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Col. Ingersoll on "The Devil."

One of the Most Remarkable Lectures Ever
Delivered by the Celebrated Agnostic.

Delivered Before a Chicago Audience a Short Time
Previous to His Death.

A FITTING MONUMENT TO HIS HONORED NAME,
AND A COMPLETE KNOCK-OUT TO THE DEVIL.

"Now the questions are, first, where did the idea of the Devil come from? Second, does the Devil really exist? And third, do the sacred scriptures teach the existence of the Devil and of unclean spirits? And fourthly, whether this belief in Devils is a necessary part of what is known as 'Orthodox Christianity?' Now, where did the idea that a Devil exists come from? Where did man get it? How was it produced?"

Ladies and Gentlemen:—A little while ago I delivered a lecture on "Superstition," and in that lecture I took the ground that the Devil was the foundation of Christianity; that the Devil was really the keystone of the arch and that if you took him out the arch fell. I tried to show that demonology was a necessary part of orthodox Christianity, and that to give up the Devil was to throw away Christ.

Several ministers had the goodness to answer me; others had the goodness in short-interviews to give their opinion, and some were honest enough and stupid enough to say that they believed in the existence of the Devil; and some were dishonest and "spiritual" enough to say that all allusions to the Devil in the Bible could be easily explained by saying that these Devils were personifications of evil. Others were not quite sure whether there was a Devil or not, and proceeded to tell what others believed, without saying what their convictions were. But one good man and a kind man said that he supposed in the Devil, an actual, living, thing, Devil, who was attending to will to do evil, and that all the Devil in the existence of this Devil was furnished by my life and my lectures. (Renewed laughter.) He undoubtedly was a good man; and when I read these sermons and these answers, in spite of myself there came into my mind a line from Heinrich Heine: "Christ rode an ass, but now asses ride on Christ."

Now, the questions are, first, where did the idea of the Devil come from? Second, does the Devil really exist? And third, do the sacred scriptures teach the existence of the Devil and of unclean spirits? And fourthly, whether this belief in Devils is a necessary part of what is known as "orthodox Christianity?"

Now, where did the idea that a Devil exists come from? Where did man get it? How was it produced? You must remember that fear is an artist; fear is a sculptor, a painter, and fear is a most wonderful dreamer. You must remember too, that among all tribes, among all nations, some persons were the sport and prey of natural phenomena; some others were struck by lightning, the bosom blasted and the child left motherless; some were devoured by earthquakes; some were seized by the burnings and freezings of fever; some were overwhelmed by volcanoes, by rivers of fire, and our poor ancestors thought, and naturally thought, that all this was the work of some malicious intelligence.

OF SOME FRIGHTFUL FIEND, of some enemy of the human race; and this was a natural result of the facts in nature upon the undeveloped savage brain. As I have said a thousand times every brain is a field where nature with unconscious hand sows the seeds of thought, and the crop depends upon the soil. (Laughter.)

Along the banks of the Ganges wandered auras, the most powerful of devils, and they warred against the Devas, the good gods; and they were not only the enemies of the gods but they were the enemies of the human race. There, too, were the ogres, the Jachshas, and they were not only enemies of human beings but they devoured human flesh. The Persians turned this exactly around, and with them the

DEVAS WERE THE DEVILS, not the gods, and the Asuras were the good; and the Persians believed that there was being waged a perpetual war between the good gods and the wicked devils, and many of the Persians believed that the devils at last would be victorious and others thought that finally the gods would stand victors.

In Egypt this god was Set; afterwards they called him Typhon, and he fought the good god Osiris, and he fought Isis, the mother; he fought Horus the babe, and he was the imp who who prevented the overflow of the Nile; it was he that brought the demon Death. And among the Greeks the Titans were the enemies of the gods, and some of them were women, wonderful women. There was Athene, possessed of all the fascinations of the sex, beautiful, subtle, understanding, and so not only of men but of gods; and so great was her fascination, so wonderful her power that she tempted Zeus and misled the god of gods. She was a wonderful woman in her day. (Laughter.)

Now, these ideas about gods and devils, often change. In the days of Socrates, a demon was not a devil, but a guardian angel. So from time to time nations and races have changed their



THE ORTHODOX DEVIL.

form. One arm is raised as if to strike him; his blood runs cold.

HIS HAIR LIFTS, and in the gloom he sees the eyes of an ogre, eyes that appear to flame with malice, and he feels that a horror is approaching. He turns and with a cry he looks safety in flight. He is afraid to look back. He feels that it is pursuing, and at last he falls unconscious at the door of his miserable hut; and when he finally comes to himself he tells his wife and his children that he has seen a devil, and the children know there is a devil "because father saw one." (Laughter.) They tell their children, and their grandchildren know there is a devil, "because grandfather saw one," (renewed laughter), and the devil that he saw pursued him."

Some old woman sitting by the fire at night alone, a storm raging without, hears the mournful sigh of the wind, and to her it becomes a voice; her imagination is touched and the voice seems to utter words, and out of these words a warning, a threat or a promise. If the words are good she has heard a blessed angel; if they are malicious she has heard a devil, and she tells this to her children, and they believe, and afterwards they say that "Mother's religion is good enough for them." (Great laughter.) A girl suffering from hysteria falls into a trance, has visions of the infernal world. The priest sprinkles her pallid face with holy water, and in a very solemn voice he says: "She hath a devil! She hath a devil!" A man utters a terrible cry, falls to the ground, foams and blood issues from his mouth, his limbs are convulsed, and the spectators say, "This is the Devil's work."

They were honest, as honest as they were idiotic. And through all the ages people have mistaken dreams and visions for realities. To them the insane were inspired, epileptics were possessed by devils, apoplexy the work of unclean spirits, and when some poor man had the palsy he was "full of devils."

For many centuries people believed not only in these phantoms but that they had seen them, and so thorough, so vivid was the belief that they made pictures of them. They knew exactly how they looked. They drew and chiseled their horns, their horns and all of their malicious deformities.

Now understand, I am not calling their honesty in question nor the honesty of the savages of today in question. I admit

THAT ALL THESE MONSTERS were naturally produced by monsters. These people believed that hell was the native land of devils; that the Devil was a king, and that he and his Imps were enemies of men, and, curiously enough, many devils were made out of the gods of other nations; so that frequently the gods of one people were the devils of another.

In nature there are opposing forces, and some of these forces work for what men call good, and some for what men call evil. Back of these forces our ancestors saw the evidence of a great power, and they could not believe that good and evil came from the same being; so back of the good they put God; back of the evil they put the Devil. All natural. But there is one question I wish to ask tonight of all the believers in the Devil. If the Devil should die, would your God make another? (Great applause and laughter.) Think about it, think about it.

Now the question is, Is the Devil necessary to orthodox Christianity? Tonight I say that the great Atlas who bears upon his shoulders the structure of "our religion" is the Devil. The religion known as Christianity was invented by God himself to repair in part the wreck and ruin that resulted from the Devil's work. Take the Devil from the scheme of salvation, from the atonement, from the

DOGMA OF ETERNAL PAIN, and the foundation is gone. The Devil inflicted the wound that Christ came to heal. The Devil corrupted the human race, the human race the Christ came to redeem; and the first question now is, Does the Old Testament teach the existence of the Devil?

Well, it does, if it teaches anything. It teaches how to do wrong; the Devil, Satan, of the Serpent, the enemy of God and man, of men and women, and those who believe the sacred scriptures are compelled to say that this Devil was created by God. He did not create himself; he did not come by chance; he is the handiwork of the



THE LATE COL. ROBERT G. INGERSOLL.

would do with his freedom, exactly, knew what he would do when he gave him liberty of action, and consequently he must have made him with the intention that he should rebel, with the intention that he should deceive the human race. Knowing what the Devil would do when he made him God is responsible for the acts of the Devil, and if he knew what he would do when he made him, then the Devil's acts are the acts of God; and there is no escape. No orthodox Christian has ingeniously enough to dig himself out of that cell. (Applause.) He must have made him with the intention that he should rebel, that he should fall, that he should become a devil, that he should tempt and corrupt the father and mother of the human race, that he should make hell a necessity and that in consequence of his creation millions of the children of men would suffer eternal pain.

Why did he create him? Let us think. If I had the power to change that glass into a human being and I knew that he would be a murderer and he hung before he could be "born again," and I left him to suffer forever, and I better leave it to a glass? (Great laughter and applause.)

Why would God make a successful rival? We have here in the United States some seventy-five million people. How many belong to the churches? About twenty million. How many joined for political reasons? I don't know. In a very large number of cases, many joined for business, for social reasons, for fashion? I don't know as any. (Renewed laughter.) Admit that they are all absolutely sincere, humble, contrite followers, twenty million there are fifty-five million.

FOLLOWING THE DEVIL, (laughter), going the broad road to eternal hell; and they call this a Christian country. Why? Because the Devil is ahead? (Great laughter.) Why did God make a successful rival? Now, admit that God is infinitely wise, has he—

and I ask it with great reverence, has he ingeniously enough to frame a reasonable excuse for the creation of the Devil? Just think; just think.

Now, does the Old Testament really teach the existence of this malicious deity? The first reference to the Devil is in Genesis, in which it is stated that he was made out of the serpent, and the field and according to this truthful history he had a conversation with Eve, the first woman. We are not told in what language they conversed nor how he happened to understand her language or she his—whether they were educated together. (Laughter.) From the account it was the first time they were ever acquainted. (Laughter.) Where did Eve get her language? Where did the Devil get his? Of course I know such questions are impudent, blasphemous, but I will swear they are natural. (Great applause and laughter.)

The result of this conversation was that Eve ate the forbidden fruit, and having been seduced by her husband, he took a bite; and thereupon Jehovah, who came in just after the Devil had succeeded instead of before, cursed the world with weeds and thorns and brambles; cursed man with toil; made woman a slave and cursed maternity with pain and suffering. How men, good men, can worship this devil, how women, good women, can love Jehovah is beyond my imagination. Never while I live will I bend the knee to any god, no matter if he is the real one.

THAT CURSED MATERNITY with pain and agony never. (Applause.) To me maternity is the holiest word in our language.

In addition to other curses the serpent was cursed. Why didn't he curse him before? It is wonderful, this God's lack of business sense. (Laughter.) He cursed the serpent, "condemned him to crawl on his belly and eat dust. Now he moved from place to place, he now crawls, or hops? (Laughter.) Neither do I know what his diet had been. (Renewed laughter.)

Now, it will not do to say that this is an allegory or a poem, because that proves too much. If the serpent did in fact exist how do we know that Adam and Eve did? All that is said about God allegory, poetic or mythical? Is the whole account after all an ignorant dream?

Neither will it do to say that the Devil, or serpent, was the personification of evil. Do personifications talk? Can a personification

CRAWL ON ITS STOMACH? And if we say that the Devil was a personification of evil we may be driven to say that Jehovah was a personification of foolishness; that the Garden of Eden was the personification of a place, and that the whole story is a personification of something that never happened. (Laughter.) It may be that Adam and Eve were not driven out of the garden, and possibly they only suffered the personification of exile; and maybe the cherubim placed at the gate of Eden with flaming swords were only personifications of police. (Great laughter.)

So there are many references to devils and spirits of divination and of evil, to which I have not time to call attention; but in the book of Job, Satan, the Devil, has a conversation with God. It is this devil that brings sorrow and losses on the upright man. This devil raises the storm that wrecks the homes of Job's children; this

DEVIL KILLS THESE CHILDREN, and takes this devil from Job and all meaning, plot and purpose fade away. Is it possible that the devil in Job was a personification? So in Chronicles we are told that the Devil provoked David to number Israel, and for this act of David caused by the Devil, this act, God, you know, became wrathful and sent a man to David to tell him: "You can take your choice—three years of famine, fly three months before your enemy, or three days of pestilence." So David chose the pestilence. This God did not punish the Devil who put it into the heart of David to take the census; he did not punish David who was induced by the Devil to take the census, but he sent the pestilence and killed seventy thousand poor Jews who had done nothing in God's world except stand up and be counted. (Great laughter.)

So in Zachariah we are told that Joshua stood before the angel of the Lord and Satan stood at his right hand to resist him. All the passages about witches and those having familiar spirits were born of a belief in the Devil.

When a man in the Old Testament who loved Jehovah, wanted revenge on his enemy he fell on his holy knees and from a heart filled with religion he cried, "Let Satan stand at his right hand."

Now, there is no doubt but what the writers of the Old Testament honestly believed in the existence of the Devil. But I want to be fair with this Devil. Christians tell us that if there had been no sin there would have been no death; and I ask it with great reverence, has he ingeniously enough to frame a reasonable excuse for the creation of the Devil? Just think; just think.

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WERE POSSESSED OF DEVILS, and which were lunatic, and those which had the palsy. A distinction is made between having devils and being sick, between having devils and being afflicted with the palsy; so you cannot sneak off with the idea that devils were diseases.

In the 8th chapter we are told that people brought unto Christ many possessed with devils. Oh, you have no idea how thick they were in Palestine in those days. (Laughter.) Yes, sir, nobody could open his mouth without in vent a devil. (Renewed laughter.)

Now, you cannot say that these people were possessed with personifications of evil and the personifications were cast out. Personifications are not entities; they do not have form and shape and a personification does not occupy space.

Then comes an account of two men possessed with devils. They came out of tombs and they were exceeding fierce, and when they saw Jesus they cried out, "What have we to do with thee, Jesus, thou son of God? Art thou come hither to torment us before our time?" And we are told that at the same time, a good way off was a herd of swine feeding, and the devils besought Christ saying, "If thou cast us out, suffer us to go away into the herd of swine." And Christ was good enough to say, "Go."

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ENTER THE BODIES OF PIGS? Is it possible that it was necessary for these devils to have the consent of Christ before they could get into swine? How did they torment us before our time?" And we are told that at the same time, a good way off was a herd of swine feeding, and the devils besought Christ saying, "If thou cast us out, suffer us to go away into the herd of swine." And Christ was good enough to say, "Go."

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"How long ago is it since this came unto him?" He answered, "Of a child." And then Christ said: "Thou dumb and deaf spirit, I charge thee, come out of him; enter no more into him." What is the use of speaking to a deaf and dumb spirit? (Laughter.) He couldn't hear. Well, that is another of the mysteries. Then the disciples asked why they could not cast him out, and he gave the old reason that they could not get them out except by fasting and prayer.

Now, is there any doubt about the belief of the man who wrote that account? Is there such a thing as a dumb and deaf devil? If there is then a devil is an organized being, organized on a physical basis. He has some means of hearing; he has vocal chords, organs of speech, and when they got out of order he got dumb, and when his ears got wrong he was deaf; but he was a physical being. Now, it is not the ear that hears; it is the brain. So these

DEVILS MUST HAVE HAD BRAINS, organized beings. You could hardly say that a personification is deaf and dumb, you know. You would not refer to a parable as being diseased, and you would not think of saying that a myth, for instance, has the means of hearing; anything of that kind. (Laughter.)

So there are many of these chapters that are substantially alike. In Luke you find again the temptation of Christ, and in the synagogue a man has the spirit of an unclean devil, and this devil recognized Christ and said, "Thou art the Holy One of God."

As a matter of fact, the Apostles relied upon the evidence of devils to substantiate the divinity of Jesus Christ. Jesus said to that devil, "Hold thy peace and come out of him." And the devil threw the man down; then left. (Laughter.)

Lots of devils came out of men crying, "Thou art Christ, the son of God." And Christ suffered them not to speak, because they knew he was God, knew he was Christ.

Now, it will not do to say that these devils were diseases. No! Diseases could not talk; diseases could not recognize Christ as the son of God. After all, you cannot say that epilepsy is a disease. I admit that lunacy comes nearer. (Great laughter.)

So in the 22nd chapter an account is given of the betrayal of Christ by Judas, and here it is: "Then entered Satan into Judas Iscariot." Then entered Satan, Satan, into Judas.

And then he went his way and communed with the chief priests and captains, how he might betray him unto them. "And they were glad, and covenanted to give him money."

Now, let us examine this a minute. According to Christ

THE LITTLE DEVILS KNEW that he was the son of God. Certainly then Satan, the king of all the fiends, knew that Christ was divine, and he not only knew that, but he knew that Christ wished to make an atonement of blood by the sacrifice of himself; and according to Christian theologians, the Devil has always been doing the best he could, or the worst he could, to gain possession of the souls of men; and at the time he entered into Judas, who persuaded him to betray Christ, he knew that if Christ was betrayed he would be crucified; that if he was crucified he would make an atonement for all believers, and that as a result he, the Devil, would lose all that Christ gained. What interest had the Devil in defeating himself? Just think about it. If he could have prevented the betrayal of Christ then he would not have been crucified; then no atonement would have been made; the whole world would have gone to hell forever and heaven would have been for rent. (Great laughter.) The success of the Devil would have been then complete. But according to this story the

DEVIL OUTWITTED HIMSELF, and if this be true again, how thankful we should be to his Satanic Majesty. If this account be true, it was the Devil who opened for us the gates of Paradise and made it possible for a human being to obtain eternal joy. Think of it. Without Satan, without Judas, not a single human being could have been an angel of light; all would have been devils in the prison of flame. And according to this account in Jerusalem to the extent of his power Satan

REPAIRED THE WRECK AND RUIN he had wrought in the Garden of Eden. Of course it makes a contradictory, idiotic being; but this is the Devil of the New Testament. Certainly the writers of the New Testament believe in the existence of the Devil.

In the 8th chapter it is said that out of Mary Magdalene were cast seven devils. I do not believe it; not a word of it. To me Mary Magdalene without any exception is the most beautiful character in the New Testament. She is the only absolutely true disciple. She is the one unfaltering believer. In the darkness of the crucifixion she lingered near. She was the first at the sepulcher. Defeat, disaster, disgrace, death, could not conquer her love, and yet, according to the account, when she met the risen Christ he said, "Touch me not! Touch me not!" This was the reward for her almost infinite devotion. Of all the characters of the New Testament I

ADMIRE MARY MAGDALENE, and I do not believe that any devil was ever cast out of her. (Applause.) In the gospel according to John there is no account of the casting out of those devils. May be John never heard of those things. I do not know. May be he had his doubts; may be he forgot it; but all the devils are cast out in Matthew, Mark and Luke; none in John, none. May be some orthodox minister can explain it. He would put me under personal obligation if he would.

In Acts we are told that the people brought the sick and those who were vexed with unclean spirits to the apostles and the apostles healed them. Here again a distinction is made between sickness and devils, and I want your attention to these things because I want to establish the proposition that the New Testament does teach the existence of devils.

Paul also was a believer in the Imps of darkness. In the eleventh chapter he says that long hair is the glory of woman, but that she ought to keep her head covered because of the angels. Now, what does that mean? What does that mean—that the glory of woman is her beautiful hair, but that she ought to keep her head covered on account of the angels? What does it mean? I hunted up that question for years. I wanted to understand what that barbarian meant. (Laughter.) I finally

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found that in the intellectual era in which he lived people believed in evil and good. Evil was male angels; good was female angels. The female angels sometimes tempted priests, and the male angels above all things were attracted by the

BEAUTIFUL HAIR OF WOMEN, and so Paul said: "Keep your head covered on account of the angels." (Great laughter and applause.) He was what they call an inspired man. He got his information from God.

So we are told in Jude that Michael, the archangel, contended with the Devil about the body of Moses. We are told in Peter to be sober and vigilant, "the cause your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour."

Are people devoured by personifications? Do myths eat anybody? Has an allegory an appetite? (Laughter.)

So in Ephesians we are warned not to give place to the Devil. We are told in James that the Devil will see from you; and in 1st John we are told that he that committeth sin is of the Devil for the reason that the Devil sinneth from the beginning; and we are also told that "for this purpose was the Son of God manifested, that he might destroy the works of the Devil."

No Devil, no Christ. Christ came to destroy the works of the Devil, and if you

TAKE THE DEVIL AWAY then there is no excuse for Christ's living; none whatever.

So in Revelations the inmates of all jails, insane than would be the diary of an asylum. (Laughter.) I know of no book in the world as utterly, as profoundly, as grotesquely idiotic as the Book of Revelations; and in that book

of the gospel—not at all. They lived in a superstitious age and at a time when

RUMOR WAS THE HISTORIAN: and when gossip corrected the "proof"; at a time when people believed everything except facts. Natural enough. The apostles like their fellows believed

in miracles and in magic, and credulity was a virtue. The Rev. Mr. Parkhurst, of New York, denounces the apostles as worthless cravens. He is an orthodox Christian. I do not agree with him. I think they were very good men. I do not believe that any one of them ever tried to reform Jerusalem on the Parkhurst plan. (Laughter.) I do not believe that any one of them would have tried to have indicted and imprisoned the woman to whom Christ said, "Go and sin no more." (Applause.) I admit that they honestly believed in devils. They were credulous, superstitious; and there is no little story in the New Testament that perfectly illustrates my meaning. It is in the 5th chapter of John.

"Now, there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue, 'Bethesda,' having five porches." That one phrase shows that the gospel of John was not written in Hebrew. Never. "There was a pool which was called in the Hebrew tongue Bethesda." Nobody would write now, no American, and say there was a place called in the English language Bethesda.

And this place, "had five porches." "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water."

"For an angel went down at a certain season into the pool and troubled the water: Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

And a certain man there which had an infirmity thirty and eight years. When Jesus saw him he knew that he had been now a long time in that case, he saith unto him: "Wilt thou be made whole?" The impotent man answered him: "Sir, I have no man when the water is troubled to put me into the pool; but while I am coming another stepeth down before me. Jesus saith unto him: 'Rise, take up thy bed and walk.' And immediately the man was made whole."

Now, does any sensible man believe this story? Was the water of Bethesda troubled by an angel? Where did the angel come from? Where do angels live? Did the angel put medicine in the water—just enough to cure one? Did he put in different medicines of different diseases, or did he have a medicine like those that are patented, now and cure one disease just as well as another? (Laughter and applause.) Or, instead of medicine, did he put just enough miracle in the water to cure one no matter what he had?

Was that water troubled by an angel? Was that water troubled by an angel? Possible what apostles and theologians call angels a scientist knows as carbonic acid gas—possibly.

John does not say the people thought the water was troubled by an angel, but he says it was. He does not say the people thought that the first one that got in after the troubling was cured; he says he was. Now

WHAT IS THE EVIDENCE of such a man worth? Let us have some sense.

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in miracles and in magic, and credulity was a virtue. The Rev. Mr. Parkhurst, of New York, denounces the apostles as worthless cravens. He is an orthodox Christian. I do not agree with him. I think they were very good men. I do not believe that any one of them ever tried to reform Jerusalem on the Parkhurst plan. (Laughter.) I do not believe that any one of them would have tried to have indicted and imprisoned the woman to whom Christ said, "Go and sin no more." (Applause.) I admit that they honestly believed in devils. They were credulous, superstitious; and there is no little story in the New Testament that perfectly illustrates my meaning. It is in the 5th chapter of John.

"Now, there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue, 'Bethesda,' having five porches." That one phrase shows that the gospel of John was not written in Hebrew. Never. "There was a pool which was called in the Hebrew tongue Bethesda." Nobody would write now, no American, and say there was a place called in the English language Bethesda.

And this place, "had five porches." "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water."

"For an angel went down at a certain season into the pool and troubled the water: Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

And a certain man there which had an infirmity thirty and eight years. When Jesus saw him he knew that he had been now a long time in that case, he saith unto him: "Wilt thou be made whole?" The impotent man answered him: "Sir, I have no man when the water is troubled to put me into the pool; but while I am coming another stepeth down before me. Jesus saith unto him: 'Rise, take up thy bed and walk.' And immediately the man was made whole."

Now, does any sensible man believe this story? Was the water of Bethesda troubled by an angel? Where did the angel come from? Where do angels live? Did the angel put medicine in the water—just enough to cure one? Did he put in different medicines of different diseases, or did he have a medicine like those that are patented, now and cure one disease just as well as another? (Laughter and applause.) Or, instead of medicine, did he put just enough miracle in the water to cure one no matter what he had?

Was that water troubled by an angel? Was that water troubled by an angel? Possible what apostles and theologians call angels a scientist knows as carbonic acid gas—possibly.

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A glittering robe and a pair of wings
And he said, as he entered the realm
of Day:
"Well, this beats cucumbers, anyway,
And so the scriptures had come
pass—
"The last shall be first and the first
shall be last."
—Joseph Bert Smiley

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Great Revivals Are of the Past.
A prominent evangelist and one of the most conservative of them, says an exchange, predicts in the very near future we shall experience a great revival of religion in this country. He thinks a tidal wave of religious enthusiasm will sweep over the land, carrying people back to the faith and fervor of their fathers. In this case the wish is probably father to the thought and that is about all there is to it.

All the signs of the times seem to point in the other direction. In the first place revivals of religion are never coincident with periods of great prosperity. Material prosperity is more apt to make the average man self-reliant and arrogant instead of humble and dependent upon some higher power. In the second place, there is no getting away from the fact that the people of this age are absolutely disinclined to a belief in the supernatural. The churches increase in membership but even the membership of the churches fail to take seriously the fundamental doctrines of their creeds. They look upon the organization not as saving agencies but as organizations for the accomplishment of good deeds, as helps socially—as beneficent influences, but not as essential to what is embraced under the term salvation.

If we are going to have a revival of religion in this country the material notions with which this generation is quite thoroughly imbued must be swept away. Religion must once more become the vital thing that it used to be in men's minds. It is not too much to say that the old idea of hell as a place of actual torment will have to be rehabilitated.

It is conceivable to be sure that here and there, under the leadership of men possessing a personal magnetism akin to hypnotic power, considerable enthusiasm may be aroused temporarily. But this sort of thing would not be a revival of religion in the real sense of that term. A revival of religion to amount to anything must be a return to the old beliefs. Doubt will have to be banished absolutely. No ifs and ands, nor perhaps can be admitted if religion is to be the vital thing it once was. We doubt very much whether this can ever come about.

Crimes have been too numerous and too widely read. The intellect has to be convinced nowadays. An appeal to sentiment and to the emotions will not suffice.

Of course it would be foolish to say that a revival of religion of the old type is an impossibility. If men could get away from material things to a degree, if for example conditions should come about that would make it impossible for men to aspire to worldly conquests, then indeed, might the thoughts of the masses be turned to things which are not of this world. But to-day the whole trend is in the other direction. The ambition of the average person is to lay up treasures upon earth, and the thought is given to the moth and the rust. Or if it is to these things, then to the enjoyment of the passing hours in material sense. The opportunities and devices for satisfying such ambitions are without limit and easily accessible.

Spurious Books.
Mesmerism was well informed regarding the infamous devices ever employed by Catholics, to found their internal system of religious slavery. The wonder is how he could place trust in anything coming through their villainously corrupt hands. In his Ecclesiastical History, Century 3, part 2, chapter 3, section xi, in continuation of the preceding section wherein he said the church's object was "victory rather than truth," he said:

"This distinguished and vicious method of surprising their adversaries by artifice, and striking them down, as it were, by their own disagreeable effects, A GREAT NUMBER OF BOOKS, which were falsely attributed to certain great men, in order to give these spurious productions more credit and weight."

"False in one thing, false in all," is a legal maxim borrowed from the Law, which the law student knows as soon as he can repeat by the judge in charging the jury. If the question in charging the jury. If the question comes up during the trial. It is a true

ism which cannot be controverted. Applied to the frauds and the forgeries by Catholics, in the propagation of their faith, then where is Christianity whose whole system is built on fraud and money-comb with fraud and falsehood? What book coming to us through their hands can we receive with confidence that it is genuine? Was Paul, was Augustine, was Josephus, was Tacitus, was Ambrose, among the "great number of books" to which he referred as spurious?

The Point Not Well Taken.
A correspondent of the Truth Seeker, says:
"There are to-day in existence New Testament manuscripts undisputedly written in the fourth century, such as the Codex Vaticanus. The French language did not exist at that time, and as nearly 1,000 years had to elapse before anything like French came into being, how can anyone say 'the author of the original Greek [of Paul's Epistles] was a Frenchman'?"

The fact that manuscript copies of the New Testament have been in the Vatican since the fourth century, or that the Codex Vaticanus was written that early, is not an "indisputable fact." On the contrary learned scholars who have given years of laborious research to the subject, insist with all the earnestness they can command, that the evidence is almost conclusive that Paul's Epistles, the oldest of the New Testament books, were not written earlier than the 10th century, and probably, not before the Crusades.

The same authority which reports the Codex Vaticanus on file in the Vatican, will exhibit to the inquirer the swaddling clothes in which the infant Jesus was wrapped; the milk of his mother; the bones of his grandmother Anna; the identical cross on which Jesus was crucified; the tunic he wore; a phial of the chrism with which he was anointed or made a christ—that is the anointed. Even the manger in which Jesus was alleged to have been born, was exhibited by a church in Rome, with thousands of other pretended relics of the "Master."

Moshelm, sec. 11, chap. 3, century 3, part 2, says of early Christians:
"They were desirous of surpassing all others in piety, looked upon it as laudable to advance the cause of piety by artifice and fraud."

That method has been observed by Catholicism through all the centuries down to the present. The Progressive Thinker takes no stock in any statement, book, or relic of any sort exhibited in the Vatican or elsewhere, whose genuineness is only authenticated by Roman Catholic authority. A church built by violence, whose every act to extend its faith is marked by blood; that resorted to every crime to establish and perpetrate its power; the bulls of whose Pope have been principally used to retard the advance of knowledge and prevent the extension of social, religious and political freedom, have no rights an honest man should respect; and books coming through their hands, or exhibited by them as just objects of suspicion. They are doubly so when first found in the old cloisters, where lazy monks, subsisting by beggary, held sway for centuries.

Of the Codex Vaticanus, "The American Cyclopaedia," Vol. XI, p. 138, says:
"Its early history is not known, but it appears in the first catalogue of the Vatican library in 1475."
That is the era of the great ecclesiastical forgeries. Josephus, Eusebius, Tacitus, Ambrose, and a multitude of books of lesser note, came to light at that time. It was pretended they were found in the old monasteries, generally a fragment here, another there. They were all necessary to place Roman Catholicism on an enduring basis, and they were doubtless made to order as needed. Some of these, as Josephus' works, received interpolations after coming from the hands of the forgers, the originals not being in all respects satisfactory.

Very Considerate.
A writer in a late issue of "Public Opinion," deploring the tendency of even children to call in question certain portions of the "Holy Scriptures," He ascribes this to the teaching of science in the public schools, and of accounting for everything heretofore esteemed miraculous as the workings of natural law. He mentions the virgin-birth of Jesus as a painful cause of stumbling.

We own to great admiration for the writer's proposed method of preventing this "stumbling." He says:
"It is of the greatest importance that we win such minds to faith in the supernatural; but to do that we must not make prominent these elements in the Bible narrative not surely established as historical."

Good enough. Pass over very slightly all the great Munchausens found in the dear old book, and when the reader comes to Matthew 1:20, and reads that an angel of the Lord appeared to Joseph in a dream, saying, "Fear not to take Mary," etc., for reasons that follow, remember it was a "dream," and is not therefore historical, hence it may be passed over as unimportant.

Now that very writer, had he been questioned on the subject, would have said, the book was inspired of God, therefore inerrant; and yet he doesn't want intelligent children to notice it. Dr. Adam Clark, in his Commentaries on John 3:11, says:

"The reading of this story [of the woman taken in adultery] was indignantly avoided in the lessons recited out of the Gospels, in the public service of the churches; as if Jesus' saying 'I do not condemn thee,' had given too much countenance to women guilty of that crime. . . . This whole story, from verse 1 to 11 inclusive, came, in length of time to be left out of some MSS. though in the greater part it is still remaining."

Dr. Clark, in the same connection, says:
"It was the habit to write over this narrative, 'Not to be read.'"
And thus our "dear brothers in Christ" manage to escape obnoxious Bible teaching. Is it not wiser to declare the fact that the whole collection of books were written by clistered monks in an age of barbarism? that translators, copyists, etc., have vainly labored for centuries to reform it, and yet the footprints of the fraudulent authors, not withstanding occasional attempts at piety, are visible on every page?

If anyone says that consciousness cannot exist except in the relation of cause and effect with certain organic molecules, I must ask him how he knows that. And if he says that it can, I must ask him the same question—
Mushy.

Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

Ella Wheeler Wilcox, on Mediums.

This popular writer has come out boldly and bravely in advocacy of Spiritualism. What she says of mediums has great significance:

"I believe it is a sin against the Holy Ghost in every human being (for the original meaning of that phrase is holy spirit) to make a business of mediumship. The moment the ability to communicate with the disembodied is turned to financial account or to the material matters of men for a money consideration the medium loses her connection with the higher worlds of spirits and places herself in touch with the lower worlds; with those who passed from earth unawakened, and who therefore occupy an earth-bound position and are unworthy of our confidence, as they would have been before they left the earthly tenement."

There have been two sides to this question almost from the advent of Spiritualism. On one side it is urged that as a gift from the spirit world, the means of communication should be opened without price. Freely received, freely given. The apostles of the new gospel like those of the old should not measure their services by the rules of trade. On the other, the laborer is worthy of his wages. The medium gives his time for which he should receive reward.

Whichever view he received, it is certain that commercial mediumship has brought far more disgrace on Spiritualism than any other cause. The entire fraud element thrives because of its financial support. There would be nothing of the kind to humiliate the believer, were mediumship free. The best and most wonderful mediums belong to private life and scorn recompense other than that freely given.

The most reliable mediums find it impossible to predicate what they will receive, and often their seances are failures. It is not just to exact a fee for a sitting without results, although this may be justified by saying the hour's time has the same value whether communications are received or not.

The effect of commercialism is to bring half-developed and unreliable mediums before the public. They find profit, and are almost forced by the insatiable demand, to supplement the little they do by spirit aid, by fraud and trickery. The public demand what may well be called "impossible manifestations," and are satisfied with none other. The fair can produce phenomena the genuine medium fails in receiving, and thus attracts the greater patronage. The genuine is overshadowed by the rank growth of deception.

It is a difficult question to answer, yet it may be taken for granted that the highest plane of mediumship, is reached by those who exercise their powers only at the solicitation of friends, and not publicly for fees. The most wonderful results have been obtained by societies or individuals, subsidizing mediums, and fostering a normal development.

The most astounding and convincing messages and phenomena have been received within the sacred circle of the home, through mediums that are never known as such to the outside public.

This should be a suggestion to those who have the welfare of the cause at heart. It may not be a "sin against the Holy Ghost," for such sin is undefinable and has never been defined, to accept pay for the services of a revelator of spirit friends, yet the act is not in harmony with spiritual laws, which demand devotion of self and every gift. And here never was the saying "give and you shall receive," more applicable. The medium who has the power to give, will assuredly receive from those to whom he brings assurance of the coming and communion of spirit friends, will never regret that he does so above commercial considerations.

The Crafty Crafts.
The "Third House," as the "Christian Lobby" at Washington, is called, under the direction of Rev. Wilbur F. Crafts, has come to grief. It will not stand a "fair deal." Few there are who know the tremendous influence this "Christian Lobby" wields over legislation. Its work has been more insidious than that of the Jesuits. Really it is the Jesuit branch of Protestantism. This lobby supported and furnished money by bigots the country over, has sent out tons of literature, consisting of copies of the bills it has presented, and explaining the work of the Lobby in having "moral legislation" passed by Congress. This "moral legislation" consists in forcing Sunday laws, "God in the Constitution, and every enactment favoring the churches on the attention of congress. The Lobby keeps careful watch and introduces its bigoted measures at unguarded moments, or by motions gathered from the churches, forces the attention of senators and representatives.

MURDER THREATENED.
"Whom the Gods Would Destroy They First Make Mad."
An incident of significant import happened at the meeting of the Chicago Spiritualists' League, at Handel's Hall, Saturday evening, January 6, which we wish to bring to the attention of The Progressive Thinker's world-wide family of readers. During the inaugural address of the president for 1906, Dr. C. A. Burgess, he read and commented upon the following letter received by him after his election in December:

"Chicago, Jan. 2, 1906.
"Dr. Burgess—We understand that you have been elected president of the Chicago Spiritualists' League, and we also understand that the object of the League is to interfere and run out of Chicago all mediums who do not belong to the League, or work in accord with its principles. We belong to no meeting, and ARE MAKING OUR LIVING by the aid of our departed friends, and DO NOT WANT TO BE INTERFERED WITH. Just a word of advice, Mr. Burgess: IF YOU STIR UP ANY MUSS, LOOK OUT FOR A PIECE OF LEAD UNDER THE FIRST RIB OF LEFT SIDE; SO BE CAREFUL."

The president then introduced the first speaker of the evening, Dr. Warner, the first vice-president of the body, who prefaced his remarks with congratulations that Dr. Burgess was being so soon made acquainted with the perquisites of his office, stating that he himself was familiar with such experiences and announcing that word to him that very afternoon, that a Chicago materializing medium had boasted that a man of her family had taken an "oath to give with Dr. Warner."

These straws show that the object of a certain element of physical mediums extends no further than the MAKING

The literature boasting of what the "Christian Lobby" has done, and intends to do, has been scattered through the mails by the ton. That would not be any one's business but the leaders of the movement, if they paid postage like other citizens. By the "Christian Lobby" does not. It claims the franking privilege, and has defrauded the government, of no one can know how much. Crafts, the Reverend, used the frank of a member of Congress, a compliant member, and Postmaster-General Cortelyou has called him to account, and the Washington Post says it will be a "severe blow" to the "Christian Lobby."

For a common citizen to use a "franked" envelope is punished as a crime; we will see how Rev. Crafts will be dealt with for violating the law unnumbered times. Will some one inform the public who the member of Congress who has become partner in this crime defrauding the government of thousands of dollars of postage? He is the guilty one, for Crafts must have sinned ignorantly! He could not have known that it was criminal to thus defraud! He is a "reformer," whose sole aim is to keep people from sinning, by laws he would have enacted. He preaches and prays that the worldlings may become as righteous as he is. He labors for the salvation of sinners, and sends out his literature, under a frank, for that purpose. As the Washington Post remarks, we "wish he were doing this to the heathen in distant and inaccessible lands—say Darkest Africa or the Solomon Islands."

An English Divine in Trouble.
Archdeacon Collier, rector of Stockton, Warwickshire, England, is in trouble. He has been investigating Spiritualism for thirty years and was early convinced of its truth. His convictions grew stronger and stronger until he could not keep them longer to himself. He prepared a paper on "Spiritualism and its Relations to the After Life," and read before the Church Congress, but the reverend assembly turned him down. He therefore engaged a hall and gave his address to a very large audience, two bishops and at least fifteen clergymen coming out to hear him.

Thirty years' experience with the phenomena and philosophy of Spiritualism had made the subject clear as day to the archdeacon, and he did not consider that to those who had no experience this spiritual realm was unknown, and his language as difficult to understand by the average English church member, as a foreign tongue. He forgot the advice a popular lecturer gave a young aspirant who asked, when lecturing to the people, how much should be taken for granted how much they know? "Take for granted they know nothing."

A reporter of the Daily Mail said: "In certain passages he not only took the breath away from his masculine hearers, but he actually drove ladies from the room in dismay." The archdeacon's experience outstripped Paul's, and after its statement he exclaimed: "How then could I, with the evidences of my senses, be other than a Spiritualist? A question many all honest investigators have asked before, and been met with the teachings of an ignorant and bigoted crowd."

It is said by those who understood the lecture, that it was an excellent specimen of spiritual literature, and it will be published for distribution.

Now comes an important question: What will be done to the archdeacon? With his strong church leaning and implicit trust in the Bible to which he clings, it is hard to see how he can escape. He is scarcely broad enough for Spiritualism, while he is too liberal for the church.

Can Spirits Pass to Other Globes.
The answer must be given by spirits themselves, and its value depends absolutely on their testimony. Most contradictory. It has received a negative as well as affirmative reply. The following from a spiritual source reconciles this apparent contradiction.

"Can spirits traverse the space between distant globes? This depends on their degree of refinement. While there are those pure and ethereal, others are gross and unrefined. The sensualist and depraved in many instances are so gross that gravity chains them to the earth. They are denser than the spirit ether, hence have weight and cannot arise from the earth's surface more than man can do. Others less gross can only arise to the First Sphere, while the more purified are able to pass through the universal spirit ether visiting other spheres and worlds. The signs of purity, or spirituality, are: gentleness, purity, or spirituality. The signs of impurity, or materiality, are: selfishness, greed, or materiality. The spirit shall be chained to earth, or allowed freedom to go impelled by its desire."

HUDSON TUTTLE,
Editor-at-Large N. S. A.

OF A LIVING and the attainment of an undeserved and fleeting notoriety. They thrive by deception and intimidation. Nerve and impudence are their entire capital.

The desirable ones on spirit side of life make use as instruments of those WHO CARRY MURDER IN THEIR HEARTS AND THE GAIN OF ROBBERY IN THEIR POCKETS. THUGGERY AND SPIRITUALITY are not companionable.

During 1905 the official board of the Chicago League asked many physical mediums of the city to favor it with least three seances under test conditions to be mutually agreed upon. Not a single materializing medium responded favorably and fearlessly. Who of them will undertake to duplicate Florence Cook's conditions for the English Scientists?

IT IS IDLE TO THINK THAT ANY METHOD CAN THROTTLE THE AWAKENED INTELLIGENCE OF SPIRITUALISTS ALL OVER THE LAND. THEY ARE DETERMINED THAT WHATEVER IS GENUINE SHALL BE UPHOLD, BUT THE FRAUDULENT MUST GO.

Reputable mediums for phenomena can see the handwriting upon the wall, and will retreat. Dr. Trays' experience with the Chicago League may hear the growing demand for reality which will never be satisfied with simulation and pretense. The harvest is determined by the character and quality of the seed.

EXTRAORDINARY STATEMENTS.
Dr. I. K. Funk, the celebrated author and publisher, and a prominent investigator of psychic phenomena, will have something to say next week that will set Spiritualists to thinking along new lines.

Not every love is generous or noble, or merits high encomium, but that love which prompts and impels man to live generously and to act nobly.—Plato.

The World Has Never Seen the Like Before.

THE PROGRESSIVE THINKER TREATS OF LEGERDEMAIN IN THIS WEEK IS A MARVEL. THE SPIRITUALISTIC WORLD NEVER BEFORE SAW THE LIKE. THE ADDRESS BY COL. INGERSOLL WILL CAUSE A VIBRATION OVER THE ENTIRE FREETHOUGHT WORLD.

THE LECTURE BY SPIRIT JOHN PIERPONT, THROUGH MRS. M. T. LONGLEY, WILL INTEREST YOU DEEPLY, AND WILL IMPART AN IMPRESSIVE LESSON. IT SHOULD BE READ AND RE-READ, AND THE LESSON GIVEN IMPRESSED DEEPLY INTO THE SOUL.

ONE OF MRS. CORA L. V. RICHMOND'S ENLIGHTENED GUIDES, THROUGH HER LIPS, ANALYZES THE PRESENT STATUS OF OUR CAUSE, IN A MANNER THAT WILL INTEREST SPIRITUALISTS. IT WILL ATTRACT ATTENTION EVERYWHERE, AS IT ESPECIALLY

OF HISTORICAL DATA THAT WILL INTEREST EVERY THOUGHTFUL PERSON. IN FACT, THE PROGRESSIVE THINKER THIS WEEK IS WORTH ONE DOLLAR TO EVERY PERSON WHO THINKS ALONG FREE THOUGHT OR SPIRITUALISTIC LINES. YOU, WHO ARE NOT SUBSCRIBERS, SHOULD SEND IN AT ONCE FOR THE PAPER, WHICH IS NOW ON THE TIDAL WAVE OF SUCCESS. NEXT WEEK THE CURTAIN WILL RISE, AND AN IMPORTANT DISCUSSION WILL TAKE PLACE IN REFERENCE TO THE DARK CABINET, AND ITS MYSTERIES.



A SAMPLE COPY.

A Letter Addressed to Those Who Receive One.

Dear Sir and Brother:—We send you this week a SAMPLE COPY of The Progressive Thinker. It scintillates throughout with valuable thoughts, pearls of wisdom of PRICELESS VALUE to every reflective mind. This one issue is of special importance, and should reach at least a CIRCULATION OF ONE HUNDRED THOUSAND. After examining its contents carefully, I am sure you WILL RESPOND TO OUR CALL TO SEND A DOLLAR, and have the paper VISIT YOU WEEKLY for a year. Please read over our premium list. It includes TWELVE remarkable books which are sent out in connection with a year's subscription for the paper. These books are from LEADING AUTHORS OF WORLD-WIDE REPUTATION. The paper during the coming year will be specially interesting and valuable, and we ask you to assist in swelling our subscription list. Next week we will raise the CURTAIN on an entirely NEW SCENE, in reference to the DARK CABINET, and thoughts will be presented that will not only DEEPLY INTEREST you, but will prove very valuable in your future investigation of Spiritualism. Send along THE DOLLAR, and have the paper visit you weekly. We know it will be a splendid investment, and you will feel the richer at the end of the year. Very truly yours,
J. R. FRANCIS.

Spirit Communications Were Necessarily Deferred.

The great minds of the preceding and the present generation, which have reflected such lasting lustre on our literature, the Huxleys, the Darwins, the Spencers, the Tyndalls, the Millers and the Drapers, and nearly all the great inventors with scarcely an exception, who were and are independent thinkers, stood aloof from the church, and repudiated its dogmas. Had they come upon the stage of action 400 years earlier and proclaimed the same great truths they have, every one of them would have been charged with heresy, and would have met the fate of a Bruno and a Servetus. As the estates of condemned heretics swelled the coffers of the church, adding largely to its wealth, it is stated as a fact that charges of infidelity were frequently made against the rich for the sole purpose of increasing the revenue of ecclesiastics. The darkness of the Middle Ages was greatly protracted, because the intellect of the times was sacrificed on the altar of religious bigotry.

No wonder the spirit world kept aloof when they saw their instruments, as Joan of Arc, writhing in flames, because she had obeyed their behests, so deferred their great work in revealing the future life until the people were free to receive them. And it was in free America, wrested from kinglycraft and priestcraft, where they first thought it prudent to demonstrate to the race the truths of spirit return.

The Opinion of a Scholar.
How far from the truth was Prof. Goldwin Smith, of Montreal, when he wrote:
"The mighty and supreme Jesus, who was to transfigure all humanity with his divine wit and grace—this Jesus has flown. To my mind this act has no terror. I believe the Legend of Jesus was made by many minds working under a great religious impulse—one man adding a parable, another an exhortation, another a miracle story. And so Jesus represents for us, not a man, but the aspiration of many hearts."

The progress from deepest ignorance to highest enlightenment is a progress from entire unconsciousness of law to the conviction that law is universal and inevitable.—Spencer.

A. LEAH UNDERHILL.

One of the Original Fox Sisters, at Hydesville, N. Y., Expresses Her Opinion in Reference to Materializations.

At the same time I think that the cause of Spiritualism would be at this day further advanced in general acceptance, if cabinets, and with them the phenomena called materialization and transfiguration, had never been introduced. For, however genuine, as well as impressive, may be the manifestations of the presence and action of the spirits which may have occurred in the employment of them, they afford opportunities for deception which dishonest mediums are but too ready to avail themselves of, and then when exposure comes (and it is generally Spiritualists who are the most earnest in detecting and punishing the infamy of such deception), they are at once trumpeted all over the land, and more harm is done to the progress of the cause than all the good ever resulting from the genuine phenomena themselves. No such exposures ever occurred in all our long and varied experience, though never have mediums been subjected to more jealous and severe investigations; and there are few of the more modern phenomena which have not occurred through our mediumship.—A. Leah Underhill in "The Missing Link in Modern Spiritualism."

The Curtain Will Rise.

Next week the Curtain will surely rise on a new scene in connection with a white hat, a white dress, a pair of white shoes, a pair of white stockings, a scarf, fan and doll. Can a spirit transfer the same to his spirit home, first dematerializing them, and wearing them there, and then materialize them again at will to wear them on earth. This subject will be fully considered, and light thrown on the mysteries of the dark cabinet, from which so many questionable "spirits" appear, dressed in false wigs, false whiskers, earthly made illuminated dresses and other togery. Spiritualists all along the line are becoming more interested than ever in the investigations being carried on through the leadership of The Progressive Thinker, and the end is not yet. The following omissions will be supplied, showing who the medium is, through whom such wonderful materializations and dematerializations are given.

To the Editor:—A fine demonstration of spirit power took place at ——— some time ago. A short time before Christmas [the giving name] cabinet messenger, expressed a wish for a full outfit of earthly clothing. One lady got her a nice white hat; another made her a white dress; another provided her with a pair of white shoes; another with a pair of white stockings; and others with scarf, fan and doll. These articles were presented to her for a Christmas present and were taken away somewhere by the spirit messenger, not one of them being left in the cabinet. When inquiry was made, the spirit said she took them to her spirit home.

A few weeks after Christmas, ———, who is a materializing medium, requested ———, who is a spirit photographer, to take her photograph while entranced in the cabinet in the dark. She seated herself in the cabinet, the curtain pulled a little to one side, the camera placed in position, the room made dark, and the photograph was taken. To one end in front of ——— stands ———, the spirit messenger, clothed in her presents of earthly clothing.

I send you the photograph; also a photograph of myself and spirit wife and son, and also one of myself and spirit ———, who controls the materialization, and the face and head of ——— and others, supposed to be relatives whom I do not recognize. This demonstration proves to me that spirits can be photographed and that they can take solids to their spirit homes.

Mediocrity is all-powerful because it almost always has the majority in its support.—B. G. Richards.
Natural religion to-day means what the most enlightened reason reads in nature.—B. P. Powell.
The force of his own merit makes him a parable, another an exhortation, another a miracle story. And so Jesus represents for us, not a man, but the aspiration of many hearts."

No man upon earth can have the least spark of love for a God who holds in reserve eternal, hard, and violent classifications for ninety-nine hundredths of his children.—Jean Meslier.
We need not wait for the coming of some far-off millennium or "good time," the good time is here and now, to-day, and every day, within easy reach of every soul.—"Golden Rule" Jones.



CHRISTIAN OR BUDDHIST?

They Run in Identical Channels

Baron Harden Hickey Describes Parallels Between Buddhist and Christian Stories.—Singular Coincidences and Analogies.—Was Christ an Essene? How Buddhism Was Transported to the West.

To the Editor of the New York Herald:—I think it my duty to state that it is far from my intention to make an attack on the doctrines of Christ as they are expounded by a large number of honest, conscientious men. Still less is it my desire to criticize or disparage the sublime teachings of the son of Mary, to whom I am happy to pay the tribute of my profound respect. My object is solely to show the countless analogies existing between the Buddhist and Christian legends—analogies so striking that they forcibly prove to an impartial mind that a common origin must necessarily be given to the teachings of Sakya-Muni and those of Jesus.

To resume the spirit of these lines, I may say that I consider the New Testament certainly of Indian origin! This I think can easily be proven by the numerous points of resemblance between the lives and doctrines of the founders of the Buddhist and Christian religions, coincidences which are certainly not the result of mere chance or accident.

The conclusion which every honest inquirer is then forced to is that one account must necessarily be a copy of the other, and since the Buddhist biographer, living long before the birth of Christ, could not have borrowed from the Christian one, the plain inference is that the early creed-mongers of Alexandria were guilty of an act of plagiarism. The parallels in the lives and histories of the two sages are clearly drawn, and I summarize some of them.

THE GENEALOGIES.

The genealogies of both are carefully traced from their respective ancestral kings (Mahasammata and David down to their fathers, Suddhodana and Joseph), who, on the other hand, according to both legends, were not their real fathers. Both virgins (Maya and Mary), who were to become their mothers, were erected previously by the angels and devils.

The conception by the Holy Ghost announced by Gabriel corresponds with the dream of Maya of a white elephant from heaven entering her side.

The wise men from the East came to offer frankincense and myrrh; so at the birth of Buddha gods and devas, princes and Brahmins came with presents.

As Herod was afraid of the child, so King Bimbisara made inquiries from his ministers to search the land and find whether anyone lived who, by his superiority would become famous.



THE TEMPTATION OF BUDDHA AND CHRIST.

The Simeon of the bible corresponds with the Brahman Asita, an aged man who came down from the Himalayas to see the thirty-two marks and the eighty signs of the Buddha.

The presentation in the temple of Jesus is similar to the request made to the father of Buddha by the elders of the Sakya race, that the child be taken solemnly to the temple, which was done with great pomp.

In his twelfth year Jesus was found discoursing in the temple with the teachers, so the father of Buddha found the Holy Son in the wood surrounded by the wise of ages past, both hearing and asking them questions. The forty days' fast in the wilderness is common to both teachers, as also the temptations by the devil and the temptation by the host. There the angels ministered to both. Afterwards the Buddha bathed in the stream Narajana and Jesus was baptized in the river Jordan. The heavens opening and the voice from heaven proclaiming the teacher are to be found in the Buddhist Scriptures.

The Sermon on the Mount begins with blessings, too, the Lalita Vistara of Buddha. The Buddha preached many of his sermons from a holy hill situated in the neighborhood of Rayagriha, the Buddhist Capernaum. The first disciples were followers of John the Baptist; so, in the Buddhist legend, the followers of the Brahman Rudraksa. The first number of disciples in both accounts was five, then in the number increases to sixty, seventy, and eighty. Jesus sent them two by two; in the Buddhist books it said that Buddha asked them not to go two by two, in order that information might be spread wider, but afterward allowed them to go two by two to be a comfort one to another.

Both teachers were regarded by some as God, by others as sent by the devil. Both performed wonders—healing the sick, feeding the hungry, etc.

The walking upon the waters and the declaration of death some time before are common.

MORE PARALLELS.

We can continue these parallels further. Thus the woman from the crowd called him blessed. The Samaritan woman at the well and the Chandal woman. The courtesan Magdalena and the Ethiopian Ambaripala, both converted by the teachers. The rich man who came to Buddha by night and Nicodemus.

The triumphal entry into Jerusalem and the triumphal entry into Rajagriha.

Jesus said to Peter: "Move away,"

as Buddha to his disciple Upavanna. The missionary command, "Go and preach," was given by both.

In the Buddhist legend we have the traitor evadatta, the same as Judas in the Christian legend. Wonders, and earthquakes, etc., occurred at the death of both the sages. We have also the parting of the garments and the strife for the relics, and before their death both masters put a similar question: "Which among you can accuse me of a sin?" said Christ, and Buddha: "In me there is no vestige of selfishness, nor of envy, nor of egotism, nor of desire."

Prof. Seydel of the University of Leipzig, instances in his work, "Das Evangelium von Jesus," fifty-one analogies, all distinctly pointing to Buddhism rather than Christianity as the original source. The probability is that Buddhist legends were carried over by the Essenes and others into Palestine, and were made use of by the evangelists to adorn the Gospel narrative.

Prof. Beal, too, in his "Romantic Legends," cites many singular coincidences. Dr. Hubbe Schiefelin, in his work entitled "Jesus ein Buddhist," quotes in all some hundred parallels.

Indeed the abundance of the materials for the argument in favor of the formal harmony of the Christian and Buddhist traditions is so great that I must limit myself to a few more typical examples.

BUDDHA THE SAVIOR.

Just as the Buddha was pointed out as the physician, savior, and deliverer—as the deliverer from the bonds of iniquity—as the deliverer from sin, death, the devil and hell—even so were the disciples and his followers called the "Children of God," and according to some authorities, as sons or children of Buddha.

It is also remarkable that the formula "Follow me!" is especially stated in the Buddhist accounts to have been the usual one in calling the disciples. And in the Gospel of John, Jesus is supposed to say, "My kingdom is not of this world," so also the saying attributed to the Buddha reads, "I know indeed, that a kingdom is appointed for me, but it is not a worldly kingdom which I seek."

Surprising, too, is the striking similarity apparent in the accounts of the changes of philosophy at the introduction and conclusion of the preaching. Thus these phrases occur over and over again: "At this time," or "Again at that time," "Verily I say unto you." Yet again: "Who hath ears to hear, let him hear the word."

In order that it might be fulfilled which was spoken," etc.

Since these expressions occur not once but frequently throughout the narratives, we are compelled to conclude from the resemblance that the evangelists living there must have had before them the sacred scripture of the Buddhists. Like Luke, Abhinisikramana Sutta, concludes the first period of the Master's life with the words: "So the child waxed and increased in strength."

In addition to the mere verbal resemblances are to be remarked some of the chief hymns, such as the songs of the heavenly host at the birth, and the announcement to Mary by the angel Gabriel, which should be compared with the Gathas recited by the Brahmins at the interpretation of the corresponding vision of the mother of Buddha.

Similarly the many poetical interpolations in Luke all bear a like character in style and sound, and carry the impress of the Mahayana writings of the Buddhist Gathas.

INCONSISTENCIES IN THE GOSPEL. When we find in a short sentence in the Gospel of Mark (1. 13) the history of the temptation, we know directly that it is an extract from other poetical pieces.

Now it is there stated: "And he was with wild beasts." Indeed, anything similar to this is not found in the other Gospels, which might have served as a coincidence, but only in exposition of the Buddhist accounts. Nor does this correspond with the other words which Matthew also has—"The angels ministered unto him." These ministrations relating to the temptations in the wilderness occupy three full chapters in the Lalita Vistara.

That the Christian Gospels bear so close a likeness to the Buddhist may be deduced by some to be entirely due to similar conditions, owing to the origin of both in the East, but on closer examination the harmony here is but merely in the many symbolical words, and the correspondence of entire narratives is so general that the theory of underserved coincidences cannot be entertained. Thus it is related of the Buddha that he has compared himself to the sower who sowed the seed of faith on the fields of the hearts of men.

Again, one of the older disciples came to the Buddha and presented him self before him as the prodigal son, by whom he was regarded as the loving father, and after he had come back again to him he was installed with much expense in the place as the son and heir of the house.

One of the most striking incidents in the account in the Gospel of John ix. 13, of the one "born blind" when

placed in comparison with the detailed parallel passage in the Saddharma pundarika. In this sutra the idea ascribed to the master who healed the people (the blind people of the world) is that this man is presented as an example to everyone on account of his sinful condition in a former life. In the Indian phase of thought the idea of a rebirth in bodily form is a fundamental idea, but in the Gospel of John the question of sin in one life being the consequence of sin in a previous life stands unique and unsupported. This case arouses the suspicion that sufficient circumspection was not used by the Gospel writer in his borrowing.

A totally similar impress is contained in all three synoptic Gospels, where Jesus said that the secrets of the doctrine of the Word are hidden from the holiest, but are known only to the disciples. The motive for this teaching is clear in the Buddhist Scriptures, while it is an enigma in the Gospels, for the Buddha distinguishes between the esoteric circle of the disciples (the Bhikkhus) and the esoteric followers of the Word (the Upasakas).



THE VIRGIN AND THE HOLY CHILD.

It can hardly be possible that Jesus also should have in like manner made a distinction between his disciples, but at any rate, it is highly improbable that he should have spontaneously arisen in the Gospel of John, and in the time account the words occur, "of the sun, which shines for the good and the evil; of the rain, which falls for the just and unjust; the mustard seed serves as the simile for littleness, and the words, 'Perishable is the city built of sand, which cannot maintain itself.' It may also be stated that here the comparison in Matthew is incorrect about the foolish man who built his house on sand. The Houses are well known to stand strongest upon a good foundation of sand, but the Buddhist cry of sand is something quite different.

COMPARING THE DOCTRINES.

Proceeding now to the comparison of the doctrines taught by Jesus and Buddha, we cannot here take credit to ourselves for an independent and critical examination of the text, so as to affirm what was and what was not the pure, original Christianity and the primitive teachings of the Buddha. We might certainly assume that at all events the highest moral and spiritual ideas in both teachings proceed from the masters themselves. And we might leave it undecided as to how far either the masters themselves, or first the disciples, and later on the dogmatic theologians, have mixed up and confounded the esoteric fundamental ideas of the pure word with exoteric speculation and superstition. But it is easy to point out that the fundamental ideas of both teachers were the same.

The ultimate goal which Jesus pointed out to his disciples to strive for was the life eternal. As the absolute existence, only the all-one, the unchangeable, can be eternal, because without form and without shape. No material body, no difference and peculiarity of form can be everlasting, for what is formed necessarily yields to time, and must once again decay. Each appearance can be only relative and changeable. If thus we attain to perfection and desire the life and the full satisfaction we must be delivered from our present world and all other words of form.

Eternal peace and unchanging happiness can only mean an absolute existence. This is precisely the idea in the Buddhist goal of perfection, which is Nirvana.

And even the outward working and visible form of this striving is in Buddhism just the same as in the doctrine of Jesus. Love and compassion for every fellow-creature, and not merely for mankind, but for all nature generally. Such is the essential character of the doctrine of Buddha, and in the carrying out of this fundamental idea the success is more complete, better and more general in Buddhist countries than in Christian lands with their European civilization.

I must also remark before going further another striking similarity between the two religions. Buddhism, like Christianity, is founded on a trinity. In fact, the idea of the trinity seems common to nearly all religions. In Buddhism it consists of Buddha, Dharma, and Sangha—Buddha, the law and the assembly of the faithful; corresponding to the Father, the Son, and the Holy Ghost.

HOW DID BUDDHISM REACH THE WEST?

We now come to the question. How did Buddhism reach the West? Arthur Lillie has exhausted this subject. By the early Phoenicians the commerce of the East was carried across Arabia from the port of Gerrha in the Persian Gulf. It was then shipped on the Red Sea and carried up the Aegean Gulf on its road to Tyre. That some of the commodities must have come from India is proved from the fact cited by Herodotus that cassia and cinnamon were among them; which articles could not be found nearer than Ceylon or the Malabar coast. Tyre these goods had to pass close to the haunts of the Essenes, near the Dead Sea. The Phoenicians were in contact with India at least as nearly as the time of Solomon; but Alexander's expedition gave a great spur to the intercourse between India and the West. Bactria and Persia were in the hands of the Seleucid dynasty until 165 B.C.

This brought Antiochus the Great into the field to restore the authority of the Greeks. According to Polybius, he led his army into India and renewed his alliance with Sophaganes, king of that country. As the Asoka edicts were incised on rocks some six years after Antiochus came to the throne this is certainly an allusion to the Constantinian of Buddhism.

In the meanwhile the building of Alexandria had given a powerful impetus to the intercourse with India by sea. Alexander had designated it to be the capital of his vast empire and the bridge between India and the West. This project was ably carried out after his death by his lieutenant, the first Ptolemy. Under his wise government, and that of his successor Alexandria soon became the most exact counterpane of the religious structures of Central America, analogies furnishing the strongest support of the hypothesis which places the origin of the American semi-civilization in South Asia.

The great temple of Palenque, Yucatan, corresponds exactly in its principal details to that of Heliopolis. In Java, the two planets, Rague and Ceta, the head and tail of the dragon so often spoken of in Buddha scriptures, are drawn in full length upon the western facade of the palace at Uxmal.

History tells us that upon the robes of Wislisphecha (American for Wislisphecha) there were symbols of crosses, Schlagentweit states that similar crosses may be seen upon the curtains of the windows of the Buddhist monasteries in Tibet.

Humboldt says that "Tibet and Mexico present very remarkable traits of connection in their ecclesiastical hierarchy, in the number of their religious fraternities, and in the extreme austerity of their penances and in the order of their religious possessions."

The high priest of Mexico bore the title of Tay-Sacca, the Man of Sakya; Tay meaning "man," Sacca having no meaning in the language, being merely a term which they applied to a monk. Other significant terms are Zetathien, the place of Sakya, Zaca-tepec, the mountain of Sakya.

Visiting thinks that Guatemala, the name of the Central American state, is merely a corruption of Gautama-thian, the place of Gautama. I might cite many more examples showing the early influx of Buddhism into America, but these I think will suffice.

STATE OF ISRAEL AT CHRIST'S BIRTH.

Leander divided Israel at the date of Christ into three sections:

First—Phariseism, the "dead theology of the letter."

Second—Saduceism, "debasement of the spiritual life into worldliness."

Third—Essenism, Israel mystical—"a comingling of Judaism with the old Oriental theosophy."

The Essenes pursued an alliance with the upper world, the mystical union, or Yoga, of India. The Therapeutae and the Essenes followed the same rules and had the same of origin. Philo, writing to Hephæstion, describes them as follows:

"The Therapeutae, a sect similar to the Essenes, with whom you are acquainted, number many among them whose lives are truly exemplary. Their cells are scattered about the region bordering on the shores of the lake Mareotis. The members of either sex live a single and ascetic life; spending their time in fasting and contemplation, in prayer and reading. They believe themselves favored with divine illumination—An inner light. They assemble on Sabbath for worship and listen to mystical discourses on the traditional lore which they say has been handed down in secret among themselves."

The most subtle thinker of the modern English church, the late Dean Milman, boldly maintained that the philosophy and rites of the Therapeutae of Alexandria were due to Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. In this he has been supported by the philosophers of the caliber of Schelling and Schopenhauer, and the great Sanscrit authority, Lassen. Renan, in his work, "Les Langues Semitiques," also sees traces of this Buddhist propaganda in Palestine before the Christian era. Hilgenfeldt, Mutter, Bohlen Kling, all admit the Buddhist influence. Colebrooke saw a striking similarity between the Buddhist philosophy and that of the Pythagoreans. Dean Milman was convinced that the Therapeutae sprang from the "contemplative and indolent fraternities" of India. I could easily multiply citations of this sort, but I think it unnecessary.

ESSENCES AND THERAPEUTES. Assisted by Philo let us draw some more points of contact between the Therapeutae and Buddhist monks:

Enforced vegetarianism, community of goods, rigid abstinence from carnal intercourse, also a high standard of purity were common to both the Buddhist and the Therapeutae.

Neither community allowed the use of wine.

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From Josephus we get some additional facts relative to these mystics: Enforced vegetarianism was one of the main principles of the Essenes as well as of the Buddhists. They refused to go to Jerusalem to the temple sacrifices at the risk of being stoned. The Essenes had a "Sanhedrin of Justices" like the Buddhist Sangha. Ecumenical like the both was the chief punishment. This was altogether foreign to the lower Mosaicism, which allowed no Jew to escape the obligations of the Jewish law. The Essenes, like the Buddhists, forbade slavery, war, revenge, avarice, hatred, worldly longings, etc.

THE NAZARENES. Before proceeding further we must consider the term Nazarene or Nazarene. In the inscription on the cross, was called the "Nazarene" (or Nazario), Luke iv. 31. The Church of Jerusalem was called the Church of the Nazarenes or Nazareites. It is the only name for Christians mentioned in the Acts. The followers of John the Baptist were called Nazareites or Nazarenes. Now we find that John the Baptist was a Nazarete or Essene. He used



MAYA AND BUDDHA.

Gengakenos, and Magas (have been induced to permit). "Both here and in foreign countries; everywhere (the people) follow the doctrine of the religion of Dava-namya, whosoever it reacheth."

Now here we have, indubitably carved in rocks yet visible, a purgative of history. It shows that the Buddhist King Asoka was closely associated with the Greeks and that he sent missionaries to Egypt. It shows, furthermore, that at any rate he was under an impression that the Buddhist religion had been there established.

PROOF FROM THE HISTORY OF CEYLON.

One more piece of evidence I may now cite here. In the "Mahavamsa," an old history of Ceylon, it is announced that on the occasion of the building of the Buddhist temple of Ruwanvelly enormous numbers of Buddhist monks came from all parts, including 30,000 "from the Acts of Alesandra the capital of the Yav (Greek) country. In the same history is a statement that Asoka did read a missionary named Maharakkhita to Greece. Alesandra is agreed by all Orientalists to be Alexandria. The Buddhist history states that the monks

came from the vicinity of Alexandria. This word, I think, is important. It is the word for the usual symbol of the Buddha in Yucatan this animal, which is not a native of either of the Americas, is a frequent symbol.

"The ancient edifices of Chieftain, in Central America," says Spence Hardy, "bear a striking resemblance to the temples of India."

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The Eternal Struggles of Science

The Real Savior of the World.

A Fresno, Cal., Judge, J. W. North, delivered a lecture which ought to be read by every person in the United States. It is strikingly interesting, and cannot fail to make a deep impression on every reader's mind. The facts given show the world at one time shrouded in the gloom of superstition and ignorance, and cruel in the extreme against those who wished to take a step in advance. The importance of this lecture cannot be overestimated. It alone is worth a year's subscription to The Progressive Thinker.

In attempting on this occasion to call your attention to science, and to some incidents in its history, I can touch only upon a few points, and leave you to look into them more at leisure for yourselves. The field is illimitably broad; we can only glance at it.

Let us first inquire, what is science? The best answer I can give, is that it is knowledge—systematized knowledge—not guesswork, not mythology, not legend or tradition, but knowledge based on evidence. If all the facts concerning any given subject are collected and methodically arranged, the knowledge we get from them is called the science of that subject.

THE UNIVERSALITY OF SCIENCE.

Science is as broad as the universe, as far-reaching as the telescope, as minute as the objects revealed by the microscope. It takes account of the earth on which we live, its size, its form, its motion, its climate, its productions. It takes note of its forests and its flowers, its strata and its hidden treasures; its infinite variety of animal life, from the invisible insect to the behemoth, from the humming-bird to the eagle, from the tiny fish that inhabit the smaller streams to the monsters of the deep.

Science also reads the heavens, tracing the planets in their orbits and the stars in their courses. It uses them in determining and dividing the time, and by teaching the navigator his latitude and longitude it guides him through unknown seas, and leads him safely to his destined haven. We may say of it, and without irreverence, what the Psalmist said in addressing the Deity: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

Science guides the commerce of the world and every civilized industry; it superintends the building of our ships and railroads, our telegraph and telephone lines; it furnishes us with the indispensable friction match, also with the illuminating gas and the electric light; it gives us protection from lightning, and informs us of coming storms days before their arrival.

It enables nations to converse together over mountains, across deserts and under oceans, as though they were assembled in a social circle; it enables us to read the world's doings of yesterday before we sit down to our breakfast tables.

Coming down to man, it furnishes minute knowledge of the wonderful structure of the human body, and the still more wonderful structure of the mind. It affords protection from disease, and relief from suffering. It guides in the construction of our homes, in the preparation of our clothing, of the food we eat, the water we drink, and the very air we breathe.

Science makes the difference between savage and civilized life; between the Indians of our mountains and the statesmen who compose our government. It guides every step in the progress of civilization.

THE ORIGIN OF KNOWLEDGE OF THE TRUTH.

The origin of science cannot be fixed with certainty. Long centuries before our era, wise and thoughtful men were earnestly seeking truth, and notwithstanding numerous mistakes, they caught glimpses of some truths that have stood the test of time, and have come down to us through the ages, forming a part of the science of our day.

At the commencement of the Christian era, science scarcely existed, even in name. The ideas of Pythagoras, asserting the globular form of the earth and its revolution, had survived but to meet the earnest hostility of the early Christian fathers. Exaggerated ideas of the "Books of Moses" had early taken possession of the leading minds of the church, and there seemed no limit to the claim set up for them. Deeming these books to contain not only the unadulterated truth, but all truth, everything outside of them, or opposed to them, must be necessarily false. This unfortunate position dominated the entire church, and, of course, presented an insurmountable obstacle to all progressive learning. Science and civilization have been retarded many hundreds of years by this absurd folly of really good, but mistaken men.

Tertullian (A. D. 200) held that the "Books of Moses" were "not only all truth, but that all truth was contained in them."

Lactantius, more than a century later in referring to "the heretical doctrine of the globular form of the earth and its revolution, says: 'It is possible that men can be so absurd as to believe that the crops and trees on the other side of the earth hang downward'."

RELIGION AGAINST SCIENCE.

St. Augustine, about the year 400, says: "It is impossible that there should be inhabitants on the other side of the earth, since there is no such race mentioned in Scripture among the descendants of Adam." And then he adds, what he evidently thinks a complete refutation of the idea: "In the day of judgment, men on the other side of the earth could not see the Lord descending through the air."

At this period, the whole influence of the church was brought to bear to rebuke or frown down everything that savored of science. The most eminent bishops spoke contemptuously, saying that they did "not trouble themselves with such things." The lesser lights dealt in absurd denunciations.

A HEATHEN DOCTRINE.

Cosmas, early in the sixth century, published his "Christian Topography," the great object of which was—as he declares—"to denounce the false and heathen doctrine of the rotundity of the earth, and to show that the tabernacle in the wilderness is the pattern or model of the universe; that the earth, he says, 'is a rectangular plane, four hundred days' journey east and west,

and exactly half that distance north and south. It is surrounded by mountains, which the sky rests. The heavens come down to the earth on all four sides, like the walls of a room. All below the firmament is the world, and the story above is heaven, and below on the earth's surface is hell. Midway in the rectangular surface below lies the inhabited earth, encompassed by ocean. Beyond ocean, bordering on the edge, is the unvisited terrestrial paradise. Here, too, on a barren and thorny soil, without the walls of paradise, dwell men from the fall to the deluge. The ark floated the survivors across the great ocean belt to this better land which we inhabit. This oblong plane lies a little tilted to the south, so that the rivers, like the Tigris and Euphrates, running south, run rapidly, while those running north, like the Nile, run more slowly, because they have to run up hill."

CHRISTIANITY DID NOT PROMOTE KNOWLEDGE.

These were the opinions of the Christian Church for more than a thousand years, and were all based on the Bible. During thirteen hundred years Christendom furnished to the world no astronomer nor chemist. The Mohammedans were far in advance of the Christians in both of these studies.

As time advanced, the hostility of the church to science became intensified. At the beginning of the fifth century the growing power of Rome had taken from Alexandria its pre-eminence as a seat of learning, and left it but secondary to the home of the Caesars. The Greek school of philosophy had dwindled to small dimensions, and was mainly represented by Hypatia, (the daughter of Theon), the mathematician, whose beauty, learning, and eloquence drew to her academy the learned and the elite of the city.

Cyril, the most influential and aggressive, as well as the most violent and unscrupulous of the Christian fathers, was then Bishop of Alexandria. The great popularity of Hypatia was an obstacle in the way, as well as an annoyance to him. The result was that a Christian mob—usually called Cyril's mob—of many monks, seized Hypatia and dragged her from her carriage one morning, as she was riding to her Academy, stripped her of her clothing, took her to church, and Peter the Reader, struck her on the head with a club, killing her.

The Christian mob then cut her body into pieces, scraped the flesh from her bones with shells, and burned her piecemeal.

This was St. Cyril's method of extinguishing the light of science, and of promoting the cause of Christianity, in the early part of the fifth century. And though no one seems to have questioned Cyril's guilt, in this brutal murder of a woman noted for her virtue, as well as for her intellectual attainments, the Christian church never called him to account for the infamous deed, but on the contrary, enrolled him among her saints, and he is known today only as "Saint Cyril."

This policy of suppressing science by murder continued to be the policy of the church for more than twelve hundred years, and is suspended now only because it has not the power to practice it.

THE INQUISITION.

The Catholic church, though suspending the working of the Inquisition for want of power, has retained the organization, and now, from 1875 to this day, a crowd of defenders has arisen, advocating the re-establishment of the Inquisition. If any doubt it, let them read the article in the Encyclopedia Britannica, or the recent encyclical letter of the pope, read from all the Catholic pulpits in America, by order of Cardinal Gibbons. This letter sounds like a cry of rage and agony, and a statue has been reared in Rome to the martyr, Bruno, on the spot where he was burned in 1600 for teaching some of the commonly accepted facts of science of the present time.

When the forces of Victor Emmanuel entered Rome in 1870 the pope and the Inquisition were driven into the Vatican. Shall they now come forth to establish their throne in America? And shall we hear no note of remonstrance from our statesmen? Not one word against setting up a hierarchy, a government by priesthood?

LEARNING SUPPRESSED.

But to return from this reference to our own time, let us follow the treatment of science.

We have seen how its light was extinguished in Alexandria by the infamous murder of Hypatia; after which no one dared to enter the field. We must also know that both Rome and Constantinople were at the time controlled by the same power, which was hostile to all scientific research. At the commencement of the sixth century there was but one prominent seat of learning in all Christendom where science was permitted to be taught; and even that was not continued long. In 529 the Christian Emperor Justinian suppressed the schools of philosophy at Athens, and the night of "the dark ages" closed down on what was then known as the Christian world; the night of a thousand years, in which the church ruled both temporally and spiritually; a church that claims to be the light of the world; and yet this period was the darkest that our era has known.

If it be now asked what produced the dark ages, history gives us the answer. If it be asked, what continued the darkness for a thousand years, or what influence sought to prevent the revival of learning at the end of these thousand years, we receive from history the same unequivocal answer. It was in each and every case mainly the Christian church.

ROGER BACON.

During this long night of darkness, the perille "Christian Topography" of Cosmas continued to be the doctrine of

the church, and the treatment of students of science remained unchanged. A single instance will be sufficient to illustrate both.

In the thirteenth century Roger Bacon, of England, spending some years in France, devoted himself somewhat to the study of chemistry, a science then unknown. But the first advances towards it were condemned by the church. Though he had received his degree of Doctor of Theology, his experimental studies were denounced by the ignorant priests as magic and the black arts, and his orthodoxy was at once questioned. Having returned to Oxford and commenced lecturing there, his lectures were interrupted, and he was placed under supervision at Paris, where for ten years he was prohibited from writing anything that might be published. A Franciscan monk himself, after his return to England, he denounced "the ignorance and vices of the clergy and monks, and generally the insufficiency of the existing studies," for which his works were condemned by a general of the order, who afterwards became pope, and Bacon was thrown into prison, where he remained for fourteen years, dying two years later. Such was the penalty that Christianity, inflicted for the study of science in the thirteenth century.

COPERNICUS CONDEMNED.

In 1507, Copernicus, a modest priest and learned Prussian, away off on the confines of Hungary, had completed a book on "The Revolutions of the Heavenly Bodies." Knowing the hostility of the church to any such teaching, he waited thirty-six years before daring to publish his work. After that length of time, being urged to it by a Cardinal, he ventured to give to the world his great work, the great work that was the foundation of our Copernican system of astronomy. Mark the reception that was given it by the Christian church. On the day that the first copy of his great work was brought to him, moist from the press, he died, and thus escaped the personal vengeance of the church; but his work was condemned and burned, so far as his persecutors could accomplish it.

PROTESTANTISM AS BAD.

Here we come to the time of Luther, Calvin and other reformers. Does any one hope that they will be found more favorable to science than their antagonists? Vain hope. Historians tell us that they were even more bitter than the Catholics in their denunciation of science. Luther called Copernicus a fool, and thought he had answered him by effectually saying that "Joshua commanded the sun to stand still, which he would not have done if the sun did not move."

Galileo, some eighty years later, revived and taught the theories of Copernicus, and having constructed a telescope, made many valuable discoveries. For this he was accused of "impiousness, heresy, blasphemy, and atheism." Do we not here see where the clergy of our time learn to call every man an infidel or atheist, who is in advance of their feeble notions of truth? He was summoned before the "Holy Inquisition, under the accusation of having taught that the earth moves around the sun, a doctrine utterly contrary to the Scriptures." He was compelled to retract his "heresy," and for sixteen years the church had rest; but in 1632 he published his book entitled "The System of the World," which sustained the theory of Copernicus. He was again brought before the Inquisition, and though he again retracted, he was thrust into prison, and treated with remorseless severity for the remaining ten years of his life.

But by following to the end the story of Galileo, we have passed, by a few years, the tragic events connected with the fate of his contemporary.

GIORDANO BRUNO.

Giordano Bruno was born at Nola, Italy, about the year 1548. In his fifteenth year, the historian tells us, he entered the order of the Dominicans, at Naples, and from that time he was under the most rigorous restraints of that order invariable to him.

He traveled two years in England, and traveled extensively through the chief cities and seats of learning in Europe, everywhere lecturing, writing and publishing the burning words that stirred to their depths the ancient prejudices of medieval ignorance, and brought upon his own head the terrible malignity of the church.

DEADLY HYPOCRISY.

It was on the demand of the "spiritual authorities" that he was removed from Venice to Rome, and imprisoned by the Inquisition. The special charge against him was that "he had taught the plurality of worlds, that the earth traveled to the whole tenor of Scripture, and inimical to revealed religion, especially as regards the plan of salvation." He was then handed over to the secular power, to be punished "as mercifully as possible, and without the shedding of blood." This was the horrible and hypocritical form of ordering a victim to be burned at the stake.

But mark the sublime fortitude of this calm man as he received his sentence, only saying, "Perhaps it is with greater fear that you pass the sentence upon me than I receive it."

When, at the stake, the flames enveloped and consumed the shrinking flesh, he stood in calm grandeur, uttering no murmur of complaint, no cry of agony, apparently unconscious of physical suffering, the embodiment of sublime exaltation and conscious triumph.

SCIENCE'S MARTYR HONORED.

This event transpired two hundred and eighty-nine years ago. As the anniversary came round, on the 17th of last February, a statue of Bruno was set upon a high pedestal in Rome, upon the very spot where he was burned. The pope and Cardinals had stormed and raved to prevent it, but the people of that city had voted overwhelmingly in favor of it. The free-thinkers of Europe, Great Britain and America had contributed to procure it, and a Roman Senator delivered an oration on the occasion, in which he told the assembled thousands, that "a movement is this day inaugurated more fatal to the papacy than even the loss of the temporal power." The pope, in the meantime, retired to the Vatican, not showing his face in Rome for three days. But the pope has revived his courage sufficiently to revile Bruno with all the ancient malignity; and the Protestant church has never abandoned its attitude of earnest, though diluted, hostility to science.

And while we mark the extreme hostility of the church to all true science, let us notice the instruction that even the Protestant church, of the period, furnished to her obedient children.

In 1712 Dr. Wolfgang Franz, a professor of theology at Wittenberg, the

university that Luther attended, and long after Luther's time, published his "Sacred History of Animals," in which he describes dragons with three ranges of teeth, and finally adds, "The largest of these is the Devil." This book claims to be "Designed for students of theology, and ministers of the Word," and it is said "To have had much influence on thought for 100 years."

THE CHURCH AGAINST NEWTON.

Sir Isaac Newton, who lived from 1642 to 1727, the most distinguished scientist of his time, was restrained from publishing important truths, for many years, through fear of the church. In 1680 he wrote a letter to his friend, Mr. Locke, the distinguished philosopher. It gave an account of two notable corruptions of the text of Scripture, and invalidated two passages in favor of the Trinity; for Sir Isaac wrote much on theology, as well as science.

At first he was anxious to have his letter published, but fearing to publish in Protestant England, he asked Mr. Locke, who was then going to Holland, to get it translated into French, and published on the continent. As Locke did not go to Holland, he sent the letter to Mr. Le Clerc, who fearing to get it published in French was having it translated into Latin, when Sir Isaac interfered and stopped the publication entirely.

This letter was never published until twenty-seven years after Sir Isaac's death, and sixty-four years after it was written. So fearful was the greatest scientist of the age of the church, in Protestant England, that he dare not publish what he knew to be true.

PRIESTLY NOT ORTHODOX.

Joseph Priestly, a liberal minister of England, and a distinguished scientist, deserves more than a passing notice in this list of persecuted men of learning. A man of gentle and kindly spirit, but a remarkable scholar, he became so distinguished as a man of science that in 1773 he was about to be appointed to accompany the celebrated Captain Cook expedition to Otaheite to observe the transit of Venus; but the government of Great Britain was shocked at the idea of giving a man a position who was not orthodox, and he was rejected.

In 1774 he made several valuable discoveries in science, among which was that of oxygen, the basis of all life and of combustion; but he was not orthodox, and his very discoveries were enough to condemn him in the minds of the enemies of science. So, a few years later, in 1791, while he was quietly attending to his duties at home, the mob wanted a victim and they sought him out, burned his house and his chapel and destroyed his valuable manuscripts that represented the earnest labor of many years. Three years after this terrible exhibition of orthodox malignity, this gentle, peaceful man gathered the fragments of his manuscripts, and with his family in 1794 left England and came to the quiet little town of Northumberland in the interior of Pennsylvania, where he spent the remaining years of his life in peace.

AFTER MANY YEARS.

But when the centennial anniversary of the discovery of oxygen came round the world had learned the value of this quiet, modest man. On that day, in 1874—only fifteen years ago—learned scientists of Europe, Great Britain and America were seen wending their way to the quiet little village, on the banks of the Susquehanna, there to place flowers on the grave of the world's benefactor, and to pay their devotions at the shrine of this recent victim of religious hate.

But let us turn from these sad scenes of cruel wrong, and melancholy mistakes to a bright picture, before which even ignorance and orthodoxy were powerless.

Benjamin Franklin, our great patriot, statesman, scientist and philosopher, happily lived at a time when his patriotism, statesmanship and usefulness compelled him to forget that he was an infidel, and to remember only the great services he had rendered to mankind.

DEVILS AND WITCHCRAFT.

As one of these Doctors, Franklin, in 1762, discovered that simple electricity, which pervades the atmosphere, was the cause of thunder and lightning, that he was called a "deist" and a "heretic." Jerome, as well as the other Christian fathers, maintained that the air was full of devils, that caused the lightning, wind and hail, basing their theory on the prophecies of Isaiah, and the Epistle to the Ephesians. Saint Augustine maintained the same view, as did Luther, and the later reformers. Even the celebrated Increase S. Smith, President of Harvard University, and the other leading ministers of New England, as firmly believed in "devils" that caused the hail and lightning, as they believed in witches, and they believed with John Wesley that "we might as well give up the Bible as to give up our belief in witches."

But Doctor Franklin, with his simple kite and key, demolished the theology of ages, and took from the clergy a large share of their stock of terrors with which they had been accustomed to alarm mankind. He also showed the people how, by a simple iron rod, he could ward off the lightning and save property from destruction. Here the plot was laid to persecute him. He was placed in a disadvantageous position, as the old theory of devils in the air was adhered to, the tall steeples were struck by lightning and many churches were destroyed. If the "heretical rod" was adopted, the priest had to admit that an "infidel's remedy" was better than that presented by the saints of the church.

Doctor Franklin had only to smile and look on, and wait to see how long it would take ministers to adopt common sense, in place of "absurd mythology, when their interests were on the side of common sense." The result showed that it took some of the most prominent of them from ten to sixteen years, and some from twenty to twenty-five years.

THE HERETICAL ROD.

The first rodput up in England was ten years after Franklin's discovery. In Austria and Italy they waited much longer. At length they began to protect their churches by the "heretical rod," as the people called it, and several that had been repeatedly struck and badly damaged were thus placed out of danger.

But some hesitated to adopt the "infidel's remedy," and these were instructed by some severe calamities. Among others, was that of the church at Brescia, in Venice. Seventeen years after Franklin's discovery, the Republic of Venice had stored in the vaults of this church, over 200,000 pounds of powder and had provided no lightning rod. A storm came, the church was struck, and the powder in the vaults exploded. One-sixth of the entire city was destroyed.

The result was that their theology gave way, and the churches obtained Franklin's remedy. Science and theology became reconciled in the precise way they always have been, viz., by theology abandoning its

foibles and accepting the lesson of science.

HUMBOLDT WAS PERSECUTED.

Humboldt, the illustrious German savant and traveler, had the good fortune, like Franklin, to live at a period when his services to mankind could protect him, in some measure, from religious hostility. And yet even this great man, who had crossed the mountains of South America, and the desolate plains of Siberia in search of knowledge for the human race, says in a letter to a friend, "The ministers would have driven him from Paris if it had not been that the king was his friend."

The French priests who objected to common table forks because no such instruments were mentioned in Scripture; and the Scotchman who objected to the common fanning mill as an ungodly implement, because "it created a wind when the Lord willed a calm," need only be mentioned as illustrations of the religious ideas of the time.

I have but to name one instance more and I have done:

So recently as 1846—less than fifty years ago—Doctor Simpson of Edinburgh, Scotland, one of the most learned physicians of his time, invented or discovered chloroform, and used it to relieve suffering in his medical and surgical practice. One would naturally suppose that so great a blessing would be hailed with joy even by bigots. Far otherwise. The ministers of the Scotch church raised a serious objection, and one of the bitterest controversies of our time ensued.

ORTHODOXY AGAINST MEDICINE.

Doctor Simpson had used this anesthetic impartially, to relieve the sufferings of women as well as men; and at times when the ministers feared he was relieving them of a part of the original sin of Eve, they were not willing that men should be relieved; but women must suffer the full penalty originally inflicted on Eve.

Incredible as it now seems, these men were thoroughly in earnest, and doubtless thoroughly sincere; and they fought Doctor Simpson with all their energy.

The great Doctor Chalmers, more enlightened than his brethren, took the part of Doctor Simpson, but even his great influence was not likely to turn the scale. At length a happy thought occurred to Doctor Simpson, and he told the ministers that he was simply following the method of the Creator, that when God had made man and wished to perform the surgical operation of taking a rib from his side with which to make a woman, he put him to sleep. "This," said the doctor, "is precisely what I am doing. I am only following the example of my Maker." The ministers could not bring anything to bear upon that, and so the victory was gained for Doctor Simpson and chloroform.

That such an instance of ministerial bigotry could have occurred in our day, is simply inexplicable. But such has been the contest of ages, and such the hostility shown to science through the whole history of the Christian church.

For nearly sixteen hundred years the church has fought science and never gained a victory; science has won in every contest. The church has been driven backward into civilization, step by step, step by step, but always backwards. Will it never turn round, open its eyes, and welcome the glowing dawn? The future will determine.

INDIANA TO THE FRONT.

A Mass-Meeting to Be Held at Muncie.

The Indiana State Association of Spiritualists will hold a three days' mass-meeting in Muncie, Ind., at the J. O. U. A. M. Hall, Patterson Block, corner Main and Walnut streets, on Friday and Saturday, January 18 and 19, 1906, at 2:30 and 7:30 p. m., and on Sunday, Jan. 20, at 10:30 a. m., 2:30 and 7:30 p. m.

The speakers for Friday and Saturday will be Will J. Erwood of Wisconsin, and Miss Elizabeth Harlow of Columbus, Ohio, and on Sunday, W. V. Nicum of Dayton, and Will J. Erwood.

Mrs. Anna Thronson of Indianapolis will follow each lecture with messages. The young people of the society have arranged special music for these meetings, and will be assisted by the Misses Melckel and Mendenhall, on the guitar and Mandolin.

Muncie can be reached by Interurban lines from all surrounding towns, and we hope all of our neighbors who are interested will take advantage of this opportunity to enjoy some good lectures. For CARRIAGE INFORMATION, address

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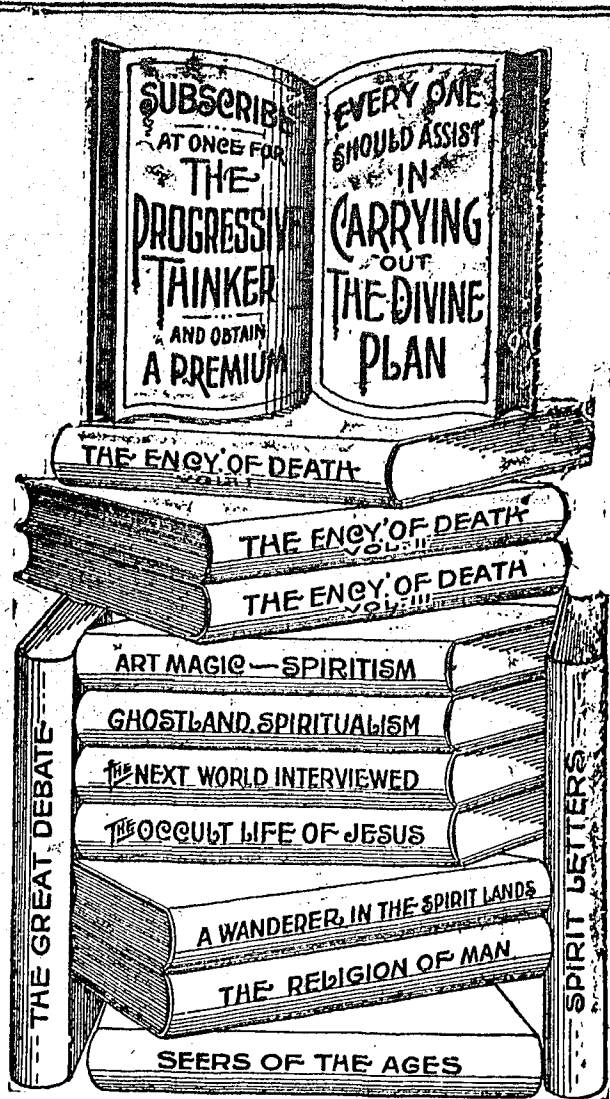
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