a lively corpse. In II. Chron. xxi:1, Ahaziah is Jehoram's youngest son, but in the preceding chapter, verses 16 and 17, Jehozabab is the youngest. We read in II. Kings viii:17,24,26 that Ahaziah was twenty-two years old when he began to reign and was but eighteen years younger than his father. This looks improbable enough, but II. Chron. xxi:20 and xxii:1,2 goes it one better by making him forty-two years old when he began to reign. As this makes him two years older than his father, I doubt this being inspired also.

We are told in II. Sam. xxi:1, that God got angry with Israel and moved David to say, Go number Israel and Judah; but I. Chron. xxi:1 says Satan instigated it. The former account gives 800,000 warriors of Israel and 600,000 of Judah; while the latter claims there were 1,100,000 of Israel and 470,000 of Judah. In connection with the above we learn (II. Sam. xxiv:24) that David bought a threshing-floor and oxen for fifty shekels of silver, that he might offer the poor beasts to appease YHWH's wrath and prevent the slaughter of more innocents. (The smell of burning oil seemed very efficacious for every ill at one time, but in Isaiah i:11-13 he seems to have cloyed on them, and in Jer. vi:22 he even says he did not command it of their fathers.) But we find in I. Chron. xxi:25 that David paid six hundred shekels of gold for the threshing-floor. In II. Sam. xxi:18 is claims David slew of the Syrians 700 charioteers and 40,000 horsemen; but in I. Chron. xix:18 we must believe it was 7,000 charioteers and 40,000 footmen.

In Acts vii:48 it looks as if God did not dwell in temples made with hands, and in II. Chron. vi:12,16 it appears that he does. The Lord gets tired and rests, in Ex. xxxi:17, but in Isaiah xl:28 he "fainteth not, neither is weary."

It makes me tired to read the former account and learn that God rested through all eternity till about 6,000 years ago, when he created in one day the sun, moon and stars—quintillions of planets, many of which compared with our earth would be as pumpkins to a pea—and required the balance of the week to finish up the earth. I often wonder (or used to) if the Almighty subjected the first inhabitants of all those planets to the same tests that the Bible claims for Adam and his "cursed" brood—"for there is no other way under heaven," etc.—and whether they refused the apple or, if not, if God's only son is so well-beloved that he must visit and die for each one in succession throughout eternity. Now this is not a title of the many conflicting statements that I could refer to that prove the Bible is not the inspired word of the Supreme Being, but I think it will suffice to carry my point.

THE BIBLE GOD.

Someone has said: "An honest God is the noblest work of man;" but this surely did not refer to the men of Bible times, for they are continually representing him as quick-tempered, jealous, revengeful, passionate, vacillating, unjust (punishing the innocent for the guilty), weak (unable to conquer the inhabitants of the valley because they had chariots; unable to throw Jacob at wrestling, and begging him to let him go), and very merciless in waging wars of extermination on millions of his own creating and

treating them as everlasting brimstone afterwards; instead of mercifully annihilating them. It seems to me, if God had annihilated Adam—"quenched him like tow"—as soon as he ate the apple, and put in about ten minutes making Adam number two, with his bump of firmness better developed, and thereby prevented the possibility of countless millions being eternally tortured, it would have looked more commendable to "a man up a tree." I cannot see that Ex. iv:24 is any recommendation to the Almighty, nor thousands of other passages equally as ridiculous; for instance, his sending all those afflictions upon Job, nor for the latter's good, nor to try him, for he knows him to be a perfect man, but merely to settle a dispute he got into with the Devil. His ordering his "chosen people" (for he is no respecter of persons) to refrain from eating the flesh of animals that died of themselves (Deut. xiv:21) but commanding them to feed it to "the stranger within thy gates" may look all right to the stickler for plenary inspiration, but Spiritualists repudiate all such passages as lies and rank libels on the goodness and justice of the Infinite.

MOSES LECTURES GOD.

The many instances recorded of Moses having to remind God of his duty and lecturing him as to the result of his wrathful plans if carried out, not only shows that Moses knew more than the Bible God, but makes the latter acknowledge Moses' superior wisdom, by taking his advice.

I don't like the character the anonymous writers give to God, at all. Why should he be so vindictive against all his children but a few Jews, and claim them as his chosen people? Does that look right? If the Gentiles were any worse than the "chosen," I fail to find it in the Bible. His sending so many quails that, in order to consume them in thirty days allotted time, required each man, woman and child to devour 69,621 bushels at each meal, not only looks a little "fishy" but, compared with his lack of interference with the starving thousands of India, it looks as if, providing the account was true, there is "something rotten in Denmark" at the present writing.

A QUEER COMBINATION.

Verily, the Bible is a queer combination when looked upon as a whole. We must believe that the earth is flat and has four corners; that heaven is above and hell below, and that twelve hours later heaven is still up and hell down; that the sun revolves around the earth, and that at one time God could only kill his children by using Joshua and his army of assassins, and in order to make it a success, even then, he had to stop the sun (and the moon also) for several hours in order to lengthen the day. At other times he has no trouble in making them "all dead corpses" without assistance, but still we must believe the account or be damned.

We must also believe that the animals went into the ark by twos, and almost in the same breath that they went in by sevens; also that the sun was made on the fourth day, notwithstanding there were several "evenings and mornings" prior to that event.

We are even to believe that Satan in his fall drew one-third of the stars of heaven to earth with him, but as to where he stowed them, providing any were as large as Jupiter, we are not informed.

We must not doubt that Moses wrote the first five books of the Bible, although it makes him say he is the meekest man on earth, and write an account of his own death and burial, besides speaking of a place (Dan) which was not in existence at such for several generations afterwards (Judges xviii:27), and often speaking of things they did, by saying they were to be seen (the evidence of them) "even unto this day." Thus it is with nearly every so-called author of the books of the Bible. There is plenty of evidence proving them to have been anonymous, but we must not see it.

THE BIBLE SATAN CONSIDERED.

Now let us consider a few things that the Scriptures teach regarding Satan. He was once a very exalted and consequently a very good angel. We are led to suppose he was about as near equal with God as an angel ever gets.

And yet in an unlucky moment he falls from grace and becomes a fiend incarnate, and nearly half of God's angels become lesser devils and aides-de-camp to His Satanic Majesty, and there is a great war in heaven. Verily, where are we at? If archangels have fallen, why can't they fall again? and if so, when is a person secure even in heaven ("where the wicked cease from troubling and the weary are at rest") from being suddenly transformed into a devil or of being drafted to fight him?

We read that Satan and his army were finally subdued, put in chains, and cast into durance vile, and yet, according to the same book, they are going about at the present time, in spite of their chains, "seeking whom they may devour," and according to Mr. Smith, every inhabitant of this earth has from one to a legion of devils as guardian angels from the cradle to the grave, who have learned so well every act of his life as to be able to personate his every action, peculiarity of speech, and even his looks, so perfectly that his most intimate friends are deceived, when consulting a medium, and are unable to distinguish their best friend from the devil himself. Now if this is a fact, God must either have permitted it or else is powerless to prevent it, and if either is the case, we are between "the devil and the deep sea," so to speak, for, if the former, God is allowing Satan to get one of us nearly every day, (reserving the elect) when he could easily prevent it by killing or scourging the devil; or, on the other hand, if Satan is all-powerful, as Mr. Smith's ideas indicate, there is no use fighting against fate and the Devil too, for the latter will get us eventually, if not sooner, with the "elect" thrown in.

What Satan's object could have been, in taking Jesus up on the pinnacle of the temple, to show him all the kingdoms of the earth, I fail to see, for he could surely look in a circle and see the antipodes just as well from the ground—but I forgot, there were no antipodes then—nothing but a flat surface, and as late as the year 1600 the Romish church burned Bruno for advocating that the earth was round and that it "moved," and Galileo would have shared the same fate at the hands of Pope Urban had he not recanted. Servetus did not escape so well, for John Calvin signed his death-warrant and led the mob that burned him over a slow fire for his belief in the Copernican system and his disbelief in infant damnation.

The Devil has been the stock-in-trade of the church from the time of its inception. Luther said the Copernican system and the rotundity of the earth was from the Devil. The windmill was directly from him; so was the saw mill and the printing press, and likewise with nearly every invention of the so-called "Christian era." Even Harvey's discovery of the circulation of the blood was an invention of the devil one, and I doubt if any one of the three hundred different religious sects have escaped having "devil" huzled at them by the church from which they were an offshoot.

Even Christ did not escape the imputation, if we can believe the Bible account for it. For my part, I think the Devil is a great big myth invented by the early church to obtain complete power over the superstitious masses and thus serve their own selfish ends, and they have succeeded admirably, although at the cost of much innocent blood.

WHAT HAS THE CHURCH DONE.

Mr. Smith comments on the small amount of good Spiritualism has accomplished in fifty years. Let us see what orthodox religion has accomplished—or a part, at least, during a much longer period.

In the first place neither Christ nor his disciples wrote any of the books as we find them in the New Testament, but they were all written, by parties unknown, years after they were all dead, ranging from A. D. 150 to A. D. 300. These more or less imperfect reproductions of Jesus' life and words were confiscated by the church which condemned him and his teachings, and manipulated and interpolated to suit themselves; and by their imitations of

pagan ideas they captured other factions and secured the power which they have wielded with such disastrous results ever since.

Until the Council of Nice it was not known what writings were inspired and what not, but a vote of the assembled priests settled that question very easily and placed the "uninspired" (those which got the minority of votes) within the same covers but dubbed "Apocryphal," meaning they were doubtful of their inspiration. And yet we swallow it all and ask no questions. One of the shining lights among the fathers of Christianity was Constantine the Great, whom Mr. Smith can thank for changing the Sabbath from Saturday to Sunday—the day observed by ancient sun-worshippers—that he might "add daily to the church such as should be saved." He murdered his son Crispus, his nephew Licinius and suffocated his wife Faustina in a bath. Emperor Theodosius, another zealous orthodox Christian, murdered 7,000 people of Thessalonica, regardless of age or sex.

Leo III. enforced baptism under penalty of banishment, and put all backsliders to death. Christians murdered Hypatia of Alexandria, the most noble woman of her time. Heated by a priest, they seized her in the street, dragged her into a Christian church and stripped her naked, whipped her, cut her to pieces and burned her remains in the market-place. Peter the Hermit, a famous Christian, stirred up millions in Europe to rescue the Holy Land from the Turks. Their track was marked by robbery, bloodshed and fire. When they took Jerusalem the brains of young children were dashed out against the wall. Others were thrown over the battlements. Every woman that could be seized was violated. Men were roasted alive and ripped up to see if they had swallowed gold. The Jews were driven into their synagogues and burned, and 70,000 persons were massacred.

Rather Dominic, a Christian, founded the Spanish Inquisition. Torquemada, the inquisitor-general, burned thousands of his fellow Christians. In less than 300 years there were burned alive over 30,000, and sent to prison nearly 300,000. The massacre of St. Bartholomew was performed by Christians, in which 60,000 were murdered for being Protestants. In Rome cannon were fired and bonfires kindled by Christians, and Pope Gregory assisted at a solemn mass and gave thanks for the butchery. Some of the beauties of the Inquisition were dislocating joints, breaking bones, thrusting burning splinters of pitch into the flesh, pouring boiling oil into the ears, gouging out the eyes, tearing tongues out by the roots, consigning them to the rack and thumbscrews, quartering them with horses, applying the ripping knives to women advanced in pregnancy, burning at the stake, and a host of other innocent amusements for Christ's sake.

Not longer than 150 years ago, denying the trinity was a crime punishable by death, in Maryland. The crimes committed by the church during the "Salem witchcraft" scare were only another exhibition of religious bigotry. They were obeying Scripture which says, "Thou shalt not suffer a witch to live." During the late rebellion were there wanting at any place in the South ministers of God to uphold the divine institution of slavery? And they had the Bible to back them, too. See Gen. ix:25 and Lev. xxv:45,46.

WHAT SPIRITUALISM HAS DONE.

If Spiritualism has failed to accomplish much good, (another point on which Mr. Smith and I differ), it surely has not committed any of the enormities above mentioned. But let us see if it has done any good. The Czar of Russia, by spirit dictation, freed 20,000,000 serfs. Abraham Lincoln, a firm Spiritualist, liberated 4,000,000 slaves by signing the emancipation proclamation as dictated by spirits through the mediumship of Nettie Colburn Maynard and others, convincing proof of which is easily obtainable. Harriet Beecher Stowe, another Spiritualist, wrote "Uncle Tom's Cabin" by spirit dictation. Can we say that was of Satanic origin? Instances are numerous of people having been rescued from starving and other perils by spirits directing sensitives to them. Women and girls have been rescued from lives of shame by spirits being able to impress the fact of their danger upon some medium near at hand. Drunkards have been cured. Accidents have been prevented. The Crookes tube was invented by Prof. Crookes, a Spiritualist. Edison, the electric wizard (he witch) is, I am told, a Spiritualist and gives all the credit for his inventions to the spirit-world.

The same signs that Jesus referred to in Matt. xi:3-6 as a guarantee of his divine calling, can be used for Spiritualism, with the exception of raising the dead, and that can be claimed in the same sense that it is used in the Bible—suspended animation.

Orthodoxy can point to some of the barnacles that attach themselves to Spiritualism and fleece the unwary under that name, and say: "A good tree cannot bring forth evil fruit." We answer "Neither can a corrupt tree bring forth good fruit" and "If they have called the Master of the house Beelzebub, how much more shall they call them of his household."

For further details of what Spiritualism has done and is doing, read "Two in One," by Moses Hull; "There Is No Death," by Florence Maryat, or almost any book written by its friends.

We do not have to go to the Bible to prove Spiritualism, although it does prove it if it proves anything.

But it amuses me to observe Mr. Smith's frantic efforts to twist the Bible so as to disprove it and relegate it to demonology. In spite of all his writing, however, the account stands thus: "Samuel said to Saul." Now if it was the Devil that was talking to Saul, why didn't the inspired writer say so, or, if he erred, why didn't the people correct him? They ought to have known that Samuel and the Devil were two separate individuals, if any one knew it. Josephus made the same oversight and calls the spirit Samuel.

How is it that Elijah could write to King Jehoram (II. Chron. xxi:12) seven years after the former's death, if spirit communion is impossible? Was it not a "man's" hand that wrote on the wall of Belshazzar's palace (Dan. v:5)? Mr. Smith explains the return of Moses and Elias, as I understand it, by the fact that God conducted the obsequies of the former and gathered the latter to himself "body and breeches," his mantle only being rejected; but why God should grant a special dispensation to two individuals, to the exclusion of all the rest, "deponent saith not," at least he does not make it clear. Perhaps it was because the former murdered an Egyptian without cause, and because the latter importuned the Almighty till he sent down fire and killed three captains with their fifties for the enormous offense of telling Elijah that his king wanted him to "come down." But as "flesh and blood cannot enter the kingdom of heaven," we are still in doubt concerning bodily ascension.

One Adventist, speaking of this case recently, denied that it was Moses and Elias, claiming that it was figurative language and referred in some way to the church. But if those inspired writers do not mean what they say in such plain statements, why, for heaven's sake as well as our's don't they say what they mean? It is a very convenient way to dispose of disagreeable facts, but not at all satisfactory. I suppose that passage that speaks of the sons of God taking wives of the children of men, as it conflicts with "only begotten son," can be disposed of in like manner.

Elisha was a fast friend of God; and yet for a very slight offense, which he should have entirely ignored, he caused the death of forty-two innocent children. Had that occurred in modern times, and some of the children had been our own, what would have been our opinion of Elisha and the God whom he claimed sent the bears, at his desire, to kill those children?

PATRIARCHAL PIETY.

How people can rave so about the piety of those patriarchs and prophets, and think that they alone among men were inspired and walked hand in hand with the Infinite, when, according to the Bible itself, not one of them, if they had lived at the present day and got their

deserts, could have escaped the penitentiary at best, is one of the ecclesiastical mysteries.

Spiritualists do not believe that God ever talked with man, but they believe angels, who were once mortals, ever have and ever will have. They believe in the equality of the sexes versus Paul. They do not believe in capital punishment, but think punishment should be reformatory. They do not believe in a vicarious atonement, but teach that we must work out our own salvation, and that "as we sow, so shall we reap." That evil tendencies must be outgrown either in this life or the next, before we can progress. That right actions and desires will attract to us, for our assistance, exalted spirits, and that bad actions will attract those of an opposite nature—criminals who are still earth-bound and vicious. My own experience of about four years is that its tendency to make one lead a pure and upright life is far greater than any other "ism" I ever knew. It proves immortality, assures us of spirit guidance, and carries conviction, comfort and happiness to the hearts of those who follow its teachings and exemplify its precepts. That men who went about doing good. That men may "try the spirits" and become fully persuaded of the truth and beauty of this grand stepping-stone toward heaven, is the earnest wish of Yours fraternally,

CHAS. E. HUBBARD.

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THE MYSTERIES OF SATANISM.

The Vitality of the Ancient Cult in France.

DIABOLISM IN ITS WORST PHASES—THE SPIRITS OF EVIL SOUGHT—SACRIFICE OF ANIMALS—A LESSON THAT SHOULD INDUCE EVERY SPIRITUALIST TO CULTIVATE THE PRESENCE OF ANGELS OF LIGHT.

From time immemorial France has always been a center of occultism, and though the words "Satanism" and "Satanist" may be comparatively modern, all they signify and all they imply have long been a very real problem, not only to French theologians, but also to French jurists and philosophers.

Of late years French thinkers have become once more concerned with what had seemed to them a revival in their midst of the darkest mediæval superstition. M. J. K. Huysmans electrified his contemporaries by "La-Bas," probably the most curious study of occultism ever given to the world. Those who opened the book as scoffers closed it with a conviction that Satanism was becoming a force in modern life. At the present moment there is being tried in the French courts a case in which the plaintiffs declare that the late Edmond Dubus, a decadent poet, who committed suicide some two years ago, was not in a fit state to make a will, owing to the fact that he was a well-known Satanist, and that he had at one time assisted M. Huysmans when the latter was getting up the material of his book. Together they had assisted at a black mass and witnessed other diabolical practices.

M. Jules Bois has constituted himself the historian of Satanism. He has published more than one work on the subject, his magnum opus, "Le Satanisme et la Magie," having already reached a circulation of 5,000.

"I have studied the question of Satanism," observed M. Bois in answer to a question, "from the scientific or psychological point of view. Though I have the greatest admiration and affection for my friend, J. K. Huysmans, he and I do not see eye to eye in these matters. I have instituted an exhaustive inquiry into the mental and moral state of those whose type of mind has led them to Satanism, for it should never be forgotten that this phase of occultism is as old as the world. Now, the author of 'La-Bas' is, as you probably know, a convinced Catholic, and, I need hardly add, an entire believer in the personality of Satan. He regards the whole matter exclusively from that point of view. Thus, to him diabolical possession is a proved fact, and he has put it on record that according to his theory we move, not only in a world unrealized, but in a world peopled with evil spirits who play a great part in the lives of men. I need hardly add that as to one fact we are absolutely agreed, and that is in the actual reality of modern Satanism. We also both hold that Satanism possesses certain qualities that render it an eternal phase of human existence."

"And do you actually assert that the more terrible and sinister forms of mediæval witchcraft are still with us, and that there are now actually living men and women who delight in human sacrifice?"

"Certainly," he answered calmly. "Huysmans has exaggerated nothing in his now famous book. Indeed, even he has not described some of the horrible things that all those interested in this subject are perfectly aware of. As to the question of human sacrifices, of course it opens up a very wide subject. It is no longer possible to buy a child body and soul for 5 francs; but, remember, it was perfectly easy to do so less than 100 years ago. In many cases a live animal, generally a toad or a reptile, takes the place of the human sacrifice. There has never been a time when Satanists did not ascribe an enormous importance to this side of their strange ceremonies, but you must remember that they were not alone in this matter. Every religion in the world has passed through a 'sacrificial stage.' Nay, I will go further and declare—although you will probably be disinclined to believe me—that there is a scientific basis for this feeling."

"A friend of mine, Dr. Baraduc, has lately made some very extraordinary experiments. Working as a scientist, not as an occultist, he photographed the blood of animals, and found that certain shapes gathered in and about the fluid, sucking up a strength which, as it were, enabled them to materialize; and this many hours after the blood was cold. Probably many medical men would also allow that there was value in the blood baths of the ancients. Satanists believe, of course, that there are certain forces in the spiritual world that absorb strength from a human, or, indeed an animal sacrifice. Paracelsus held very similar views, still subscribed to by his disciples to this day, and we come across traces of this feeling and belief in many mediæval writings."

"And who are the Satanists of to-day? From what class are they drawn? Do they consist of men rather than women?"

"Nowadays," replied M. Bois, decidedly, "there are many more men than women engaged in these singular mysteries; that was not so in the past. There are among them many middle-aged women, tired of life, and seeking, perhaps, a renewal of youth. And it is well known that there are even priests among the more advanced section. These soon become known to the ecclesiastical authorities; or, rather, they are vaguely suspected, for it is extremely difficult to prove an accusation of the kind. Belgium is permeated with this form of occultism, and even in Great Britain there are several important secret societies of the sort. I have myself been on their track, and you can take it from me that I assert a fact. As to Paris, there are many centers—an especially important place of meeting for Satanists exists close to the Pantheon."

"Do Satanists admit that they worship evil?"

"Well, there is no doubt that these people consider Satan their god. You know that in India, Chivas, the Dealer of Death, is considered to be in his way more powerful and important than is Brahma. Perhaps Michellet was the first to inaugurate secular research into mysticism and occultism. Every mad element naturally made, and still makes, for certain forms of devil worship. Mind you, I do not consider that the elements who go to make up Satanism are entirely evil. Or, rather, I would say that they were not entirely evil in the past. You must remember that in old days everything known was put down to either divine or diabolical agency. Galileo was supposed to be possessed by the Devil. The witches' extraordinary knowledge of the powers of herbs, and so on, was also said to be communicated to them by the Devil. At the Sabats we see the first glimmers of women's rights, the equality of the sexes, and indeed of modern socialism. The very motto that now is universal in France, and which you see inscribed on so many churches, 'Fraternity, Liberty and Equality,' may be said to have been among the watchwords of the mediæval Satanists."

"But do you seriously mean to say, M. Bois, that you believe in the Sabats, the broomstick stories, and so on?"

"Personally, I do not see how anyone who has studied the question at all can doubt the existence of the Sabats, although there is a great deal of worthless legendary lore," he replied earnestly. "There is a vast body of evidence that I for one do feel inclined to dispute. What is more, I am convinced that these nocturnal reunions still go on; you hear echoes of them in many country districts, notably in Brittany. As to the broomsticks, I firmly believe that there were at any rate slight levitations. After all, the possibilities of psychic force are entirely unknown. But when I read as I lately did, in Sir William Crookes' work on the subject, that he himself saw Hume lifted up to the ceiling, I certainly see no more reason to doubt the stories concerning witches and sorcerers to which you refer than I do to doubt what he asserts. Of course, one must allow for exaggeration in everything, but even allowing for the greatest exaggeration, there remains a substratum which must have its foundation in fact."

"And are you inclined to believe that even nowadays the Satanists know more of certain hidden forces in nature than does the average scientific inquirer?"

"It is very difficult to say anything definite on these points. Of course, evil beings will always take advantage of exceptional knowledge, however acquired, in order to work their wicked will. Among the sorcerers of the middle ages there were undoubtedly poisoners and workers of death, who, realizing the power of will, became as it were, mediums, through whom evil could be wrought. I am absolutely convinced that our thoughts and our words exert as much as do our deeds a good or an evil influence. There are now in Paris many fortune-tellers, and some very strange stories can be told as to events that have actually occurred after a visit to one of these modern witches. In provincial France soothsayers retain much influence, and in Brittany a sorcerer is supposed to lose his power if he ever goes into a church."

"And are the Satanists linked to one another? I mean has each center communication with others?"

"There is no doubt at all that the modern Satanists have an elaborate creed, elaborate prayers, and elaborate ceremonies, and these have changed exceedingly little through the ages. Many of the prayers actually used now are found in the oldest manuscripts dealing with the subject. Indeed, one of the most curious and to me most interesting sides of Satanism is its unchangeable character throughout the ages and the nations. The mediæval Satan was an Anarchist of mediæval society. Every hand was lifted against him, and he on his side did his best to injure the powers leagued against him."

"But is it not true that there has lately been a great revival of Satanism in France?"

"It is true that only lately has the outside world waked up to what was going on in its midst. But at no time during the last hundred years has Satanism really disappeared. The black mass has often been said, and the complete description of that ceremony in 'La-Bas' is absolutely true. Spiritism, as we call it, has long been a far more powerful factor than would even now be believed."

"And what first led you to the study of this curious subject?"

"I delight in the mysterious and the infinite. The occult side of life has always had a great attraction for me to which I belong. I procured all the literature concerning the subject, and I was fortunate enough to discover some very valuable and rare manuscripts at the Bibliothèque de l'Arsenal, a valuable treasure house for those interested in occultism. Indeed, it was there that I conclusively proved what may be called the permanent character of Satanism. Of course, the text-book on the subject was written by Cornelius Agrippa. Therein is to be found the infernal liturgies which are believed by Satanists to bring them into direct communication with the spirits of evil. I also gave up a considerable amount of my time to making personal researches into modern Satanism, and I was greatly assisted by many private individuals who had been concerned, either directly or indirectly, in these mysteries. Then there are all the elaborate researches of Herr Tschann, on fascination, and those made by M. Christian. These are full of the most valuable information on black magic and on the actual Satanist ceremonies. I sought out those corners of provincial France where sorcerers and witches still openly profess their strange trade, and during my investigations I came across many traces of Judas worship, including the actual invocation addressed by Satanists to the unfaithful disciple."—The Humanitarian.

Tesla's Discovery.

"To the Editor:—I have just read Nicola Tesla's great discovery, by which he claims he can transmit a message to any part of the globe without wire. He certainly can, if he has discovered a plane of conduction that he can charge with the message and it extends to every part, as the plane of light does that the sun's light charges and it is seen throughout the world. It is the same plane principle I have been trying to get before the thinking people for a long time. I have written articles explaining and cited facts to show their correctness, but they failed to get a notice."

I will give the facts in his discovery farther than he has given them to the world, and see how they agree, only his language is different. He has discovered that there is a plane of conduction extending throughout the whole world that can be charged with a message and a person can understand it in any other part if he has the way to get it from the plane. If he charges the plane at one point every rod square in the world can give off the message. If he has discovered an electric plane he will have to use electricity to charge it, have a magnet at each end and act like the telegraph. If some other plane, he will act accordingly. In the telephone plane the message of words charges the plane and the message is transmitted at every rod square in the world if the plane reaches it is a perfect plane and has an end there."

These planes are innumerable in quantity and variety. Through these and change every action in the universe is caused, even memory is formed by a united quantity of charged planes for when the mind comes in contact with a plane it thinks of all on that plane, and when that plane is worn out or lost, that memory is gone forever. The way he charges the plane with the message and takes it off he holds a secret, but I presume it is as simple as the telephone. His discovery is not practicable unless message is sent in cipher, for anybody can get them anywhere.

DR. E. B. SOUTHWICK.

Sherman, Mich.

"GHOST LAND."

The Right Kind of Talk from a Worker.

"Ghost Land," or that remarkable volume of "Researches into Occultism" received. There is not a Spiritualist in America to-day, if he has not already subscribed for The Progressive Thinker, will fail to do so, once he knows the extraordinary value he is getting in the book alone. I remember paying \$10 for a second hand copy of the same work, and when I left Scotland I readily sold it for the same amount. Now it is to be had fresh from the press, for a dollar and postage, and The Progressive Thinkers for fifty-two issues, thrown into the bargain. Wonders will never cease.

Well, Brother Francis, you ought to get 12,000 subscribers right away in order that the first edition of this new issue might be disposed of to make room for another large edition. When I resume platform work here in Denver next month, I hope to secure quite a number of subscribers.

GEO. W. WALROND.

Denver, Colo.

No man can tell whether he is rich or poor by turning to his ledger. He is rich according to what he is, not according to what he has.—H. W. Beecher.

Fashion is gentility running away from vulgarity, and afraid of being overtaken by it. It is a sign the two things are not far asunder.—Hazlitt.

Music is a discipline, and a mistress of order and good manners; she makes the people milder and gentler, more moral and more reasonable.—Luther.

Tears, except as a private demonstration, are ill-disguised expression of self-consciousness and vanity, which is inadmissible in good society.—Holmes.

If we did not take great pains, and were not at great expense to corrupt our nature, our nature would never corrupt us.—Clarendon.

Great joy, especially after a sudden change of circumstances, is apt to be silent, and dwells rather in the heart than on the tongue.—Fielding.

The impartiality of history is not that of the mirror, which merely objects, but of the judge who sees, listens and decides.—Lamartine.

CLERICAL CRAWFISH.

Backs Out of His Narrow Home of the Past and Denies Well-Known Facts

The Rev. Dr. H. D. Kimball, pastor of the First Methodist church, of this city, is quoted by the Times-Herald as having given utterance to the following very Spiritualistic sermon, but denies many known facts, taking for his text "The Dark Side of the Future Life":

"So persistent has been the effort to misrepresent the church's teachings in many respects that we deem it expedient to disclaim certain revolting views which have been ascribed to us. From a grouping of texts it had been inferred that the suffering of the wicked will be occasioned by fire. Skeptics of every order have eagerly caught at this, representing it as the theory of the evangelical church, and holding it up in the most monstrous and incredible light, turned the whole subject of future punishment into ridicule. On behalf of the evangelical church I repudiate this theory. The term fire is used figuratively, and denotes suffering arising from an entirely different cause. 'Fire is an element in no way suited to the character of the future state. That state is altogether spiritual. Fire is a material element, and belongs nowhere but in a material system. A disembodied spirit could exist with as much comfort in a lake of fire as in the air we breathe. Future suffering is set forth under the figure of darkness, 'outer darkness.' Why should not this be interpreted literally as well as the term fire? There are texts which speak of future suffering without the language of figure, and these are incompatible with the idea that it is caused by fire."

"Another error has served to awaken opposition to the truth. It has been assumed that the Scriptures represent God as moved by hatred and revenge, pitilessly inflicting horrible torture upon helpless sinners, who might cry for mercy in vain. If there be such a being in the universe I always thought his name was Devil. It were more a virtue to hate than to love such a monster. What is the meaning of the terms of vehemence, such as the 'wrath,' 'indignation,' etc., of God? We must not forget the poverty of human language through which God revealed the fact and the nature of the consequences of sin. He was shut up to the use of terms that were in use among men, and which were man-made. These terms must be so interpreted as to include nothing of the weakness and malevolence of human passion. In the punishment of the sinner God is not the avenger of personal wrongs, but the administrator of the eternal and changeless laws of the moral universe. That which the guilty have to fear is not fire, nor the blazing vengeance of an all-powerful being who is drunk with fury, but sin, and the relation into which sin puts him to the moral universe, and the consequences which it entails. In all this world there is not a father's heart as tender as His who will pronounce final doom upon the wicked."

As to the misinterpretation of the teachings of Methodism, the reverend doctor has taken the wrong horn of the dilemma. The real misinterpretation, if any, has come through the preaching of ignoramuses, said to have been sent, or called by God to preach the gospel to every creature. It does not require a very acute memory to glance back over the not very remote past and recall some of the exact language of these ideal exhorters, with which, if it did not smack so much of mockery of men and women, seriously deluded, but very sincere, I could deliver a short sermon here, including the singing, praying and enthusiastic interpolations of "Amen!" of those God-fearing, Devil-hating, devout Christian fathers and mothers."

Never a sermon could stir the people, awaken the sinners or make the wealthier shell out the cash in those days, if devoid of hell-fire and brimstone, and it must be literal, "because the Bible says hell-fire and brimstone, and the Bible is the word of God." I also heard some very logical discourses in those days; but few of them were required, however, to cool the ardor of the fired people, and produce a noticeable change in the number of listeners and bring conversions down to a mere cipher."

The fact is, the falsity of the old, old story became so glaring after having been repeated so often, with no tangible proof to give it strength, it weakened and became but the target of skepticism, infidelity, atheism, Spiritualism, etc. Here is where Col. Ingersoll has put in his most telling blows, and every Spiritualist lecturer of any note, also, showing the ridiculous side of this fallacious theory; showing its impracticability—its impossibility. But the idea of a man, capable of preaching so able a sermon (if his own production), exhibiting so feeble a memory, is an enigma that will require time and mathematical or astrological profundity to solve."

Another lame part in the quotation is his asking us to excuse God for the use of the word "wrath" on the grounds of the "poverty of the human language." But did not this God make the human family; make him in his own image and put words in his mouth? It is no harder for a thinker to discover that the incomprehensibility is incomprehensible than to see that the inexpressible cannot be expressed in the language of even an omnipotent God."

The strangest part of it all is, that so small a hole ever contained so large a crawfish. They do have a way of crawling forward slowly, but when alarmed and wishing to increase speed, they always back down their hole. But instead of dying in their little abodes, the dear old home of a once happy family, they come out and transform into useful advocates of the highest truths conceivable to the human mind—eternal life and a future that we make, that we alone are responsible for, be it trials, troubles, vexations—hell, or peace, happiness, loving friends—heaven. This thoughtful religionist joins the procession with a squirm, but will be braver by and by.

DR. T. WILKINS.

THE ORDER O' THE EYE.

I've been thinkin' of the future more'n the present here of late,

'Cause I'm knowin' to the present an' I'm not the future state.

I've been thinkin' some er formin' a society o' dupes, Jest ter match the fakir fakir ter robbin' allers stoops.

I will wager my ole beaver that the only thing ter do, Is ter form er secret body with the fakirs' work in view; Make the secrets awful kindin' an' the by-laws good an' stout;

Keep a record of each fakir an' then keep er findin' out. Then jest pass him round the circle o' The Order o' the Eye.

An' so keep each other posted when er fraud is drawin' high, An' then hunt up er defective with er court behind his back.

Fer ter track an' bag the fakir while his dupes are holdin' sack. They're a-gittin' bold an' bolder, till thars somethin' ter be done.

Er the cause with measly fakirs will be gittin' overrun, An' the laws o' ev'ry city an' the laws o' ev'ry town.

An' then all the States and Nations will be puttin' 'o' us down.

In our ling'rin' we're a-losin' an' our foes er gainin' ground, An' they'll soon be shov'lin' gravel fer ter build our little mound.

So we better move in secret fer our ranks ter purify, An' in ketchin' 'em we'll spot 'em with The Order o' the Eye.

UNCLE JOSH.

THE JUBILEE MUSEUM.

Important Notice to Phenomenal Mediums and Others.

Hamburg, N. Y., August 2, 1897.
This is to certify that W. H. Bach is hereby appointed to take charge of and arrange for an exhibit of works produced by spirit power, and of articles of interest in connection with Spiritualism, to be formed into a museum in connection with the Semi-Centennial Celebration of Modern Spiritualism, to be held in Rochester, N. Y., U. S. A., in 1898. (Signed) FRANK WALKER, General Manager.

The above letter explains itself. It has been deemed advisable to have a museum of mediumistic productions, such as spirit paintings, drawings, paraffine casts, spirit photographs, and such other articles of interest as can be procured, as well as a gallery containing the pictures of the prominent workers in Spiritualism from the inception of the modern movement.

This can be made one of the best departments of the Jubilee if the people who have such articles in their possession will communicate with me and aid in gathering the collection. It is desired that suitable articles be loaned to the management of the Jubilee under such conditions as will secure to the owners proper care and return at the close of the session. It is also desired to secure donations of some of these articles, and in this way form a nucleus for a permanent museum in connection with the National Spiritualists' Association.

I therefore request all persons having such articles in their possession, or who know of those who do possess them to communicate with me at once. State whether said articles were produced under test conditions and if so, send statement of method of production. This will enable the management to select a suitable variety of articles and such as will give the best satisfaction to visitors and help to raise Spiritualism and its phenomena in the estimation of the people.

To the phenomenal mediums of the country I have a word to say. This department is directly in the interest of the phenomena. I therefore ask you as a personal favor, as well as in the interests of the cause you are working for, to become my aids in this matter and let us make it a success such as Spiritualism has never before seen. Let us carry the thought that there is nothing too good for this Jubilee; with that we will succeed.

In closing, I have a personal matter to present. I had arranged to visit the South and the Pacific Coast this winter. Taking this position has obliged me to change my entire plan for the season's work. I have agreed to donate my services to the Jubilee management until such a time as I am obliged to give up my regular work to attend to the museum. In order to give it proper attention, I should be in the vicinity of Rochester, or where I could reach it within two or three days if necessary to do so. I therefore request the societies in the States adjoining New York to correspond with me regarding engagements on their platform during the coming winter. This will aid me to carry on the work and I believe I will give satisfaction to them as I have to others with whom I have had engagements.

Until September 1, my address will be Lily Dale, N. Y. After that date, until the offices are opened in Rochester, address care Frank Walker, Hamburg, N. Y.

W. H. BACH.

Message of John Jacob Astor.

There is a great financial crisis pending. Monetary and political considerations rule our country. Strife and bloodshed will be the outcome of a century of greed and gain. I have been one of the monopolists. The time is coming when wealth will be more evenly distributed in America and all over the earth. Aristocracy will be a thing of the past, and rank and nobility which spring from station alone will be known no more. Spain will be a Republic. The islands of the sea will be free from its dominion. Cuba will be free and independent of any foreign power. Monarchies shall be overthrown, and dably be Republican. There will be a new party come into power with the twentieth century, neither Democrat nor Republican, but a party representing the rights of the people, which will be composed of the masses, instead of picked conventions. Favoritism and bribery in elections will be done away, and right shall rule over might.

Were I on earth at the present time my influence would be thrown on the side of honest labor and equalization of property; on laboring for the upbuilding and best good of the masses, and for the amelioration of humanity. Like too many others when in earth-life, I was too grasping after worldly gain, and selfishly engrossed in accumulating the perishable riches of earth, forgetting to build my monument in human hearts, and did not like that good man, Peter Cooper—make my name a household word, to be spoken of only in terms of love and praise. I would advise all who are rapidly accumulating wealth to pause and consider what they are doing—shutting out the sunlight of heaven from the soul, dwarfing its powers for good, and narrowing up their lives to selfish conditions and aspirations. I have looked back with regret and remorse upon neglected opportunities of doing good to my fellow-men, and this has made my hell (for our hells are of our own making, theology to the contrary notwithstanding); it is but a synonym for torment of mind, and that I certainly have endured since leaving the mortal form!

I would through this instrument advise all who have the means to do it, to help others in every possible way, and thus help themselves in earth-life, and also to build a home in the spirit-world where they can enjoy peace and happiness, and the satisfaction of well-doing, which is of more value than riches. The honor of having done our duty by others is more to be prized than the honor of position and name—mere baubles to amuse us for an hour!

I am as yet only in the third sphere of spirit existence; while, had I spent my life on earth in helping others, I should have advanced much further. I am now endeavoring, as light is given me by advanced spirits, to atone for the past by assisting others on the earth-plane by stimulating them with thoughts of benevolence and a willingness to help others who are more burdened than themselves; in this way only can I advance into the higher realms of spiritual growth and blessedness.

I would like to know that this is published, so the world could benefit by my experience.

JOHN JACOB ASTOR.

Given to Mrs. A. E. Sherman, at Sherman, Vt., July 12, 1896.

Nature alone is antique, and the oldest art a mushroom; that idle crag thou sittest on is 9,000 years of age.—Carlyle.

The garrulous sea is talking to the shore; let us go down and hear the graybeard's speech.—Alexander Smith.

I knew a wise man who had for a by-word, when he saw men hasten to a conclusion, "Stay a little, that we may come to the end sooner."—Bacon.

Never let a man imagine that he can pursue a good end by evil means. The evil effect on himself is certain.—Southey.

The old Scythians painted blind fortune's hands with wings, to show her gifts come swift and suddenly.—Chapman.

Opportunity, sooner or later, comes to all who work and wish.—Lord Stanley.

If manners are superficial, so are the dewdrops which give such a depth to the morning meadows.—Emerson.



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This instrument is substantially the same as that employed by Prof. Crookes in his experiments. It is an improved form of it has been before the public for more than seven years, and in the hands of thousands of persons has proved a valuable medium for the investigation of the occult forces of nature. It is a simple and convenient instrument, and its use is so simple that anyone can use it. It is a valuable instrument for the investigation of the occult forces of nature, and its use is so simple that anyone can use it.

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Capt. D. B. Edwards, of New York, writes: "I had communications (by the Psychograph) from many other friends, even from old soldiers whose graves were miles away in a remote part of the country. They were highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me heart's greatest comfort in the severest hour of my life. I have had of son, daughter, and my mother. Dr. Eugene Howell, whose writings have made his name familiar to those interested in psychic matters, has written a volume on the Psychograph. It is a very simple in principle and construction, and an aid to the sensitive to spiritual power. It is a simple in principle and construction, and an aid to the sensitive to spiritual power. It is a simple in principle and construction, and an aid to the sensitive to spiritual power."

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IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Hereafter it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and amuse, and it contains pages and is full of suggestive thoughts. Dr. Sherman was a student of the occult forces of nature, and his reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intelligence; Purification; Self-Development; Divine Unnaturalities; Church History; Progression; Inherent Goodness; the Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organisms; The Cosmos; The Universe; The Earth; The Atmosphere; Matter and Spirit; Life and Death; Spiritualism; The Occult Forces of Nature; The Law of Progression; The Law of Cause and Effect; Karma; Rebirth; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Organ



Camp-Meeting Directory.

CAMP-MEETING REPORTS.

We go to press early Monday morning, hence reports intended for that issue should reach this office not later than the previous Friday. Bear that in mind.

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

Lake Brady, Ohio.

Holds its sixth annual camp-meeting, June 27 to August 20, inclusive. For particulars address Chas. Thomas, 2769 Broadway, Cleveland, or C. F. Hopkins, Lake Brady, via Kent, O.

M. V. S. A., Clinton, Iowa.

The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 23, inclusive. For particulars address Martin H. McGrath, Sec'y., Fulton, Ill.

Vicksburg, Mich.

The fourteenth annual camp-meeting will be held at above place August 6 to August 20. For information write to Jeanette Fraser, Vicksburg, Kalamazoo County, Mich.

Grand Lodge Camp, Mich.

I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and the bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

Cassadaga Camp.

The camp at Cassadaga, N. Y., opens Friday, July 10, with a conference, and closes Sunday, August 29, with lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

Marshalltown, Iowa, Camp.

The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Correspondence secretary, Miss L. P. Beeson, Albion, Iowa.

Island Lake Camp.

The program for Island Lake Camp Association is out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

Nebraska and Kansas Camp.

Southwestern Nebraska and Northwestern Kansas Camp will be held at Franklin, Nebraska, commencing Sept. 2, and closing Sept. 13. Good speakers, etc., will be in attendance. For particulars address D. L. Haines, secretary, Franklin, Neb.

Haslett Park, Mich., Camp.

The fifteenth annual encampment of the Haslett Park Mich. Spiritualist Association will be held from July 29 to August 31 inclusive. Address for information I. D. Richmond, Secretary, St. Johns, Mich., or G. F. Otmar, Manager, Lansing, Mich.

Onset, Mass.

The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to August 29. For information address H. E. Gifford, Onset, Mass.

Ashley, Ohio, Camp.

The eighth annual camp-meeting will be held in Woolley Park, commencing August 15, and closing September 5. For any information address W. Granger, secretary, Box 71, Ashley, O.

The F. M. S. S. C. A., Maine.

Will hold their twentieth annual camp-meeting at Buzwell's Grove, Etna, Maine, from August 27 to September 5, inclusive. For particulars address Hosea B. Emery, secretary, Glenburn, Maine.

Niantic, Conn., Camp.

The Connecticut Spiritualist Camp-meeting Association began their camp July 20, and will continue ten days. Address the secretary, Mary A. Hatch on the grounds for particulars.

Kaw Valley, Kansas, Camp.

The above-named camp is located at Garfield Park, Topeka, Kans., and will be held September 4 to 20 inclusive. For particulars address T. P. Kelley, Secretary, 310 Harrison street, Topeka, Kansas.

Lake Helen, Fla.

This favorite camp will open February 6, and closes March 20, 1898. For special information write to the corresponding secretary, Lily Dale, N. Y.

Oak Cliff Park, Texas.

The third annual camp will be held at above named place commencing Saturday, September 4, 1897, and closing Sunday, September 13. For information address J. C. Watkins, Pres., Dallas, Texas.

Parkland Camp, Penn.

Parkland, near Philadelphia, Pa. This camp continues from July 4 to Aug. 29.

Lakeside Park Camp, Mo.

A camp-meeting will be held at Lakeside Park, Carthage, Mo., commencing September 13 and continuing ten days. For particulars send stamp to Clarence S. Tisdale, Joplin, Mo., or M. Theresa Allen, secretary, 1004 W. Chase street, Springfield, Mo.

Veteran Spiritualists' Union Days

September 10 Madison Camp-meeting, West Madison, Mo.

August 27 to September 5, Etna Camp-meeting, Etna, Maine. Other dates will be added to this list as they are made by the camp-meeting officers. By Order of Committee.

Associations wishing to be numbered in this list of camp-meetings for the season of 1897, should send in their dates at once.

Vicksburg, Mich., Camp.

The fourteenth annual Spiritualists' camp-meeting of Vicksburg, Mich., opened most auspiciously on Sunday, August 8. Large audiences were present both forenoon and afternoon. The opening address was given in the forenoon by the guides of Oscar A. Ederly, being an eloquent, instructive and most practical discourse.

In the afternoon the large audience was addressed by that prince of seers and counselors, defenders of our philosophy, Dr. H. V. Swerlingen, of Port Wayne, Ind. His discourse dealt with the practical needs of the hour as perceived from the standpoint of a Spiritualist, and was highly appreciated by our people.

Monday, August 9, was devoted to conference meetings which proved to be of a highly interesting character. Tuesday, August 10, Dr. Swerlingen again occupied the rostrum, giving a most beautiful and analytical presentation of Spiritualism.

Wednesday, August 11, Dr. Swerlingen again occupied the rostrum, giving a most beautiful and analytical presentation of Spiritualism.

Thursday, August 12, Mrs. Cora L. V. Richmond, occupied our rostrum and gave the first of a series of five lectures that she is to give at our camp. It is unnecessary for me to say that her discourses are enthusiastically received by our people.

During next week our rostrum will be occupied by Oscar A. Ederly, of Newburyport, Mass., and J. Frank Baxter, of Boston, Mass.

Oscar A. Ederly is to be chairman of the meetings during the entire session. Miss Sylvia Daniels, of Waterloo, Ind., the well known trumpet medium, is with us and is giving great satisfaction in her work, as is also Joseph King, of Westmore, Mich., the well known materializing medium.

Mrs. Frances Sanborn, of Grand Rapids, Mich., furnishes us with instrumental and vocal music, her sweet singing adding much to the enjoyment of our meetings.

Mr. A. Willis, of Cincinnati, O., and Farmer Riley, of Marshall, Mich., are expected to be with us next week. COM.

Lake Pleasant Camp, Mass.

Noticing articles from several of the camp-meetings in last issue of The Progressive Thinker, but no mention of Lake Pleasant, I take pleasure in sending a few lines from here. For two weeks this lovely spot has been the abode of hundreds of earnest seekers after truth, and fine lectures from the best talent and tested from some of our finest mediums have been given.

The camp opened August 1, but since July 25 the Temple has been open to the public, and audiences have been entertained by the following well-known workers: Oscar A. Ederly, Mrs. Carrie Twigg, H. B. Daley, Dr. W. H. Hadden, Thillie U. Reynolds, Prof. Wm. M. Lockwood, Edgar W. Emerson, and J. Clegg Wright. We have also had special lectures by Hon. J. H. Littlefield and M. Darling. Col. R. G. Ingersoll had to cancel his engagement on account of health. Mrs. Sarah A. Byrne and J. Frank Baxter will be with us. Many prominent mediums not on the programme are on the grounds holding circles.

The lyceum meets every Sunday evening and is doing excellent work in educating the young in our beautiful philosophy.

The fair held by the Ladies' Improvement Society, August 12, 13 and 14, was a financial success and the proceeds will be used in beautifying these grounds.

To-day was held the annual election of officers of this association, and the same officials are re-elected for another year.

The music furnished by the Pitchburg Military Band and Russell's Orchestra is excellent. Two open air concerts are given each day, and three on Sundays. Every weekday afternoon and evening there are dancing parties either at the pavilion or Temple.

The vocal music secured for the meetings is of a high order, as the reputation of the Ladies' Schubert Quartette, of Boston, stands high all over the country.

All these attractions, besides special entertainments and parties, combined with the beautiful scenery and pure, invigorating air, tend to make this spot an ideal one, and a place where lofty thoughts and aspirations reign supreme.

LIDA B. BROWNE.

Employment, which Galen calls nature's physician, is so essential to human happiness, that indolence is justly considered the mother of misery—Burton.

Ignorance is less removed from the truth than prejudice.—Didot.

CONSUMPTION

TO THE EDITOR: I have an absolute cure for CONSUMPTION and BRONCHITIS, Throat and Lung Troubles, and all conditions of Wasting Away. By the timely use of thousands of cures, I have been able to cure many cases. So prove positive and I will give you a cure. Write FREE to any one afflicted. THREE DOLLARS of my New and Improved Remedy will send you a copy of my book and a bottle of my medicine. Write to Dr. J. C. Watkins, 185 Pearl St., New York. When writing the Doctor, please mention this paper.

ONSET BAY CAMP.

"As tall trees of the forest are the first to be smitten by the storm and shattered by the thunderbolt, so men of advanced thought are the first assailed by the tempest of popular reaction."

Monday, August 8, a conference was held at the Auditorium in the morning. In the afternoon a lecture by Mrs. Carrie S. Loring on "The Needs of the Hour."

Our camp-meeting is now at its height. Mediums of every phase of mediumship are represented here at this time, with the usual quota of fraudulent ones who thrive upon the generosity of the credulous.

Tuesday services opened by singing by the choir. "We come with our harps of gold." Mrs. Jennie Hagar Jackson was introduced as the speaker of the afternoon, giving an invocation and taking her subjects for consideration as given by the audience, "Materialization" and "How Shall We Best Develop Mediumship?" No unduly long mediumistic or psychic manifestations. Instead of being properly developed they are launched out long before they are capable of doing perfect work. Materialization should be very carefully guarded, and the time will come when it will be placed in a different light from the present time. There is a truth in it, and there are also phases exceedingly unfortunate. Let there be practical and good work in the development of mediums and the sitters have practical common sense. When people demand and expect the very best, the best is given. If you are willing to put up with second-class results, this is the law in every phase of human life. To best develop mediumship educate yourselves—cultivate your own personality. If you want to be something as a medium, be something. You are not a medium. Remember, cultivation of self is always the best part of mediumship. "Why is it when mediums are wicked they say he is a bad man but a very fine medium, etc.?" They may have gifts, but to say they are fine mediums is a very deceptive term, for there is nothing fine in a low person. There are plenty of good mediums. My friends were not associated with certain classes here, and I don't want them to be from the other side. When it comes to the manifestation of spirit, I don't know of any other way but to be something as a medium, be something. You are not a medium. Remember, cultivation of self is always the best part of mediumship. "Why is it when mediums are wicked they say he is a bad man but a very fine medium, etc.?" 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QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

A. E. Teall has received startling manifestations, but now has lost the gift, or it comes at long intervals, and wishes to know the cause.

A. Perhaps one of the best evidences of a true and reliable mediumship is its variability. This shows that the power is above and beyond the medium and that his will does not control it. Mediums as a rule have such periods of rest, and the power is increased when it returns.

Sarah E. Freeman: Q. I enjoyed reading Life in Two Spheres, but I find the future life has its trials and regrets. Do you really believe it has, as represented in that book?

A. The old idea that the more miserable this life, the happier the next, was founded on the false conception of the relation of spirit to the body. It came from the belief that the spirit came into this life as a punishment, and for expiation, and hence the more it received the better. When it passed on to the next sphere all would be forgotten in ecstasy of joy. This belief is entirely erroneous. The spirit has no past existence the sinfulness of which to atone for. The next existence is a direct continuance of this. Hence the conclusion is unavoidable that the individual suddenly transposed from activities and duties, as father, mother, wife, husband, leaving dependent ones, cannot otherwise than have regrets and longings, and intense desire to return and take up the burdens thrown on others. To believe otherwise would be a denial of the constantly repeated statement that the individuality of the spirit is preserved. It is true that spirits have to regard the environments, the accidents which befall them, and their petty griefs, with philosophical calmness, knowing that at the end there will be a reunion of all sundered ties.

Stephen Brewer: Q. (1) Have our friends in the spirit realm anything to say about the disposition of our dead bodies, as to which is best, burial or cremation? and what is your opinion on that subject?

(2) Is it the teaching of the spirit-world that the doctrine of reincarnation is true? What have spirits to say on that subject?

A. (1) Those who have communicated, favor the most perfect sanitary methods, which in crowded populations is that of cremation.

When we consider that a city having a death rate of 300 per week consigns to the earth over two millions of pounds of organic matter, often the food for contagious germs, and always contaminating the air and water, hesitation on the method of disposing of the dead would appear almost a crime to the living.

(2) There are two distinct schools, the Spiritualists who believe in the reign of law in the spirit realm, the same as in the physical, and the evolution and development of individualized spirits thereby; the other the Spiritualists, who believe that spirit beings are direct creations from Deity and have an eternal pre-existence. These pre-existing spirits enter the embryo and are thus incarnated. This process is repeated indefinitely, the reincarnations being necessary for the spirit's progress until every experience is gained. That two doctrines, so diametrically opposed, should be promulgated from sources purporting to be spiritual, is perplexing and difficult to reconcile. Yet when the causes which led to this divergence are clearly observed, the solution becomes satisfactory.

The profound seer, A. J. Davis, who fifty years ago led the cause of American Spiritualism, enunciated the harmonious philosophy under whose banner Spiritualism has since rallied.

A Frenchman under the pseudonym of Allan Kardec pursued investigations with a great number of mediums, and published the results in a voluminous series, which have been the text books of his school. Saturated with the dogmas of pre-existence and reincarnation, and a strong magnetist, he psychologized all his mediums and received a reflection from his own ideas. All the spirits he conversed with agreed with him. There was no conflict—all was Kardec, spirits and mediums were under his control and the communications were of no more value than if they had been written by himself. Under the strong magnetism thus excited, those who have accepted the doctrine "consult the spirits" on occasion, and have their belief reaffirmed. Those who have the slightest acquaintance with the necessities of reliable communication will at once see the uncertainty of this method.

Positive affirmation and over-anxiety to have the answers accord with previous beliefs, bring a force as strong, and often stronger, to bear on the medium, than that of the spirits communicating. More, it may reach beyond the medium and influence the spirit.

Mrs. A. G. W.: Q. Through a sister I was persuaded to join the Baptist church. But I never was happy with orthodox views. I felt, too, that, where before I was free as the wild bird, now I had been caged, and was accordingly miserable.

Years have only made me chafe more at the closeness of my environments, and I have often lain awake nights, shedding bitter tears, because I was seeming to profess what only made me unhappy and what I could not believe, and scarcely dared disbelieve.

The angels sent me through kind friends The Progressive Thinker and other Spiritual papers, and I have been lifted out of myself. I hope soon to be able to wear the sunflower badge, and sever my connections with the church, and join in a new field of work with songs of hope and immortality, instead of the heart-breaking refrain of orthodoxy. How can I best reach this result?

A. By cultivating your intuition, and going straight ahead in the path you have so successfully commenced to follow.

B. Wing: Q. I have been asking my theological friends these questions, which they fail to answer, and I refer them to the Question Department:

(1) Is there a new creative spirit for each physical birth?

(2) If so, how can it be affected by Adam's sin?

(3) If not so treated, what was the spirit's previous condition?

A. The individual spirit and the physical body, it is taught, are of mutual origin and growth. How it is, or can be affected by Adam's sin of eating an apple, has been in the hands of theologians a curse to the human race. It is not strange that "theological friends" failed to answer these questions. There is no answer. The whole conception is a chimera of ignorance.

The condition of spirit previous to gestation is paralleled by that of the matter of which the physical body is formed. As the latter is a concentration and adjustment of matter, the other is the individualization of force.

LIFE'S VOYAGE.

Shall we of earth, sin-tossed, weep
For those whose forms we no more see,
Or shall we envy them, and keep
A warmer heart of sympathy,
And learn to trust in heaven's plan
Beyond the waste of fleeting years,
To each a duty from man to man
As it from day to day appears?

From day to day our lessons learn,
We climb the ladder round by round;
The greater task the more we yearn
That higher state than we have found
Beyond the weary waste of sea,
Our ships sail forth to tempt the storm;
Above the storm-tide by faith we see
A haven of rest, bright and warm;

Nor would we if God gave us choice,
Our burdens on another cast;
The inner conscience reproving voice
Makes duty ours from first to last.
No mind so gross that finds his bed
Of ease without he hears his part;
No one but finds his life is fed
By well-spiced hidden in the heart.

And when life's voyage at last is done,
Whatever its course, port or reef,
The object here of a life begun,
Of pleasures, hopes and of grief,
Will rise in vision before the view,
The heritage and wealth within,
And each receive all that is due
Of virtues, beauty, and of sin.

Summerland, Cal. **BISHOP A. BEALS.**

ANGELS KNOW THE BEST.

The way is dark, my child. Ah! even so,
But 'yond the clouds the sun is shining still,
And tho' the shadows deep and darker grow,
We can find gleams of brightness—if we will.

Misjudged and lonely, and the toilsome steep
Grown thick with trial, yet we know by and by
The tangles will be smoothed for those who weep,
And solace we can find around us—if we try.

Affections wasted, and best motives scorned;
Voices grown cold, of those we tho't were true;
Making our lives seem bleak and unadorned,
But—therein may lie a blessing—if we knew.

The truth is right, and right is truth, always.
For love of it we cling to all that's good,
And many a heartache could be thrown away,
If, by the critic we were understood.

Judge not. My erring neighbor's heart,
Unknown by me, may far excel my own
In kindness, and I have no right or part,
To say how large and long his faults have grown.

And charity, so sweet, so all of heaven,
Should stand white-robed 'gainst each pulsing breast.
According to our right and light God-given,
We've done our part, and angels know the best.

EVA AMES.

THE BANQUET.

On this night in the dusk of my innermost chamber
A reception is holden—come in, you are bidden.
In the contact of spirit and flesh I salute you.

You are welcome, you brother, you sister, none alien,
Whether virgin or scarlet, no matter, I love you.

You that haughtily halt at the doorway awaiting
Some signal, do you dream I will meet you with fawning?
Do you fancy the glitter of wealth or of station,
Or the fame universal whose halo proclaims you,
Will impel me to set you apart from these others?

For an answer I raise up this wretch from the gutter,
Him I heartily clasp with the grip of affection.

Yea, depart if it please you, contemptuous, I care not,
To the scenes of despicable triumphs returning;
We shall surely make merry this evening without you.

Does it seem to you, friends, that my chamber is narrow
For the multitude thronging the hallway, approaching?
Never fear; we shall find it commodious, sufficient.
To the right, to the left, there is room for all comers.

You that slave in the sun that another may pluck you—
You that sigh in the shadows of Silence, cease, enter—
To the banquet of Love in my heart I invite you.

FRANK PUTNAM.

TOOK THE CAKE.

To the Editor:—Hearing of the death of Col. R. G. Ingersoll, I went to a professor, of Everett, Mass., who claimed to have mediumistic powers, and paid him a dollar for a sitting. He immediately closed his eyes and gave me the following test:

"I hear the tolling of Creation's bell, for Ingersoll is no more;
He has left the Christians here below, and stands on the shining shore.
If anyone is blushing here," said Bob, "it is not me.
I found God's children in superstition, and tried to set them free."

"True," said the Lord, with grateful face, "the highest seat you take!
And Bob tripped up the golden stair, and smiling, took the cake."

SAMUEL.

Saved by Hanging.

Five men formed themselves into a lynching party and strung up a negro who had stolen a horse. In their haste they failed to tie his hands and, hearing a noise as of a party approaching, they decamped and left the negro swinging. That swinging motion brought him in close proximity to the tree, which he encircled with his arms, climbed to the limb from which he was suspended, cut himself down and went home to supper. He subsequently said to his wife: "Mandy, while I was a-swingin' dar I seen heaven wide open, wid Moses en' de prophets en' de res' er dem, en' now I'm gwine off en' quit stealin' en' preach de gospel!"—Exchange.

We ask for long life, but 'tis deep life, or grand moments, that signify. Let the measure of time be spiritual, not mechanical. Moments of insight, of fine personal relation, a smile, a glance, what ample borrowers of eternity they are.—Emerson.

The only cure for imprudence is the suffering which imprudence entails. Nothing but bringing him face to face with stern necessity and letting him feel how unending, how unpitying it is, can improve the man of ill-governed desires.—Herbert Spencer.

Faith is a certain image of eternity. All things are present to it—things past, and things to come.—Jeremy Taylor.

If you ask me what I thought on the occasion in question, I say the song itself, precisely as it stands.—Mendelssohn.

So work the honey-bees, creatures that by a rule in nature teach the act of order to a peopled kingdom.—Shakespeare.

FRAUDS AND THEIR METHODS.

An Attempt to Capture the National and State Associations Promptly Exposed.

Other Methods of the National Association of Fake Mediums.

The recent announcements by writers in The Progressive Thinker regarding the existence of a National Association of Fraudulent Mediums and Tricksters, was timely, as it may save true Spiritualism from disastrous effects.

A prominent Spiritualist worker, whose reliability and devotion to the cause of true Spiritualism none has ever doubted, believing that the end justified the means, joined this association of frauds, and obtained their secret methods, and notwithstanding the blood-curdling oath which involves a horrible death to any betrayer, this person has given to me the secrets obtained for publication. In order to guard well my secret, I will not even reveal the sex of my informant, and will only give my own name to the editor of The Progressive Thinker—not for publication.

This association has grown so powerful that it already commands thousands of dollars in a fund to buy off delegates at the National Spiritualists' Association and the various State Associations, so that it feels confident the fraud element will sweep everything this fall.

The members of this fraud association (I will not give its true title, have already started a "Psychic and Spiritual Institute" in San Francisco, where free public seances and lectures will be given, and physical mediums turned out so many as a head. These "realizing mediums" will be protected by a strong body guard of brother fakirs, and it is expected that many recruits will be gained by this method.

These swindlers employ "stool pigeons" in every city on their route, and so many of them are so miserably dark seances, "psychic and phenomenal mediums," telling of wonderful manifestations (that never occurred); to constantly apologize for such medium-

ship; to give out teachings that will tend to put down suspicion, etc. These stool pigeons are always on hand at the dark seance to act as a sort of body guard to the medium. Another duty is to pick up information so as to give the "medium" pointers for "tests."

These spies may be easily detected. There are in every city certain shady characters who circulate around at the Spiritualist meetings to get notes on tests given by genuine mediums; to catch bits of conversation, and pick up all information possible. They are always a disturbing element, degrading honest mediums, and honest speakers in order to get their employers' boasts to the front. They never openly charge fraud to anyone, but ridicule clairvoyant mediums, claiming that physical phenomena are the only convincing phenomena.

Of all the confirmed foes with which Spiritualism has to contend, this fraud element is the most dangerous. It is as a serpent and equally venomous. It gives out false teaching as spiritual philosophy that is enslaving a vast army of innocent Spiritualists, as much as priests and preachers have enslaved the Christians. This ill-conceived mission must be broken, and true Spiritualism rise to claim its own. Spiritualists should organize and lay traps to capture these fakirs, and so thoroughly expose each one and his or her methods, both through Spiritualist and secular press, that they will be forced to quit the field of fakery at least under the name of Spiritualism.

Any Spiritualist paper that will not assist in the exposure of these frauds is a traitor and a vampire to the cause and should be suppressed through lack of patronage by all true Spiritualists. There is no room in Spiritualism for a paper that is for these frauds or against them.

ETERNAL VIGILANCE.
San Francisco, Cal.

FRAUDS--AND FRAUDS.

Not All Frauds Are Mediums.

DR. H. V. SWERINGEN REPLIES TO AN EDITORIAL PARAGRAPH IN "OUR METHODIST PAPER."

To the editor:—Having noticed an article in a little sheet entitled "Our Methodist Paper," published by Rev. H. W. Bennett, pastor of the Wayne Street M. E. Church, in which Mrs. Lake, a medium at the camp-meeting now being held at Anderson, Ind., stated that the majority of mediums were frauds, I thought I would say something new about that. He would gloried by the use of "all" for "majority," and add "communications," reading, "all mediums and communications are frauds." We consider that Mrs. Lake has only done her duty when denouncing frauds. It would be well for Rev. Bennett to do likewise in his church. After reading the list in the Crimes of Preachers I should say that all preachers were of that stamp. It would be very unjust on my part, but such is Rev. Bennett's verdict in the case of mediums. If the Rev. Bennett will devote his little sheet for the benefit of his flock, he will have to enlarge it very much if he finds space to devote a column in denouncing those that differ honestly from him and do not accept him as their sky pilot. As the Rev. Sanford has wisely said, the time was when by the aid of the finger you could turn up your nose at Spiritualism, but it was too late in the day for our man to boot down four millions of people.

D. L. CARPENTER.

DR. SWERINGEN'S REPLY.

To the Editor of The Journal:—The following editorial is clipped from "Our Methodist Paper," published and edited by the Rev. H. W. Bennett, D. D., pastor of the Wayne Street M. E. Church. In as much as it is so manifestly unfair, to put it mildly, as a Spiritualist, I should be glad to see it given a wider publicity than it can receive from the circulation which gave it birth. But here is the editorial:

"We told you so." What a Mrs. Lake, at the Indiana State Camp-meeting for Spiritualists, now in session near Anderson, said: "The majority of mediums are frauds." Nothing new about that. We would amend by the use of "all" for "majority," and add after "mediums," and "spirit communications."

It would then read: "All mediums and spirit communications are frauds." Mrs. Lake is one of the grandest speakers upon the Spiritualist platform and never misses an opportunity to denounce thereon the many frauds and impostors which infect the ranks of Spiritualism. But she knows that if one of a million of mediums there is but only that one, and it out of ten millions of spirit communications there be but one that is absolutely true and bonafide, Spiritualism is true nevertheless, and will continue in the future as in the past to withstand the assaults of its enemies.

Mrs. Lake's efforts to purify the ranks of Spiritualism are certainly as praiseworthy as the efforts of the Rev. Bishop John H. Vincent and the Rev. Dr. J. M. Buckley to purify the Christian pulpit. In the Forum some years ago the Rev. Dr. Buckley published an article on "The Morality of Ministers," involving more particularly the immorality of the clergy. The Rev. Dr. Vincent had a time and again would give you a few quotations from this very excellent article. Suffice it to say that Spiritualist mediums would not suffer very much in comparison with many of his brother preachers he describes.

In the Methodist Review for March and April of this year, Bishop Vincent, in the course of an article, writes as follows: "The theological student is often a dependent, educated by charity. This itself is not at all ground for his disparagement; but there are a few ministers who were once theological students supported in this way, by individuals or by societies, who up to this day have never paid even the interest on the loan by which they were able to take their theological course. What is still worse, they seem to have no conscience about it. They marry, they have children, they buy books, they ride bicycles, they take summer vacations, and seem to have no ethical sense which makes imperative the restoration of the funds by which they were educated for their profession. There is among a certain class of ministers and of candidates for the ministry a tone of servility which perhaps these processes of professional education promote; a readiness to accept of any means of making a living, and a consequent habit of soliciting discounts because of their office; and consequently the cultivation of the tramp spirit and habit among men whose office stands for the

highest, most independent, most manly type of manhood."

But this is very mild compared to the Rev. Dr. Buckley's arraignment of his professional brethren.

I am sorry that the Rev. Dr. Bennett in thus insulting the intelligence of thousands of men and women who, in intellectually, honesty and morality, would compare favorably with himself, should thus fail so miserably in practicing the golden rule he preaches.

The intelligence nor the heart of that man is not to be envied whose sole denunciation of Spiritualism is the admitted and regretted fact that immoral men and women are found within its ranks. The objection involves a palpable inconsistency which stamps with folly those who unduly urge it. I know of no law in nature which operates against the acceptance of a truth even upon the part of the base and immoral, however much that truth may be sought to be counterfeited and prostituted to base and ignominious uses. The glorious sun of Spiritualism shines alike upon humanity everywhere, and if here and there throughout the world its light is shut out by the darkness of trickery and fraud, it is no fault of the sun.

The refreshing rains of Spiritualism fall upon the just and upon the unjust, the good and the bad, and if the unjust and wicked utilize those rains for the nurture and growth of humbuggery and fraud, it is no fault of the rains. No man or woman ever counterfeited or disgraced Spiritualism that did not prostitute the truth of Spiritualism to his or her damnable purposes—traded upon its sacred truth for their own personal ends. Spiritualism enjoys the distinction of being the only religion, science and philosophy under the heavens that is counterfeited.

If Spiritualism may be justly censured because bad men are found in its ranks, then by parity of reasoning it should be commended which its constituents are enrolled among its constituents. Among the believers, aye, knowers in Spiritualism, are found men of influence, virtue and of unchallenged morality, equal in number and excellence at least to any beyond its precincts; from the humble laboring man whom there is no better specimen of humanity on God's footstool, to those who are endeared to us by their illustrious civil, political, scientific and religious achievements—men at the head of our armies, in the senate, on the bench, and even at the sacred desk, who are so inseparably identified with all that is good in the moral history of our world, and who occupy so lofty a niche in the temple of virtuous fame that their memory will remain embalmed in the grateful hearts and their deeds be sung in the loud acclaim of generations yet unborn. Abraham Lincoln was a Spiritualist.

H. V. SWERINGEN.

ANTI-SPIRITUALISTS.

Their Convention Called for Sept. 7, at Anderson, Ind.—Shall We Act or Acquiesce?

To the Editor:—Pardon me for desiring any more space than I already occupy in your paper; but in lieu of the nearness of the time set for a few clerical fanatics and bigots to hold their called National Convention of Anti-Spiritualists, I would like to suggest the propriety of unanimously appointing an able exponent of our cause, furnishing him with a hundred dollars, or more if needed, and send him to Anderson, Ind., the place where he will make notes of their doings, hold meetings, debates, if possible, and present to their Christian (?) minds the real status and fundamental principles of Spiritualism; and while I "have the floor" on an emergency question, allow me to "move the adjournment of Moses Hull." I do not know that he is available at the present time, but that need not cut any figure in this emergency case. If we have any speaker in our ranks capable of combating this brazen relic of the Inquisition, it certainly is "Our Moses," and unless a bomb of reason or a cyclone of opposition be brought to bear, they are liable to find a sufficient following to do us great injury. It is so easy to establish a gigantic organization against Spiritualism, among rests such strong prejudices as among the religious bigots, and who have not yet lost their influence over the common people, that it behooves us to

AWAKE TO OUR NEEDS.
And I know of no greater need than the showing of our true colors in front of the enemy.

Shall I hear a second to my motion? The meeting of the time appointed for the meeting and we have no time to waste. Moses Hull can be reached at Etta, Maine. **DR. T. WILKINS.**

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CONTENTS.

Sustaining a Theology.

AN UNEALING TEST.

How to Detect Deceiving Spirits.

Some months since in an article in *The Progressive Thinker*, I referred incidentally to "a test which never fails" in determining the status of a spirit in the spirit-world. Almost immediately a lady wrote me asking me to give this test through the columns of the same paper. I gladly accede to her request, but circumstances have prevented my doing so before now. I cannot give it in a few words, like the recipe for making a pudding, or a medical prescription; but must relate at some length some of the things I have learned from the spirit-world as a result of long and careful investigation by means of an esoteric board.

While my husband and myself were engaged in this investigation, Benjamin Franklin, Napoleon Bonaparte, Voltaire, Moliere, Newton, and other brilliant of the present and past, announced themselves on our board. Even the "Devil" came one evening, but he proved to be a very ordinary sixth-circle devil, such as we had dozens of already. As for the others, it did not take me long to convince them to land them all in the same circle.

The evil spirits are never so happy as when they can take you by the nose, adding as one of your friends, or some notable person. When you discover the deception, and ask why it is attempted, the answer is "for fun." I have reached the point where I can detect all these deceptions, but I was long in coming to that point.

There is one fact with which Spiritualists and non-Spiritualists are not acquainted: That it is no test whatever for a spirit to give you the name of a friend, even though it be a name that you have not recollected for years. The spirit may add corroborating circumstances for the purpose of identification, and gather every fact from the tablets of your memory, though you may have actually forgotten it all at the time. A spirit can give you the name of a friend, even though it be a name that you have not recollected for years. The spirit may add corroborating circumstances for the purpose of identification, and gather every fact from the tablets of your memory, though you may have actually forgotten it all at the time.

But not every spirit can read your active thoughts. They can only read those of persons at the same spiritual level with themselves—that is to say, in the same spiritual circle, or below. An exception to this rule is, when the spirit, whether good, bad or indifferent, becomes cut in rapport with the individual. Then no matter what the spiritual claims of the person, the spirit's thought is read as easily by the unseen intelligences as ordinary speech is heard upon earth. This is not a very satisfactory position for a person to be placed in, and should be avoided by every means in the individual's power.

When this condition of rapport is not attained, it is easy to test the truth of the spirit by trying if he will respond to mental questions. If he has claimed a high place in the spirit-world, and yet fails to heed questions mentally asked him, you may know that he is at least on a lower moral level than yourself. Having thus proved to yourself a liar, it is quite proper to set him down in some circle below the third circle of light. By this means, all unknown to the spirits themselves, I always test them when they claim to come from circles of light. And I have never yet found the test to fail.

Clear in mind, it is not what you remember of the past, or may have known and forgotten, which constitutes a test when it is repeated by an unseen intelligence, but what you are thinking of at the time of communication. No spirit who is on a lower spiritual level than yourself can read your immediate thoughts, though he may be able to repeat your past from alpha to omega, that which you have forgotten as well as that which you remember.

MRS. E. B. DUFFEY.

Belvidere Seminary.

This seminary is located at Belvidere, N. J. Its professors are closely in touch with all liberal and progressive movements. Many Spiritualists are sending their children there, and they have been highly pleased with the results attained. The seminary has sent forth a circular from which we extract the following:

Its buildings are attractive and situated on an eminence overlooking a broad and picturesque extent of wooded hills and valleys, through which flow the Pequget and Delaware Rivers.

It offers to its students home comforts and the highest moral and spiritual culture.

They are under the daily supervision of its principals or assistants, and special attention is given to their health, methods of speech, and personal habits.

Its government, based on the Golden Rule, is mild, but firm and impartial, aiming at a comprehension, on the part of each pupil, of the grand truth embodied in the saying, "He that ruleth his own spirit is greater than he that taketh a city."

Persons are taught that education is character building, and truth the highest aim.

Their attention is frequently called to the relation of cause and effect, the laws of heredity and hygiene, the influence of mind over matter, the importance of healthy environment, and the potent power of light and color on animal and plant life.

They have regular hours for rest and recreation, and in pleasant weather make almost daily excursions to the neighboring hills and woods in company with a teacher or some responsible person.

The school year is divided into two sessions of twenty weeks each. Fall term for 1907 begins September 20.

It is desirable that pupils enter at the opening of the school and remain until its close.

Pupils are graded according to advancement, and all promotions are based on merit as to scholarship and deportment.

The graduating course is intended to prepare adult students for college or business, and the teachers in charge of this class are college graduates, or have had special training for their work.

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Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion.

We know some doctors do so, but we do not. The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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A Book on "Chronic Disease" Sent for 2-cent Stamp.

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DR. G. E. WATKINS.

His Spiritual Health Home.

His Spiritual Health Home will be ready for patients about October 15. In these days of very rapidly increasing sanitariums and Hospitals, dispensaries, and places to cure for the sick, the public mind has naturally become very much confused. In favor of our Health Home we desire to say that it is the aim of the staff of physicians connected with the Spiritual Health Home to give the best treatment known.

All chronic cases will be taken, and cancer cases especially, as we are connected with the Boston Cancer Clinic, whose methods cure without knife or plaster, and absolutely without pain.

This is the only sanitarium which is practically a home in which you can have the comforts of home and the pleasure of daily visits from your friends, and you can be attended by Dr. Watkins personally or by the physician or surgeon of your choice. All physicians are on equal terms, and can admit suitable patients on application. All kinds of practical methods of treatment are employed, including electricity, massage, baths, mental treatment, medicine and surgery, including also psychological treatments. We employ the best possible means for the individual case. We treat all cases, excluding insane and contagious diseases. Patients requiring surgical treatment are treated only by surgeons of long experience and reputation.

Price for room and board, including treatment, as low as \$6 a week and upwards. No cases taken under any circumstances unless arrangement has been made by letter or otherwise two weeks ahead. Address all letters to Dr. C. E. Watkins, Ayer, Mass.

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CO-OPERATIVE COLONY.

They Are Mostly Spiritualists and Liberals.

To the Editor:—Away out here in Western Colorado, among the rough and rugged yet beautiful mountains, in this colony of co-operators, there are many Spiritualists. We are pioneers, seeking to build homes, and we prefer to do this co-operatively, none seeking advantage of any other.

To build our homes we must irrigate our lands, which consist of a fine body of some 25,000 acres, nearly all vacant and obtainable by pre-purchase, and desert land entry, at a price of \$1.25 per acre. Our irrigating ditch is along a rugged mountain side for fifteen miles, and will require the work of one hundred men steadily for a year or more to complete it. Then we will have the foundation laid for perhaps three thousand or more homes, and as all our people are liberals and most of them Spiritualists, we would like to have those who think of changing their present homes, investigate our company's condition, location and prospects, and if they find it agreeable, co-operate with us. In the development of these homes and in the home benefits which will follow.

We all agree that greed among men and women should be eliminated—should be banished from the individual and from society; hence we do not invite more speculators, usurers, gamblers, whiskey-sellers and other adventurers to come here, but would much prefer that they stay entirely away. We want right-minded, honest, intelligent co-operators only to join us.

We have a genial and healthful climate. Our climate and productions are like those of the Salt Lake country. There is plenty of timber, pine and spruce, for sawing, and cedar for posts and fencing. This is a good fruit, grain, vegetable, honey, stock and dairy country also. Our people are liberal and our chosen business manager and perhaps a majority of the people are Spiritualists, and we invite the investigation of our colony by that class of people, feeling that the result will be the mutual good of all.

The Progressive Thinker comes to us regularly, and no paper we get more highly prized.

MRS. L. M. JOHNSON, Pinon, Col.

Rome's Interpolations.

The authorized English Bible, following too implicitly the Latin Vulgate, and the Roman Catholic Donay Bible contain this error. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. (1 John, vii.) The revisers of the authorized English Bible have omitted these words for the reason that they are found in no Greek manuscript older than the fourteenth century, in no Latin older than the ninth century, in none of the ancient versions, in none of the Greek Fathers, in none of the Latin Fathers. Knowing this, Roman Catholic Greek scholars sent the question to Rome: Whether the text could be considered of doubtful authenticity? The verdict of the Pope's advisers, "after every argument had been weighed with most diligent accuracy," was an emphatic No (Negative). There is absolutely no critical support for retaining the text. This is the only authorized declaration that the papacy is irrevocably resolved to ignore indisputable evidence whenever it seems to clash with its former dicta. Part of the power of Rome lies in her cunning reserve, but very often, as in the present instance, it is a power that is brought at the cost of truth.

It is vain to expect that intelligent men can give their adherence to a church that requires the acceptance of a verse as divinely inspired which all scholars and Bible students have pronounced to be an interpolation. Such demands upon faith and reason as will explain to Americans why the educated classes of Spain, Italy, Mexico and other Roman Catholic countries are skeptics and anti-clericals. The pity of it is that knowing no more than Christianity but Romanism, the caricatures of Christianity, they reject and oppose all that calls itself by the name of Christ.

This decision is on a par with the mistranslation of the Greek verb *metanoete* in the Roman Catholic Bible. In spite of the fact that the word simply means repent, all the Roman Catholic versions, even the *Revised Version*, in Italian, German, French and English persist in substituting do penance as its equivalent. Only one Roman Catholic bishop, Konrirk, more noble than his brethren, knowing what the original meant, had the honesty to translate *metanoete* and its derivatives as repentance and penance, and not by do penance and penance.

The Roman Catholic church has very little use indeed for Bibles in the vernacular, and absolutely none for such as are corrupted by mistranslations and deformations by the hands of the translators. The Word of God says to every man, Repent. "Except ye repent, ye shall all likewise perish." (Luke, xiii.) The Roman church renders it: "Unless you do penance, ye shall all likewise perish." The Roman Bibles differ in no wise from the heresies and superstitions common to all pagan systems.

The Brahman fakir, the Buddhist recluse, the Mohammedan dervish, the Catholic monk, all do penance to obtain salvation; but the Word of God declares that salvation is a free gift bestowed upon men by God, and there is no other name given under heaven by which men may be saved, but the name of Jesus Christ.

Notwithstanding the mistranslation and dishonest interpolations we wish the Roman Catholics would read their own Bible. The Pope has told the priests in an encyclical to read it, but they do not obey him. They are afraid to read it, for it is a mortal sin to omit the daily recitation of this collection of ridiculous legends and Scripture.—The Converted Catholic.

PASSED TO SPIRIT-LIFE.

[Obituary to the extent of ten lines only will be inserted free.]

Passed to the higher life from her home at Monroe Center, O., August 2, 1907, Mrs. Charlotte (Mitchell) Gillett, in her 83d year. For nearly thirty years she has been the faithful companion of her aged husband, who, with one daughter and one aged sister, yet remains to mourn her departure. Funeral services conducted by the writer.

MRS. L. E. WOOD.

TESTIMONIAL.

B. F. Poole—Dear Brother:—I received the Malted Pebble Spectacles; they fit my eyes perfectly. Your Magnetized Compound and Spirit-Yama's treatment has accomplished wonders for me. It has strengthened my left eye, that I had never seen with so that I can now see with it. With best wishes for your health and prosperity.

Yours fraternally,

SUSAN M. BRADY, 1501 India St., San Diego, Cal.

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to anyone that is sick and will send their name (and stamps) for reply to Dr. J. R. Craig, Sacramento, Cal. He will diagnose the most difficult and complicated cases without asking any questions, and will make no charges for treatment until you are helped, and then only what you are able to pay.

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DIRECT FROM INDIA.

Dr. J. M. Peebles, who has just returned from his trip around the world, brought home with him direct from India very valuable medicines for the cure of chronic diseases that physicians in America are not successfully treating. He visited the hospitals and infirmaries in 17 countries, and with the physicians and surgeons in charge made a special study of

NERVOUS WEAKNESSES.

peculiar to India, and he found that the Physicians of the Orient were exceedingly successful in treating a very large percentage of cases. He was placed in possession of their medicines and remedies, and comes home to the friends in America better equipped than ever to relieve suffering humanity, and cure those who are afflicted with

DR. PEEBLES & BURROUGHS are meeting with marvelous success in treating all chronic cases. Their Psychic Powers used along with the valuable medicines recently brought by Dr. Peebles from India, enable them to work wonderful cures.

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Spirits through their mediums are continually recommending the sick to Dr. Peebles & Burroughs, of Indianapolis. They are not a disease—a chronic disease—in the whole catalogue that the doctors do not cure, unless it be in the very last stages—at death's door. They send to those who write them, giving name, age and sex and one leading symptom, a free diagnosis of their cases, which is absolutely correct. If you desire to communicate with them, address Dr. Peebles & Burroughs, Indianapolis, Ind., Box 177.

Sunday Spiritualist Meetings in Chicago.

The First Spiritualist Society will hold regular meetings at Rock's Hall, No. 11520 Michigan avenue, Kensington, every Sunday evening. Mrs. Lee Norie Chinn, pastor.

The Spiritualists' Church of Students of No. 11520 Michigan avenue, Kensington, at Monahan's Hall, 1052 Milwaukee avenue. Mrs. M. Summers, pastor.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 7:45 p. m.

Beacon Light Spiritual Church, No. 617 North Clark street, near Burton place. Services at 2:45 and 7:45 p. m. Dr. Perkins, assisted by Mrs. Perkins and other speakers, will address the meetings.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conscience at 8 p. m. Lecture and spirit messages at 7:30.

Christian Spiritual Society holds meetings in Hygale Hall, Washington boulevard and Pauline street, at 2:30 and 7:30 p. m.

Church of the Star of truth, Wicker park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

Church of the Spirit, corner Washington and Madison streets, near Wacker. Dr. Williams Edwards, pastor. Services at 2:45 and 7:45 p. m. Lecture: tests and spirit communications.

Please send in your place of meeting and it will appear in the above list.

Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for the following reasons: Her elucidations of the various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clarity. These books and pamphlets constitute a most valuable and complete library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates as follows: "Principles of Life and the Development and Structure of the Universe. Material and Spiritual Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. Translated from the French original by Miss Anna Knapp. 360 pages, with portrait. Cloth, \$1.00; postage, 14 cents.

"The work of the honest pastor is the most curious and the most powerful method of nature. It should have been one priest who left that testimony as his death, but that all priests do not."—James Parson.

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