CHICAGO, ILL., JAN. 20, 1906.

Col. Ingersoll on 66 The Devil.99

of demonology. They understood

tions; the Pythian Apollo was

mischief-makers; Asmodeus was

"THE ARISTOCRACY OF HELL."

They knew the caste and the titles of

prince of liars; Belial was the prince of

prince of revengeful devils: Satan, the

ers; Meresin, the prince of flying devils who caused thunderstorms and plagues;

Abaddon, prince of those who caused

tumults, wars and combustions: Diabo-

lus, the prince of those who drove to

despair, and Mammon, the prince of all

information they had upon the subject.

It was believed at that time that these

demons, these flying devils, these sor-

cerers, these witches came together and

held "Sabats;" that is to say, orgles;

when he saw the brand. (Great laugh-

Of course these devils were all made

The Europeans had all their devils

So it is believed for many thousands

they could change themselves to wolves

This was not simply an idle belief.

Within two years, from 1598 to 1600, in

one district of France, the district of

Jura, over six hundred men and women

were convicted of having changed them-

ASSISTANCE OF THE DEVIL.

into wolves. Everyone was convicted

Every one was executed—six hundred within two years. Let me tell you one

case. A man went hunting; he was

attacked by a wolf, he drew his class

knife in defending himself, and cut off

one of the wolf's paws; the wolf howl-

ing ran away. He picked up the paw

and put it in his pocket. I am giving

you the evidence that was submitted at

was sitting in a chair with her arm

matter? She had met with an accident;

she had accidentally chopped off her

hand. Thereupon he pulled the paw of

the wolf out of his pocket and it had

changed back into her hand. He nad

her arrested; the evidence was given,

and she confessed her guilt (laughter)

and thereupon the poor woman was

This is only one instance. I could

give you thousands; but there is no

time to give the history of this belief

in devils. It is sufficient to say that

IT HAS BEEN UNIVERSAL;

and there was a time when men said

that the fact that a belief had been uni-

versal was evidence of its truth; but

say to-night that it does not even cre-

Of course the Christians of today do

not believe in the devils of the Hindoos

Egyptians, Persians for Babylonians

They believe only in the devil of the

Jews. They think that these nations

created their own devils as they did

their own gods; and yet the Christians

nany centuries Christians did believe

in the existence of countless devils;

that the fathers of the church believed

as sincerely in the devil as they did in Christ, as sincerely in imps and unclean

Now, I want to be fair, and I admit

naturally produced, the effect of nature

ror. The miraculous, the supernatural,

spirits as they did in God.

executed.

the trial. He went home. His

or to any animal.

was white, which was very natural.

by the people; and in these devils we

find the prejudices of their makers.

(Laughter).

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 form. One arm is raised as if to strike him; his blood runs cold, spirits? And fourthly, whether this belief in Devils is a necessary part of what is known as "Ortho-and in the gloom he sees the eyes of an dox Christianity?" Now, where did the idea that a logre, eyes that appear to flame with malice, and he feels that a horror is approaching. He turns and with a cry he seeks safety in flight. He is afraid to look back. He feels that it is pursuant to look back. He feels that it is pursuant flight. He falls unconscious at the door of his misorable, but and How was it produced?"

Ladies and Gentlemen: -A little | turies the Jews cultivated the science 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 exploined by saying that these devils were personifications of evils. 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 and it was also known that sorcerers good man and a kind man said that he and witches had marks on their bodies SUPPLIED in the Devil, an actual, living, that had been imprinted by the Devil, thing Devil, who was attending to so that he would know his property will fill (laughter); and that all the that in withat he needed to convince furnished by my life and my jectures. (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.

(Great laughter). Now, the questions are, first, where Second, does the Devil really, exist? into wolves; and this changing into ant-And third, do the sacred scriptures mal forms was exceedingly common. teach the existence of the Divil and of They made a bargain with the Devil, unclean spirits? And fourthly, whether sold their poor souls; the contract was this belief in devils is a necessary part in writing; they put their ignorant mark to it, used their blood as ink, and of what is known as "orthodox Chris-

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 with the burnings and freezings of fever; some were overwhelmed by volcanos, 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 FIFND.

of some enemy of the human race; and bandaged. He asked her what was the 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 thought, and the crop depends upon the soil. (Laughter).

Along the banks of the Ganges wandered Asuras, 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,

ate a suspicion of its truth. The conse quences of this belief have not the gods, and the Asuras were the ble beyond imagination. Millions and millions of men and women, children, good; and the rersians believed that there was being waged a perpetual war fathers and mothers have been sacribetween the good gods and the wicked ficed upon the altar of this ignorant devils, and many of the Persians believed that the devils at last would be and idiotic bellef-infamous-and countvictorious and others thought that filess homes have been broken up.

nally 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 implacable enemy of the human race. It was of today must admit that for many, he 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 the heart not only of men but of go's, and so that our poor ignorant savage ances great was her fascination, so wonderful tors did whatever they could to account her power that she tempted Zeus and for what they saw, for what they exthe god of gods. She was a persenced, and I admit that the devils onderful woman in her day. (Laugh- and gods, the ghosts and imps were all

Now, these ideas about gods and dev-is often change. In the days of Socra-of phenomena filled our ancestors not hes, a demon was not a devil, but a only simply with wonder but with ter guardian angel. So from time to time ations and races have changed their was not only believed in but it was con-

stantly expected. A man walking in We obtained our devil from the Jews , the woods at night, just a glimmering we optained our devil thom the state less of the moon, everything shadowy and his high estate because he was free.

Appendiand, (laughter), and for many centure uncertain, thinks to be seen the many centure and for many centure than the state of the th



THE ORTHODOX DEVIL.

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 (Laughter), They tell their children, and their grandchildren know there is a devil, "because grandfather saw one, (renewed laughter), al. I the into nine kinds: Beelzebub was the devil that he saw pursued him."
Some old woman sitting by the fire at prince of the false gods of other na-

night alone, a storm raging hears the mournful sough 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 SHE CONSTRUCTS A MESSAGE,

warning, a threat or a promise. If the words are good she has heard blessed angel; if they are malicious she has heard a devil; and she tells this to the tempters. You have no idea the her children and they believe, and afterwards they say that "Mother's religion is good enough for them." (Great laughter). A girl suffering from hys teria falls into a trance, has vision the infernal world. The priest sprink les her pallid face with holy water, and in a very solemn voice he says: "She hath a devil! She hath a devil!" 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

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 insune black, and in central Africa the Devil were inspired, epileptics were possessed So it is believed for many thousands by devils, apoplexy the work of un-of years that people by the aid of the clean spirits, and when some poor man

Devil could assume any shape they had the palsy he was "full of devils."
wished. They could be changed into dogs, serpents, birds, anything—cats, or not only in these phantoms but that they had seen them, and so thorough so vivid was this belief that they made pletures of them. They knew exactly how they looked. They drew and chis eled their hoofs, their horns and all of their malicious deformities. then with the assistance of this master

Now understand, I am not calling their nonesty in question nor the hon esty of the savages of today in question

THAT ALL THESE MONSTERS

were naturally produced by monsters These neonle helieved that hell was the native land of devils, that the Devil was a king, and that he and his impa were enemies of men, and curiously enough many devils were made out of the gods of other nations so that fre quently the gods of one people were the

levils 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 an cestors put intelligence, design. They could not believe that good and evi 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 plause and laughter). Think about it;

Now the question is Is the Devil nec essary to orthodox Christianity? To-night 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 result ed 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 hu man 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 Satan, of the Serpent, the enemy 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; be did not come by chance; he is the handiwork of the

INFINITE ORTHODOX GOD. and these Christians are compelled to admit that when God created the Devil he knew exactly what he would do knew the measure of his success; knew when he made him that he would he a successful rival; knew that he would deceive and corrupt the children men, and knew that by reason of this nevil countless millions of human he ings would suffer eternal torment in the when he created the Devil that he God. would be compelled to leave his throne be born a babe in Palestine and suffe a cruel death. All this He knew when he created the Devil. Why did He cre ate Him? Just think, now; think. It is no answer to say that this Devi was once an angel of light and fell from



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 acceive 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 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. into a human being and I knew that he would be a murderer and be hung before he could be "born again" and go to hell and suffer forever, hadn't I better leave it 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. (Laughter and applause). How many joined for business, for social reasons, for fashion? I don't know as any. (Renewed laughter). Admit that 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 and I ask it with great reverence—has ingenuity enough to fram able excuse for the creation of the Dev-il? Just think; just think; Now, does the Old Testament really

teach the existence of this malicious The first reference to the Devil is in Genesis, in which it is stated that he for our lives (laughter), if this account was more subtle than any beast of 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 concated together. (Laughter). From the account it was the first time they had met. Eve hadn't been created long at that time—scarcely dry. (Laughter). Where did Eve get her language? Where did the Devil get his? Of course I know such questions are implident, 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 some influence, with her husband, he took a bite; and thereupon Je Lovah, 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 God; how women, good women, can love Jehovah is beyond my imagination. Never while I live will I bend the tigee to any god, no matter if he is the yeal 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 How he moved from place to place be-fore that time I do not know. Did he walk, fly. or hop? (Laughter). Neither do I know what his dlet 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 scripent did in fact exist how do we know that Adam and Eve did? Is all that is said about God allegory, poetic or mythical? Is

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

CRAWL ON ITS STOMACH? Can a personification eat dust? And if we say that the Devil was a personificathat Jehovah was a personification of foolishness; that the toarden of Eden foolishness; that the tharden 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 inferred the personification of something and maybe the cherubim placed at the gate of Eden with fiaming awords were only personifications of police. (Great laughter.)

But there is no escape. If the Old But there is no escape. If the Old Testament is true, the Davil does exist, and it is impossible to explain him away without at the tame time ex-plaining Jehovah aray.

ils 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 take this devil from Job and all meaning, plot and purpose fade away. is it possible that the devil in Job was 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 choicethree years of famine, fly three months before your enemy, or three days of pestilence." So David chose the pesti-lence. 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 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 hellef in the Devil. When a man in the Old Testament

who loved Jehovah wanted revenge on his enemy he tell 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. ahead? (Great laughter). Why did God make a successful rival? Now, admit Christians tell us that if there had been that God is infinitely wise, has he—
no sin there would have been no death; that death came into this world by sin; Devil. Consequently no devils, no sin: no sin, no Devil. If there had been no death this world would have been full hundreds and hundreds of years ago, and you and I never would have lived! We are indebted to the Devil in the Old Testament be true, and I now tender my sincere thanks to his Satanic Majesty (great laughter) for the joy I have had in my short life. Let us be fair with the Devil. He was the first one

TO TELL PEOPLE TO THINK

and try to know something. He was the father of the university. He was always in tayor of education, and for six thousand years he has been standing by the Tree of Knowledge and saying, to the children of men, "Eat and know good from evil; become as gods.' So, after all, we must be fair with this Devil, treat him honestly. Now, the next question is. Does the New Testament teach the existence of

Take the Devil from the drama of Christianity and the plot is gone; there is no connection between the scenes. none between the acts; the whole drama becomes unmeaning fragments, chips pieces, splinters -- As a matter of fact the New Testament is more explicit than the Old-The Jews, believing that Jehovah was God, had very little business for a devil. There was nothing too mean for Jenovah to do himself. (Great laughter).

The first reference in the New Testament to the Devil is in the 4th chapter of Matthew, where we are told that Jesus was led by the spirit into the wilderness to be tempted by the Devil. It seems he was not led by the Devil into the wilderness, but by the spirit, and that Spirit was the Holy Ghost that came down in the form of a dove when the voice was heard, "This is my be That Spirit and the Devil were acting together in a kind of plous conspiracy and in the wilderness Jesus fasted forty days, tempted by the Devil. 'The Devil cuits: and he then took him to Jerusa lem to the pinnacle of the temple and tried to induce him to leap to the ground. He took him to the top of a mountain and offered him all the kingdoms of the world if he would fall down and worship him: ..

Now, the question is, did the author of this account believe in the existence of the Devil, or did he regard the Devil as a personification, or is it an allegory, poem, a myth, a parable or a lie?

Was Jesus tempted? If he was tempt ed, who tempted him? Did anybody offer him the kingdoms of the world. If Christ was not tempted by the Devil, then the temptation was born in his own heart. If that be true how can it be said that he was divine? If these adders, these vipers, were coiled in his son of God? Can we say that he was

Let us be honest and use the little sense we have. I haven't much; it is all I have got, and I am going to stand by it, and I am not going to let any preacher take it away, either. (Laughter.) I is a very small flame that burns in my brain, but I am not going to let anybody blow it out. In the same chapter we are told that

Christ healed those which

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

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

Then comes an account of two men possessed with devils. They came out of tombs and they were exceeding flerce, and when they saw Jesus they 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 be-sought Christ saying, "If thou cast us out, suffer us to go away into the herd of swine." And Christ was good enough

Now, is it possible that personifications of evil would desire to

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 get into the men? (Laughter.) Is it possible that Christ protected the pigs but not the people? (Renewed laughter.) Is there anything sacred about swine? I don't know! I

don't know! (Great laughter).
In the 9th chapter of Matthew there was a dumb man brought to Jesus, and Jesus cast out the devil and the dumb man spake. You see there are several kinds of devils-dumb devils.

In the 10th chapter Christ gives his twelve apostles power to cast out evil spirits, and when they went on their great mission to convert the world he told them, "Heal the sick, raise the dead, cast out devils." Here a distinction is made between the sick and those possessed by devils. You know for hundreds, for thousands of years priests have said. "Devils"; doctors have said "Disease." A long war was waged between the two.

What did Christ mean by devils? There was brought unto Jesus one possessed of a devil, blind and dumb-another kind; and the blind and dumb man spake and saw.

In the 15th chapter the woman of Canaan cried, "Have mercy on me, oh, Lord, thou son of David. My daughter is sorely vexed with the Devil." first he wanted nothing to do with her because he did not come to her people; he came to the Jews looking for lost sheep; but afterwards on account of her faith cured her.

In the 16th chapter a man brought his son to Jesus. The boy was crazy, he said, a lunatic, vexed, oftentimes falling in the fire and water. Jesus rebuked the devil and the devil departed out of the boy and the boy was cured. Now, did the man who wrote that be-lieve in devils? Did the Christ who did that believe in devils?

And then the disciples asked Jesus why they could not cast that devil out. You see that was a particular devil. (Laughter.) Jesus told them that it was because of their unhelief, and then added, "Howbeit this kind goeth not out but by prayer and fasting?". Couldn't do anything with that kind of devil with a full stomach-nothing. (Laughter).

So in Mark we read the story about the spirit leading Christ into the wilderness to be tempted by the Devil.

The same thing.
Now, was this being, this devil, a real being? Was this spirit, the Holy Ghost who claimed to be the father of Christ, a real being, or was he a personification? Is heaven a real place, or is that a personification? I don't know. It night be asked, why did God wish to be tempted by the Devil? I don't know. Was God ambitious to gain victory over Satan? Was Satan foolish enough to think that he could mislead God? And is it possible that the Devil offered to give the world as a bribe to its creator and its owner, knowing at the same time that Christ was the creator, was the owner, and also knowing that Christ knew at that time that he was the Devil, and

KNEW THAT HE, THE DEVIL, was not the owner? Is it possible that the Devil lacks sense to that degree that he tried to bribe Christ by giving him his own property? (Laughter.) I

him his own property? (Laughter.) don't know.
Is not this story absurdly idiotic? If you think, I mean—forget the old creed, forget the solemn tone of the dear man who knew nothing on the subject, and think. The Devil knew that Christ was God and knew that Christ knew that he, the tempter, was the Devil, and yet he tried to fool him. (Laughter). It may be asked how I know that the

Devil knew that Christ was God? My answer is found in the same chapter In that chapter is an account of what of them. They said: "Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?" And one little devil said: "I know thee. Thou art the holy one of God." Certainly if the little devils knew

this, the great Devil, king of all, must have had the same information. (Laughter).
Jesus rebuked this devil and said to him, "Hold thy peace and come out of him." And when the unclean spirit had torn him and cried with a loud voice, he did come out.

So we are told that Christ CAST OUT MANY DEVILS and suffered not the devils to speak, because they knew him; and in the third chapter it is stated that unclean spirits when they saw Christ fell down before him and cried, saying, "Thou art the son of God." You see they knew it; so the Devil himself must have

known it. In the sixth chapter we are told that Christ cast out many devils , and anointed with oil many that were I don't know what good oil would be in working a miracle. It might make it easier. (Laughter.) Here, again the distinction is made between those posessed by devils and those afflicted by. So the same accounts are given in Mark, for the most part, that we find in Matthew. They brought a boy before Christ, and when the boy saw Christ the spirit "tare him and he fell on the ground and wallowed, foam-

"How long ago is it since this came unto him?" He answered, "Of a child." And then Christ said: "Thou dumb and leaf spirit, I charge thee, come out of him; enter no more into him." 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 be lief 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 nearing; he has vocal chords, organs of speech, and when they got out of order he got dumb, and when his ears got grong 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 measles, or any-thing 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 ecognized Christ and said, "Thou art the Holy One of God."

As a matter of fact, the Apostles relied upon the evidence of devils to sub-stantiate 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 come 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 theologian. 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 he went his way and communed with the chief priests and captains, how he might betray him unto

"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. Certaining 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 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 Devii 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 become 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 senulcher. 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

Of all the characters of the New Testa-ADMIRE MARY MAGDALENE. and I do not believe that any devil was

reward for her almost infinite devotion.

ever cast out of her. (Applause). In the gospel according to John there is no account of the casting out devils. May be John never heard of those things. I don't 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

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 be tween sickness and devils, and I want your attention to these things because want to establish the proposition that the New Testament does teach the ex-

istence 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 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? hunted up that question for years. I wanted to understand what that baring;" and Carist asked his father, | barian meant. (Laughter.) I finally

Col. Ingersoll on "The Devil."

found that in the intellectual era in which he-lived people believed in in-cubi and succubi. Incubi were male angels: succubi were female angels. The femule 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, "Be cause your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour."

Are people devoured by personifica tions? Do myths eat anybody? Has an allegory an appetite? (Laughter.) So in Ephesians we are warned not to give place to devils, and in James it is said if you resist the Devil he will flee from you; and in 1st John we are told

that he that committeth sin is of the Devil for the reason that the Devi 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

TAKE THE DEVIL AWAY

then there is no excuse for Christ's living: none whatever.

So in Revelations, the insancst of all dooks, insaner than would be the diary of an asylum. (Laughter.) I know of no book in the world as utterly, as pro-foundly, as grotesquely idiotic as the Book of Revelations; and in that book



THE COLONEL WAXES ELOQUENT

I find the following intellectual passage: "And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels and prevailed not. Neither their place found any more in

And the great dragon was cast out, that old serpent called the Devil and Satan which deceiveth the whole world, he was cast out into the earth and his devils with him."

Yes, sir, they got them out, and the writer says, "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the Devil is come down to you, having great wrath."

From this it would appear that the Devil once lived in heaven, raised a rebellion, was defeated and cast out, and the inspired writer congratulates the citizens of heaven that they are rid of him, and commiserates the people of the earth that they have him.

In the 20th chapter of Revelations is the following:

'And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that

old serpent, which is the Devil and Satan, and bound him a thousand years; and cast him into the bottomless nit and shut him up, and set a seal upon him, that he should deceive the nations no more.'

It is hard to understand how anybody could be confined in a pit without a bottom. I don't know. (Great laughter and applause.) But this criticism was probably put into my mind by the Devil. (Renewed laughter.)

We are further told that in a thousand years the Devil should be loosed out of prison, and then the Devil should be cast "into the lake of fire and brimstone where the beast and the false prophets are, and shall be tormented day and night forever."

Now think of it. In the light of the passages that I have read we can clearly see what the writers of the New Tesament believed. About this there can be no honest difference. If the gospels teach the existence of God, of Christ, they teach the existence of the Devil; and if the Devil does not exist, if little devils do not enter into the bodies of men, the New Testament may be inspired, but it is not true. (Laughter.) The early Christians proved Christ was divine because he cast out The casting out of devils

was his · CERTIFICATE OF DIVINITY:

casting out devils authenticated his message, and among the people of that time that was the hest evidence they could have. They were believers in devils, and what man is considered great depends upon the people who do the considering. You let a sleight-of-hand performer, suppose one could, with Charles Darwin, have appeared before a tribe in Central Africa, and suppose Mr. Darwin had explained dusky congregation the survival of the fittest, or natural selection-suppose he had, and thereupon the sleight of hand performer got up, swallowed a guinea pig, pulled it out of the back of the neck of one of the audience, fried some eggs in his hat, shot a card across the room and made the seven of diamonds stick to the door; who would those gentlemen have thought to be the greater man? (Laughter.)

If you want to stand high with barparians you have got to do the things barbarians admire, and two thousand years ago there was nothing they admired so much as casting out devils. They said to the poor ignorant herd, "This man is God. He has divine power." "How?" "He casts out power." "How?" He casts out devils." And the evidence they offered was harder to believe than the thing they tried to prove by their evidence. It was like the man who said he saw a grindstone floating down the river.

"Well," a man said, "my good friend, grindstones don't float." "Ah, but," he said, "there was an iron crank in this (Laughter.) Of course I do not blame the authors

of the gaspel—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 every thing except facts. Natural enough. The apostles like their fellows believed



JUST THINK, NOW.

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. (Laughler.) I do not be-lieve that 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 one little story in the New Testament that perfectly illustrates my meaning. It is in the 5th chapter of

"Now, there is at Jerusalem, by the sheep market; a pool, which is called in the Hebrew tongue, 'Bethesda,' hav-ing 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 Chicago.

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

"And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie and 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 steppeth 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 differ ent diseases, or did he have a medi-cine 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? Possible what apostles and theologians call angels a scientist knows as car-

bonic 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

I had an old friend once: he was sick and his wife sent for me to come and see him and I went. He was a little out of his mind-not on everything. had a talk with him and he said:

"Now, since I have been sick I have



made a discovery"-and this story of the water puts me in mind of it. Says I, "What? What is the discovery

Says he, "I am going to make a for tune.

"Well, what is your discovery?" "Well," says he, "you just dig a hole in the ground about three feet deep and put in the joint of a stove-pipe, and let two men and two women take hold of the ends and turn as fast as they can from right to left and butter will come out in pound chunks." (Great laughter.) Yes; and he says: "Turn the other way and it is cheese." (Continued laughter.) Well I told him just as soon as he go well I would go in with him. (Renewed

Again I say that if the Devil does not exist the gospels are not inspired. If devils do not exist Christ was either

HONESTLY MISTAKEN, INSANE, an impostor, or the New Testament does not correctly give what he said or what he pretended to believe. There no escape. If devils do not exist, if the Devil is not a fact the fall of man is a mistaire. If the Devil does not exist the atonement becomes an absurdity. If the Devil does not exist hell becomes only an ignorant dream of

revenge. There is no other way.
Now, what have Christians taught? We know what the Testament has taught. What have Christians taught? All the Fathers of the Church believed in devils. All the spints won their crowns by overcoming devils. the popes and cardinals believed in devils, and what time they could spare from fighting devils was put in killing houest men. But they believed in They did not ask these questions,

devils and they proved the existence of the Bevil by the New Testament; and they knew that hell was made for the Devil and his angels. The founders of ail the Protestant churches, the makers of all the orthodox creeds, all the leading thelogians, Protestant theologians from Luther to the present president of Princeton College, were and are firm-believers in the Devil; and all the commentators believed in the Devil as firmly as they did in God. We know it.

Only a few years ago a friend of mine in England sent me some pictures. It seems that they were renovating a church, a church made sacred by the ashes of Shakspeare; and in taking off the whitewash they found the pic-tures upon the walls that had been admired by intelligent Christians of three hundred years ago, and they took pho-tographs of them and this friend sent me a set of photographs or pictures that adorned the church where they worshiped God the father and God the lover of the human race, and those pictures showed the mercy of God.

I will just describe one. On the left hand was a cemetery, people going out of their graves; little devils grabbing them by the heels; and then over the other side there was a big iron cauldron full of people, just like a bunch of asparagus; and then there was a little

DEVIL SHAKING THE DAMPER to give a draft, and the flames were coming out between the heads and the hands; and just below there was a monster with a wide mouth and teeth with the points set towards the throat, so if they got in there once they couldn't get out; and they were driving a regular Indian file procession, driving them with whips into that hurning furnace. over the other side there was something like a scaffold or long beam braced on the bottom, and iron hoops, and lots of poor sinners hanging by the tongues and devils just going for their naked backs, Oh! it was a beautiful scene! (Great laughter.)

Then just on the top, you know, above, there was a little glimpse of heaven. There was a row of the redeemed, the gentlemen that had been washed in the blood of the lamb (Renewed laughter), ... the gentlemen whose rascalities had all been charged to the Devil. Yes, there they were saved. They were happy; mouths with joy stretched from ear to ear, as they looked upon the victims of God's loving fustice!



about devils. Why, of course, under the scheme of salvation the Devil was a necessity. Somebody had to be responsible for the thorns and thistles; somebody had to father the mistakes of God.

For centuries the church taught that man was totally deprayed, that he was by nature the child of the Devil, and the new born babes were tenanted with unclean spirits. How do I know?

As late as the middle of the 16th cenevery infant that was baptized was by that ceremony freed from a When the holy water was applied by the priest he said: "I command thee, thou unclean spirit, in the name of the father, the son and holy ghost, that thou come out and depart rom this infant, whom our Lord Jesus Christ has vouchsafed to call to his holy baptism to be made a member of his body and of his holy congregation."

At that time the fathers, the theolog gians, the commentators agreed that unbaptized children went to hell, even those born dead; and these same fathers, theologians and commentators looking up with clasped hands said.

These babes were pure as pity's tears, innocent as their mothers' loving smiles, and yet the makers of our creeds believed and taught that leering, unclean flends inhabited their dimpled Oh, the unsearchable riches of flesh. Christianity! (Laughter.)

For many centuries the church filled the world with devils, with malicious spirits that caused storm and tempest disease, accident and death: that filled the night with visions of despair, with prophecies that drove the dreamers mad. These devils

ASSUMED A THOUSAND FORMS,

countless disguises, in their efforts 'to capture souls and destroy the church. They even deceived the wisest and the Sometimes they made priests forget their vows. They melted virtue's snow in passion's fire and cunningly entrapped and smirched the innocent and good. They even assumed the like ness of a priest and then got profane and went cussing and swearing through the streets, just to bring disgrace upon the church. There was one time that the Devil assumed the likeness of a good bishop, a pure and holy man, and in that likeness he allowed himself to be taken from the room of a beautiful widow, at night-yes, sir (great laughter), just to bring disgrace on that bishop; and with such nicety he imitated the bishop that lots of people who knew the bishop, when they saw the Devil. were satisfied that it was the bishop. (Renewed and great laughter.) And the people didn't know any bette until there was a church trial, and then they found that it was the Devil and that the bishop was a good, pure, and holy man. (Great laughter.) So these devils gave to witches and wizards supernatural powers and told

them the secrets of the future. At that time people believed in the New Testament. They thought they knew it was inspired, and many who so thought became insane. : No man has genius enough to de scribe the

AGONIES THAT HAVE BEEN IN FLICTED. upon innocent men end women becaus of this belief. Oh, how it has darkened the mind and hardened the heart! It made the universe a madhouse presided over by an insane God. Think! Why should a merciful God allow hi children, his innocent, ignorant children, to be the victims of devils? Why would a decent God allow his wor shipers to believe in devils and by rea son of that belief to persecute, forture and burn their fellow men? Think Thinkt Think! But Christians did not think

They believed the Bible. They had perfect confidence in the words of Christ.

Now the orthodox ostrich thrusts its head into the and and many of the clergy are asharmed to say that they believed in devils. The belief has become ignorant and vulgar. It is a belief that should only be in the brain of the savage, one that has just crawled out of the cave and pushed his tangled hair back from his low forehead to catch a glimpse of the sun or to hunt for a snake. That is the kind of brain in which the Devil should lurk.



They are ashamed of the lake of fire and brimstone. It is too savage. At the same time they hate to give up the inspiration of the Bible, and so they give new meanings to inspired words, and now some of them say that these devils are only personifications of evil. If the devils were personifications,

what were the angels? Was the angel who told Joseph who the father of Christ was, a personification of news? Was the holy ghost only a personifica tion of the father? Was the virgin only a personification of the mother, and was the sacred babe only a personification? Let us be honest. Were the angels who rolled the stones from the sepulcher personifications? Were all the angels of the Old Testament shadows, bodiless personifications? If the angels of the Bible are real angels the devils are real devils. Let us be honest with ourselves and with each other. Let us give to the Bible its obvious meaning. Let us admit that the writers believed what they wrote. We have no right to change or avoid their meanings. Timid preachers sully their own souls when they change what the writers of the Bible believed to be facts to allegories, poems or myths. It is impossible for any man who believes in the inspiration of the Bible to explain away the Devil." If the Bible be true the Devil exists, and there is no escape from this. If the Devil does not exist the Bible is not true, and there is no escape from this. Of course I know that the Devil is an

impossibility, AN IDIOTIC CONTRADICTION. know that. Inknow that the being described as the Devil in the Bible is an

utterly impossible being.
Let me give you one instance. This devil is the enemy of God, and God is his, and God doesn't love him either. He tells us to love our enemies, but he doesn't his: (Laughter).

Now, why should this devil, in another world torment sinners, who are his friends to please God, who is his enemy? Now, Just think about it. If the Devil is & personification, so is

hell, and this these horrors fade into dreams. HW His Any clergyman who can read the Bible and then say that devils are per-

sonifications is himself a personification of stupidity or hypocrisy. Does any intelligent man whose brain has not been deformed by superstition believe in the existence of the

Devil? Let us see. What evidence have we that he exists? Where does this Devil live when he is home? What does he do for a livelihood? What does he eat? If he doesn't eat he cannot think. Thought is a form of force. You cannot create force; you have got to borrow it. We borrow it from what we breathe and from what we eat and drink. How does this devil move from place to placewalk or fly, or has he invented some machine? What object has he in life? What is his idea of success? According to the Bible he knows he is to be de



CARVING AT CORBEIL.

feated, knows that the end is eternal failure, knows that every step he takes leads to the infinite catastrophe. Why Where does this Devil come from

About how large is an average devil? (laughter)—what complexion what shape? Was there ever anything more puer

ile and idiotic found lodgment in the human mind? A Devil! Our fathers thought that everything in this world came from some other realm; that all ideas of right and wrong

came from above withat conscience kind

of dropped from the clouds; that the

darkness en ei WAS FILLED WITH IMPS that came from pardition, and the day with angels that came from heaven, and that souls had been breathed into men by Jehovah. That is not my philosophy. What there is in this world that lives and breathes was produced here. Life was not imported, and thought and mind not an exotic. Of this planet man is a native. This world this planet man is a native. This world is his mother. The maker did not descend from the heavens. The maker was and is here. Matter and force in their countless forms, affinities and repulsions profiliced the living, breathing

How can Waccount for devils? Is it possible they creek into the bodies of men and women and swine? Do they stay in the stomach; brain, heart, or liv Are these devils importal or do they multiply and die? Were they all created at the same time? Did they

come from a single pair?

If they are subject to death what becomes of them after death? Do they go to some other world, are they annihilated, or can they get to heaven by believing in Christ? I don't know; I don't know. (Great laughter). But one thing I do know. In the brain of science

DEVILS HAVE NEVER LIVED. In the brain of science you will find no

No man of science or sense in the whole world helieves in devils any more than he does in mermaids, vampires, gor-gons, hydras, naiads, dryads, nymphs, fairies or authropophagi—any more than he does in the fountain of youth, the philosopher's stone, perpetual motion or flat money. (Sensation).

There is the same difference between religion and science that there is between a mad horse and a university, between a fortune teller and a mathe matician, between emotion and philos ophy, between guess and demonstra-

I am delighted that the devils have gone. I am delighted that with them they took the miracles of Christ. The devils have carried away "Our Lord." They have taken away the

INSPIRATION OF THE BIBLE, and they have left us in the darkness of nature without the consolation of

Let me ask the clergy a few ques-ions. How did your devil, who was an angel of light; come to sin? There was no other devil to tempt him. He was in perfectly good society, in the company of God; all of his associates were perfect. How did he fall? Think about it! Nothing to mislead him then? How did he fall? He knew that God was infinite, and yet he waged war against More than that: he induced onethird of the angels to enlist under his flag. He knew he could not succeed.

Why was God so unpopular? an administration—one-third of the angels went into the rebellion, joined the Devil. How were they so wicked? According to the Christians these angels were spirits. They never had been corrupted by flesh, by the passion of No saloons in heaven, no gambling houses and no race track (laugh-ter); nothing calculated to stain the of an angel. No living to make, no trading to do, no manufacturing, no



TEMPTATION OF CHRIST.

short weight. How did they fall? I don't know; I don't know. (Great laughter). Why did God create these angels knowing that they would rebel? Why

did infinite wisdom SOW THE SEEDS OF DISCORD

in heaven, knowing that he would cast them into the lake of fire, knowing that for them he would create an eternal prison whose dungeons would echo for ever with the sobs and shricks of endess pain? Why did he do it? How foolish is infinite wisdom! Won

derful! How malicious is infinite mercy, and how revengeful is boundless love!

Again I say no sensible man in all the world believes in devils. Why does God allow these devils to enjoy themselves at the expense of his ignorant children? Why does he allow them to leave their prisons? Does he the mto leave their prisons? Does he give them furloughs or tickets of leave? Why don't he keep them away from us?

Does he want his children misled and corrupted so that he can have the pleasure of damning their poor souls? Some of the preachers who have answered me say that I am fighting a man of straw; that they have advanced: that they are thinking and that I am

behind the times. Well, what am I fighting? I am fighting the supernatural; I am fighting the dogma of inspiration, the belief in devils, the atonement, salvation by faith, the forgiveness of sinsand the savagery of eternal pain. I am fighting the monstrous and absurd,

THE CRUEL AND INFAMOUS. and yet ministers say that they do not believe the things that I fight, that I am fighting a man of straw. In this it does not seem to me that they are quite candid.

But who is this man of straw? Let me tell you? A man of straw is their master. In every orthodox pulpit stands this man of straw; he stands be side the preacher, stands with a club called a creed in his upraised hand, and the shadow of his club falls athwart the open Bible, falls upon the preacher's brain, darkens the light of his reason and compels him to betray himself. The man of straw rules every secta-

rian school and college, every orthodox church. The man of straw is the censor who passes on every sermon. Now and then-not often-some minister puts a little sense into his discourse, tries to take a forward step; comes the club and the man of straw



FROM HOGARTH'S RAREE SHOW.

demands an explanation, a retraction If the minister meekly takes it back, good. If he does not, he is brought to That is the work of the man of straw. This man of straw

PUT THE PLASTER OF SILENCE on the lips of Prof. Briggs, and he was

forced to leave the church or remain dumb. The man of straw closed the mouth of Prof. Smith and he has not opened it since. The man of straw would not allow the Presbyterian creed to be changed, and yet there is not an of insane revenge. It makes God a intelligent man on the earth who be wild beast, an infinite hyena. It makes

ence the supernatural does not exist. plause.) Not one; and yet the man of and I tell you to-night, save the poor straw would not allow it to be changed. The man of straw took Father Mc-Glynn of New York, by the collar, forced him to his knees, made him take back his words and made him ask for giveness for having been abused.

The man of straw in your own town pitched Prof. Swing out of the pulpit. The man of strow drove the Rev l'homas from the Methodis church.



GNOSTIC DEVIL

The man of straw is now looking around at the Rev. Mr. Haynes. (Applause.) In a little while he will have a few words with him. The Rev. Mr. Haynes admits that man has not fallen, that he was not made perfect, but says that for years man has been rising, has been advancing, that he has come from the dephs to the heighs where he now

stands. (Applause.) The man of straw will atend to his case. (Laughter.) If he is right there was no fall of man, and if here was no fall of man, no atonement. No atonement, no salvation by faith. No salvation, no hell. No hell, no preach. No preach, no contribution box (prolonged laugher and applause)—and the man of straw is looking out for that box. (Renewed laughter.)

THE MAN OF STRAW

should look out for the Rev. Mr. Cadman. He says that we don't know the authors of half the books in the Biblea preacher, too, full of the holy ghost, a man that has been set apart, yes, sir, and he doesn't believe the flood; he doesn't believe that God drowned the whole world, because his mercy was over all his works. No! He has doubts about Lot's wife being changed into salt, really (laughter), and he has some doubts about Jonah taking cabin passage in that fish. (Renewed laughter.) Of course he believes lots of other miracles just as idiotic, but not those. (Laughter). The man of straw is waiting for him, I can tell him. (More laughter).

So Prof. Gilbert, he has a few doubts whether the apostles understood Yes. There they were for three years wandering about the country, not attending to any particular business but wandering around the country, sleeping beneath the stars-no pedclothes but clouds; and he thinks they didn't understand him. The man of straw will attend to him; it won't be

These men are giving up the geology and astronomy of the Bible; they are retreating; they are admitting the history is untrue; retreating, giving up a little of the inspiration, throwing away ghosts and wizards. Now, they are throwing away some of the miracles and they have killed lots of the little devils. In a little while they will murder the Devil himself.

In only a few years the pulpit will take the Bible for what it is worth. The good and true will be treasured in the heart; the foolish, the absurd and infamous will be thrown away. When that happens the man of straw will be dead, but not until then. (Great ap

Of course the real old petrified orthodox, moss-back orthodox,

WILL CLING TO THE DEVIL.

He expects to have all of his sins charged to the Devil, and at the same time he is going to be credited with all the virtues of Christ. Upon this showing on the books, upon this balance, he will be entitled to his harp and his halo. Yes. What a glorious, what an equitable inspiration! The sorcerer Super stition changes debt to credit. He waves his wand and he who deserves the tortures of hell receives the eternal reward. But if a man lacks faith then the scheme is reversed. While in one case the soul is rewarded for the virtues of another, in the other case the soul is damned for the sins of another. This is justice when it blossoms into mercy. Beyond this even idiocy cannot

go without crutches. The devils are going and the man of straw is going—not dead yet, but he is

going. William Kingdon Clifford, one of the of a creed: greatest men of the century, said: "If there is one lesson that history forces upon us in every page, it is this: Keep your children away from the priest, or ne will make them enemies of man-

He did not mean only the Catholic priest; he meant the Protestant centleman that is in the same business. Laugher) No! I tell you that in every orthodox Sunday-school children are taught to believe in devils. Every little brain is

a menagerie, filled with wild beasts from hell. The imagination is polluted with the deformed, the monstrous and To fill the minds of loving little children with leering fiends, with mocking devils, is one of the basest of crimes. In these pious prisons, these divine dungeons, these Protestant and Catholic inquisitions children are tortured with these cruel lies. Here they are

express your honest thought is blas-phemy, and that to live a free and joyous life, depending on fact instead of faith, is the sin against the holy ghost. Children thus taught, thus corrupted and deformed become the enemies of investigation. They are no longer true to themselves. They have lost the veracity of the soul; and in the language of Clifford they have become "the ene-

taught that to think is wicked and to

nies of the human race." Keep your children. FROM THE POLLUTION .

of the orthodox Sunday-school; and I say to all fathers and mothers, keep your little innocent children away from. priests, keep them from the slaves of superstition. They will teach them to believe in the Devil, in hell, in the prison of God, in the eternal dungeon where souls suffer forever. These frightful absurdities are a part of Christianity. Take these lies from the creed and the whole scheme falls into shaneless min. This doems of hell is the infinite of savagery; it is the dream goblins, ghosts, wraiths or imps, no intelligent man on the earth who be wild beast, an infinite hyena. It makes witches or spocks. In the brain of sci- lieves the Presbyterian creed. Cap Christ as malicious as a fanged viper;

children from the pollution of this horror. Protect them from the stain of this infinite lie. Let us be true to our

selves.
I admit there are many good and teautiful passages in the old and New Testaments. I admit that from the lips of Christ dropped

MANY PEARLS OF KINDNESS. of love. Every verse that is true and tender I treasure in my heart. Every thought behind which is the tear of pity, I appreciate and love. But I can not accept it all. Many utterances at-tributed to Christ shock my brain and heart. They are infinitely cruel; they are infinitely absurd. I cannot believe them; I cannot accept them.

Take from the New Testament the in-

finite savagery, the malevolence of eternal pain, the absurdity of salvation by faith, the ignorant belief in the existence of devils, the immortality and cruelty of the atonement-how horrible that doctrine! Let me tell you to night it is better, far nobler to deserve without receiving than to receive without deserving. (Great applause.) Think! Think! Take from the New Testament the doctrine of non-resistance that denies to virtue the right of self-defensetake these things away—the ignorant miracles-take them away and how glorious it would be that the remainder is really true! Compared with this knowledge how everything else in nature would shrink and shriel! What ec-stasy it would be to know that God really exists, that he is our father and that he loves and cares for the children of men; to know that all the tears that grief sheds here will some otherwheres be the pearls of joy; to know that all the paths that human beings travel, turn and wind as they may, whether in the mire of crime or on the heights of honor, lead at last to the gates of stain less peace! How the heart would thrill and throb to know that Christ was in fact the conquerer of death; that at his grave the all-devouring monster was baffled and beaten forever: to know that from that moment the tomb became the door that opens on eternal life! To know this would change all sorrow into gladness. Poverty, failure, disaster, defeat, power, place and wealth would become meaningless sounds. To take your babe upon your knee and say, 'Mine and mine forever"-what joy! To clasp

THE WOMAN YOU LOVE

in your arms, and to know that she is yours, and yours forever, yours though suns darken and constellations fade; to know that the loved and dead are not lost, that they still love and wait for you; to know that Christ his dispelled the darkness of the grave, the darkness of death, and filled the tomb with eternal light-to know this would be all that the heart could bear. Beyond this joy could not go. Beyond this there would be no place for hope. How beautiful, how enchanting death would be, and how we would long to see his fleshless skull! What rays of

sockets, and how the heart would long for the touch of his stilling hand! The shroud would become a robe of glory, the funeral procession a harvest home, and the grave would mark the end of sorrow, the beginning of eternal joy. And yet, it were far better that all this should be false than that all of the

glory would stream from his sightless

New Testament should be true; far better to have no heaven than to have neaven and hell; far better to have no God THAN GOD AND DEVIL; _ IS

better to rest in eternal slee: scious, pulseless, breathless, tiwhiskers the favorite angel of God and his right hand and to know ward toss. ones you love, the ones that ictrayou are in the prison of eternal pain. Better to live a free and loving life, a life that ends forever at the grave, than to



ST. JAMES AND DEVILS. not be great enough to make slavery sweet. (Great applause.) I have no ambition to become a winged servant, a winged slave. Better eternal sleep. But, they say, "If you give up these superstitions, what have you left?" Let me give you to-night the declaration

We have no falsehoods to defend; We want the facts. Our force, our thoughts, we do not spend

In vain attacks; And we will never meanly try To save some fair and pleasant lie. The simple truth is what we ask-

Not the ideal.

We have set ourselves the noble task To find the real. If all there is is naught but dross, We wish to know and bear our loss We will not willingly be fooled And by fables nursed;

Our hearts by earnest thoughts are shooled To bear the worst. And we can stand erect and dare All things, all facts that really are. We have no God to serve or fear,

No devil with malicious leer. When life is done An endless sleep may close our eyes, A sleep with neither dreams nor sighs,

We have no master on the land, No king in air; Without a manacle we stand. Without a prayer; Without a fear of coming night

We seek the truth, we love the right.

We do not bow before a guess Of age unknown; senseless farce we do not bless In solemn tone. When evil comes we do not curse, Or thank because it is no worse.

Our life is joyous, jocund, free; Not one a slave Who bends in fear the trembling knes And seeks to save

coward soul from evil's pain; Not one will cringe or crawl for gain. The jeweled cup of love we drain, And friendship's wine Now softly flows in every vein

> With warmth divine. (Continued on page 3.)

A Discourse Brilliant with Grand Truths, Delivered Through the Lips of Mrs. Gora L. V Richmond, at the Masonic Temple, Ghicago.

"Meanwhile there are ministering spirits employing such agencies as the earth affords. Mark our words: The phenomenal phase of mediumship and the manifestations of Spiritualism that are imitated will either pass away, because of these abuses, they will either pass away, because of these abuses, they will cease, or they will be conserved where they commenced-in the family circle, by the home altarwhere there is neither inducement nor opportunity for other than perfect honesty and sincerity between the members of the household, and also where Spiritualism finds its chosen altar. Unlike public exhibitions they do not promote or desire competition Competition begets a desire to do more wonderful JURE WITH for authority, for war, for opposition of liberality and things than other people. When the public exhibi- for refusing freedom to the people? tion takes the place of the private seance and the upon the Lord been followers of the meek and lowly Jesus, visiting the sick private message, you have the first beginning of fraud, and afflicted, the orphan, the widow and the outcast? Aye! There are many the first inducement to "Conjure."

the PUBLIC MARTS, FOR WHICH THERE IS SUPPOSED TO BE A FEE,

AARON AND CONJURING.

beight was, this spirit state into which

Knowing this, he used that knowl-

edge to conjure with, knowing that it

was necessary in order to please the

Then the golden calf, set up in the wilderness. This was a direct violation

Moses saw what was transpiring and was justly indignant; they had WANDERED FROM THE TRUE FAITH,

from the worship of the absolute into

CHURCH CONJURING.

We notice all through the religious

records these two lines. The legislative enactments with the church that

did not appeal to the Jews; they had

wandered far away from the original

ceremonials will take the place of the

spirit of the letter. Then that becomes all that is left for the people to appeal

to as followers. It is because of this

that there are so many "dissenters"; that Protestantism came; that every-

GENUINE METHODS OF JESUS.

only at the hands of the Jews, but the

We perfectly well understand that

license in practice the new "freedom"

THOSE DAYS OF THE "CHRISTIAN

MIRACLES" AS THEY WERE CALLED, OR THE GIFTS OF THE

THE TRUE AND THE FALSE.

We know that all through the letter

which wrong and injustice

he more external methods.

That is,

"By their fruits ye shall know them." the Yogas and other wise men, and the In the dictionaries or encyclopedias fictitious ones that are DISPALYED IN you have full access to the accepted meaning of the word conjuring, which means, in the subjective sense, to create by the imagination something that does not exist, but which will serve a purpose; or to create by artificial or by false means the impression of something else than the real fact. In another sense to employ craft or deceit in the producing of an effect that is supposed to be supernatural, or

produced by spirit power. In the time of Jesus there were many people practicing the various things that were ascribed to Jesus and his discoples, "miracles," and the "spiritual gifts" that were lost. Sometimes there was genuine healing under another name, and other ministrations similar to those of Jesus under another name, and when the disciples complained, Jesus urged them not to interfere, no matter if they had not followed him, or come to him, or acknowledged him; atill if that which they did was genuine, and if they really had the gift of the spirit, let them do it. "You cannot gather grapes of thorns nor figs of this-"By their fruits ye shall know

VARIOUS WAYS OF CONJURING.

In every department of human life om finance to religion there are two sides—the real side and the side to IBLE AGAIN AND RETURN TO ITS "conjure" with. You do not believe it? SERPENT-LIKE APPEARANCE. Go on the Board of Trade; that is the conjuring side. 'The man who works with his hands, or the man who pro-duces anything, who creates from the the genuine worker. The speculator is the conjurer. He uses the name and means at his command to PRODUCE SUPEN ALL WALUES; to do the thing to the real, yet that people will for the you will perceive was this skill is the property of the ways this skill is the property of the ways this skill is the property of the ways the skill is the property of the worker. The speculator is wilderness. This was a direct violation of the worship to which they were pledged when they were forth from the wilderness. This was a direct violation of the worship to which they were pledged when they were pledged when they were forth from the wilderness. This was a direct violation of the worship to which they were pledged when they were forth from the wilderness. This was a direct violation of the worship to which they were pledged when they were forth from the wilderness. This was a direct violation of the worship to which they were pledged when they were forth from the wilderness. This was a direct violation of the worship to which they were pledged when they were forth from the wilderness. This was a direct violation of the worship to which they were pledged when they were forth from the wilderness. This was a direct violation of the worship to which they were pledged when they were forth from the wilderness. This was a direct violation of the worship to which they were pledged when they were forth from the wilderness. soil or mines the wealth of the earth is that in inany other ways this skill is

INTELLECTUAL CONJURERS.

There are intellectual conjurers, who pass for a great deal that they are not, who profess much more than they really The name of a man of science attached to anything will make the subject or substance of a statement pass, were necessary to suppress the false. SPIRIT POWER, while some of perhaps, for very much more than it is Sometimes, perhaps, when the church friends maintained it was a trick really worth. There are some things men of science know; there are other things that they speculate upon. But expressed on the outside. We know man concealed in the figure. their speculations are of no more value, that is often the case. When the real taking everything into consideration "NEW LIGHT" did come the Jews you think they are not. than any other kind of speculation. Frethan any other kind of speculation. Fig. which are no more than the Gentlies. They were no more think they are fooling you. Such is the investigations, and they are undoubted-prepared than were the Romans who inconsistency of human nature. People in this shows that sometimes when they are not so. Then you say of an author, "Oh, his name is a name to the Romans were rather more humane conjure with."

SWEET CONJURING.

You can sit down in the twilight, or by the fireside and call up the stories of Hans Anderson, or those of your own Frank Baum, and tell them to your outward forms and ceremonials, which children, and then you are acting the part of the conjurer, of making realities, mentally, of those pictures, of those fairy scenes. But this is harmless, this is sweet conjuring. Or you can bring up the presences of your friends who are absent, and make it seem as though they are there with you, in the light of memory, in the light of thing that has blossomed out from the the sweet communions you have had to old forms, methods and customs has gether, and go over and over again the come, and has been by the old forms delightful conversations and the si- and worship in the church persecuted lences, that were more than conversations, you have had with them. But made to suppress it. know that imagination has conjured up all these images, yet they are legitimate and profitable.

CONJURING IN RELIGION.

There are always two sides to every religious movement. In human society VITES THE COUNTERFEIT. It invites it because the real is so impressive because it makes its way as it is felt among the people. The counterfeiter, whoever he may be, or if half in earnest the new Prophet experienced some difand half counterfeiter, will work conjuring upon himself or others to make an impression because of the impressiveness of the original thing.

Romans, and both conspired, as all the In the ancient Jewish religion in or- representatives of established custom, der to distinguish between those who to destroy this movement, this new were really endowed with the gifts of word that was claiming to do things by lace, Professors Crookes and Varley did prophecy and those exercising the the power-of God when really casting the same, and have never changed in power of conjuring, there were very se- out devils by the power of Beelzebub, vere and stringent laws. The genuine the prince of devils," and of doing prophecies might not always have been things not approved of in Jewish laws. they were sometimes mistaken, but the conjurer was never slow to im- there were a great many abuses among itate whatever there was in the mouths the early Christians: the interpreting of of the prophets, or any of the gifts that the new-found liberty of conscience, by

flowed from holy lives. THEY GO SIDE BY SIDE.

THEY GO SIDE BY SIDE.

and physical liberty was indulged in.

There is nothing more startling to the WE PERFECTLY WELL KNOW ordinary student than the fact that THAT THERE WERE IMITATORS IN these two-THE GENUINE AND THE COUNTERFEIT-invariably go side by MIRACLES" side. India, in the profound depths of the metaphysical philosophy of the orig- SPIRIT AS ENUMERATED BY PAUL. inal Vedantic, Brahminical and Buddhistic religions w perhaps, more highly intellectual and metaphysical than any other country. Nevertheless, of history there have been two lines India has been FLOODED WITH THE whenever a new movement has spring CONJURERS. The fertile imagination up. There have been those who were CONJURERS. The fertile imagination of the East, and the knowledge of the Orient in ancient alchemy furnished those who were true followers of the various gifts employed by the contract of the various gifts the various gifts employed by the conspirit, and measurably these things jurers; and the fact that the people have affected them in various kinds of dwell so much in the subjective realm ways. We know, also, THERE HAVE makes some of them easy prey to those BEEN THE FALSE; we know there exhibitions THAT ARE NOT REAL. have been those who have assumed

great many who assumed to be Chris-

to be Christians WHO ARE NOT? Greek church; and Rome, over and receive it, yet every intelligent mind over again buried in the midst of conflict and strife, and over all Christen-dom BLOODSHED AND WAR WAGED in the name of the Prince of Peace When have rulers and kings hesitated to use the name of Christ TO CON who do this, but there are millions who

THE DOMINANT NAME.

But one pretense does not justify dishonesty. The lack of honor in the monetary market does not justify dis-Because bank presidents emhonor. explanation is, that "human nature" is to be found everywhere. Whatever march of the children of Israel from subject is before the world, human nature will employ that name for its self-

when Moses withdrew from their presish purpose. If you want a favor at the bank you do not use the name of an ence to receive the message that God obscure man to help you get it; you go for some one who has a name in the had in waiting for him, he was gone so long that the people grew restless. They did not appreciate what this Moses had gone, But there was Aaron, will use the name of eminent financiers, well versed in all that the priesthood and will probably succeed. Men do understood and in all that the schools not employ names when they wish to understood. Now Aaron was not only gain a favor that have not the ring in a very good interpreter of the genuine them of that which they wish to obtain. gifts, but he was a very good illustrator | the ring of the "true metal!" So if you of conjuring. He had undoubtedly gifts are seeking gold, and you are seeking of the spirit, but he was not a prophet it dishonestly, you will try to use the like Moses. So he consented to do the name of some one who stands high in things the people wanted him to do, be public esteem. Thus it comes about were impatient. Among that counterfeiting takes place with other things the turning of that rod into reference to the name that the countera serpent, HE KNEW ABOUT THAT feiter thinks is most likely to pass; SERPENT WHICH WHEN THE whether it is the signature of a per-PARTICULAR PART OF THE HEAD
WOULD BE PERFECTLY STIFF LIKE counterfeit it applies to something that A ROD, AND WHEN THROWN ON is very genuine, that is easily accepted

THE GROUND WOULD BE FLEX. by the world as genuine. PRESTIDIGITATORS, DECEPTION. The professional conjurer, the professional prestidigitator makes no preago Maskeline and Cook in London, imtated some of the physical phenomena of Spiritualism, a great many Spiritualists INSISTED THAT THEY WERE

On one occasion there was an auto matic chess player at the Crystal Palace in London, a wooden figure that played a remarkably good game of chess with any one who would play with it. An aged Spiritualist came in great agitation to our medium, through whom we are now speaking, to have her go there and investigate it, for he dium through whom Prof. Crookes re-SPIRIT POWER, while some of his he received the demonstrations that became more worldly the false was ensome kind. Our medium went, and it what they claimed and that she was a
couraged in the church, and the true was discovered that there was a young genuine medium, for she lived in his

If people claim to be fooling you then

were not any more ready to receive it inconsistency of human nature. Peo-ple WANT TO BE FOOLED, but do not those who investigate are either not were strangers in Jerusalem. In fact want you to know it. So the profes- always genuine or not always capable. upon the subject than the lews. Jesus sional conjurer will come before a sup- You cannot accept either all that is told posedly intelligent audience and tell you. One who knows nothing of the them that he is imitating certain mani-"spirit," from the original manifesta-tions; they had conjured too much with festations that are given through spirit | tends a genuine seance is not supposed mediums, and the audience will be to be wholly qualified to fidge as to the lieve it. Why? Because they do not nature of the manifestation. the external letter of the law, with the know what a genuine manifestation is, as much in being a sincere and honest They are not experts. are things to conjure with. If there is nothing else these outward forms and

You do not take an ignorant man and ask him to detect a counterfeit note: you will try to find some one who is, as you call it, an expert in that line. Now the truth is that much that passes as impossible is not so; and in all conditions and positions of life equally true is it, LAMENTABLE AS are bartered, when insurance compa-

GENUINE IS NOT TRUE. a movement to demonstrate the exist- strange, from either a psychological ence of minds, personalities beyond standpoint or a monetary standpoint and put to death, and the endeavor the change called death. Its demon- that there are some who TRAFFIC IN strations have been threefold: To the SOULS, some who traffic in that which senses, which are always seeking for a represents, seemingly, evidences of the There is no better illustration of this 'sign and a token"; to the intellect, that life beyond. But the is always wishing for something logical, ialse each ring out their own kind.

and to the spiritual nature of those who Of course there are mediums, as than the dawn of Christianity: the persecutions that ensued because of the methods employed by Jesus. HE HAD are gifted with intuition. Many grasp before, who are and were mediums who ESPECIALLY GENUINE METHODS the truth with intellect like Theodore supplement their genuine gifts with imand with the conditions that prevail in they were the methods of the Spirit. Parker, who said: "While I think Spirit liations. Sometimes these go on for the HUMAN MIND THE REAL IN- But the Jews had forsaken the spirit for itualism is true, because it ought to be quite a while, but not for so very long. true, and I believe it will be the relig THE GIFT WILL NOT FLOURISH, IF the external letter, and everything enacted in the Temple was in conformity on of the future." Mr. Parker said he PERVERTED; THE REAL WILL to that letter, and in that degree was an did not have time in the busy life of en-PASS AWAY WHEN THE FALSE AP to that letter, and in that degree was an imitation. The spirit had departed. So deavoring to make men free in con-science and free in body to investigate things would regulate themselves in ficulty in having a hearing.

The early Christians suffered, not the phenomena.

But Professor Robert Hare, James J Mapes and scores of other eminent men, even fifty years ago, had already investigated and accepted the phenom ena. Later Prof. Alfred Russel Walany respect their views concerning the

the physical phenomena, the intellectual proofs and arguments and the visions of clairvoyants NO FRAUD WAS IN-VITED, and no conjuring tricks among mediums were thought of because the subject was new and unpopular. Maskeline and Cook, Herrmann and other prestidigitators claimed to imitate them; they knew and admitted that rest of Mr. Fallis for the producing of they were only imitations. Hermann false "spirit" pictures. They do not said, in this city to a committee of know that it is Mr. Fallis' own Nemesis prominent Spiritualists who asked him A few years ago, perhaps two decades to imitate or to produce under similar he claimed to have "discovered" a methconditions certain manifestations that od of producing photographs that imihave affected them in various kinds of he did not know how it was done.

> WHEN DECEPTION BEGUN. But just as soon as Spiritualism be-

the younger reporters and editors of tians who were not. Since when is not this generation are very much misthat true, that a great many ASSUME taken if they think in these manifestations which occurred thirty, forty or Christ upon Olivet proclaiming fifty years ago there was a movement peace, and the Czar of Russia conjuring that found the intelligent minds not with the name of Christ to DESTROY ready. It is true the mass of people in MILLIONS of people as the head of the the world were sufficiently unwilling to who investigated the phenomena and claims of Spiritualism forty, fifty or nearly sixty years ago became vinced that it was true and said so.

SIMULATING MANIFESTATIONS. If neonle want names they are there by the scores, men of science like those ve have named; men of literature like Thackery, Tennyson, Bulwer Lytton, Dickens and a score of writers were the first to rally around the subject to investigate the phenomena and philosophy. Then only when the subject became "popular" after three decades of time, it became possible for those who sought to do so to SIMULATE THE MANIFESTATIONS. Some of these, most of them, were outside the ranks of mediumship altogether.

Some of them—and Spiritualists admit this with pain and regret—some of them were partial mediums, but when EVEN IF KNOWN AS CHARITY tem seems corrupt, is no justification of they went to the length of their power work. they went to the length of their power ifestations would not continue unlimited for hours because of the taxing of This reminds us of the great trying the dominant name is under which a the psychic and physical strength of the narch of the children of Israel from subject is before the world, human namedium, there were people anxious and willing to pay much money for more; then some mediums were proven to be like most of the people of the world: THEY WOULD DO THINGS FOR MONEY; THEY WOULD IMITATE financial world. If you are a good THE MANIFESTATIONS—a very "financier," like Mrs. Chadwick; you wicked thing to do! It is also a very wicked thing to take the money of widows and orphans, and deprive them of the only natural means of subsistence they have, whether this is done by an individual or bank; or a "stock company"; that is wicked, too. All these things that prey upon people and their sympathies, THAT IMITATE THE HIGHER FUNCTIONS AND MOTIVES OF LIFE ARE STUPENDOUSLY WICKED. BUT THEY EACH BRING THEIR OWN PENALTY.

But by far the greater proportion of the manifestations that were received up to twenty or even fifteen years ago were genuine manifestations. When our medium was first visiting England, Dr. Henry Slade went there; and it was said that he was "exposed" there, when he really did not have any seance there at all. In fact the people were excited, and when the English people are excited there is a great deal of the riotous and mob element there. HE AFTERtense; he simply tells you that he is and mob element there. HE AFTER-fooling you. Yet so CREDULOUS ARE WARD WENT TO RUSSIA, AND THE PEOPLE, that when thirty-five years MILD CZAR, WHO LIBERATED THE SERFS, INVESTIGATED THE PHE-NOMENA AND FOUND THEM TRUE IT WAS UNDER THE DOMINATING INFLUENCE OF THE MESSAGES THAT CAME THROUGH MR. HOME AND OTHER MEDIUMS THAT THE FIRST PROCLAMATION OF THE FREEDOM OF THE SERFS CAME.

In later years, as a shadow fell upon other forms of manifestations it fell upon those also. The committee who investigated manifestations through Miss Florence Cook (who was the me was confident it WAS OPERATED BY ceived manifestations, through whom convinced him that their source was family for months and years), but a few pronounced them fraudulent. Although If they claim to be genuine then you Mr. Crookes published the results of his phenomena of Spiritualism, who atinvestigator as in being a sincere and honest medium.

TRAFFIC IN SOULS.

·But in these days of traffic, when evcrything is bought and sold, when votes IT IS, that much that PASSES AS nies, banks and all great financial strongholds of the country are being Spiritualism came into the world as riddled through and through, it is not genuine and the Of course there are mediums, as said

itations. Sometimes these go on for the natural coherency of things,

SHOULD BE DROPPED.

That which we have always advised is, that if a medium uses the name of mediumship or the name of Spiritualism to falsely produce the impression of the genuine manifestation, that medium, however genuine at other times should not be encouraged, SHOULD BE physical phenomena and the source of them.

AT ONE TIME NO FRAUD.

Naturally, during the first two or three decades of these manifestations—

AT ONE TIME NO FRAUD.

Naturally, during the first two or three decades of these manifestations—

should not be encouraged, SHOULD BE BROPPED! You say they should be brought to justice. If all the thieves were brought to justice, if three decades of these manifestations would be well. We know there is a law of retribution, a Nemesis that works its own punishment on each indi-vidual. We know it does find out those who falsely claim to froduce the phenomena of Spiritualism.

FALLIS AND HIS WORK. The papers have an account of the arproduced by a "spirit photographer," and hunted him down. And now Mr. Fallis is producing "spirit" pictures. But Mr. Fallis ought to know that there There are two lines—the real gifts of the name of the new light to SERVE came in any degree popular, as soon as exactly, how he set himself to produce

derth de

talse spirit pictures. If he has been dofing it, it is time for somebody to re-member that he knew how. They say it takes a thief to catch a thief. Often people who have attended to a certain

others by it. We have known genuine mediums to be accused of fraud when there was not the slightest evidence of fraud. We have known fraudulent people to be supposed to be genuine by these same people and proclaimed as such to the world. We know the line of psychic manifestations or of spirit phenomena has largely changed; probably it will be altogether, because of this state of affairs.

.Those who claim, however, that the "majority of the manifestations" have been fraudulent do not know what they are saying. Those who claim that "ninety per cent" are fraudulent are woefully mistaken. But the existence of the imitation is only capable of be ing employed in exact proportion as it serves to INDICATE THE STATE OF ic morals because of the fraud and imitation in other directions that runs riot. THE WORLD IS FULL OF IT!

SCHOOLS AND PENITENTIARIES.

We kno as said before, that human nature is the same in every department of human life. Spiritualists, as an or ganized body, are apparently deter mined to root out the fraudulent element. We hope they will succeed. We do not wholly believe in their methods, and neither do we believe in the methods of meting out that which is in law called punishment to the usual criminal. We think that schools should take the asylums take the place of jails: and make the moral atmosphere so clear that even the murderer could not breathe or think his crime in such an atmosphere.
Now we believe that there are plenty

of people who are mediums, and in the presence of some company would have genuine manifestations, and in the pres ence of another company have no gen uine manifestations AND MIGHT AT TEMPT TO PRODUCE THEM. know in many investigations of medihonest according to their standard, and full of earnestness, but that is not it. The average spiritual and mental at mosphere of the sitters may have something to do with it. The late Stainton Moses ("M. A. Oxon,") a professor in the London University, and himself a very wonderful medium, wrote and published an article in "Light," when he was editor of that paper, con cerning this same subject, saying, that very few persons knew the entire range of this psychic law of the phenomena of stood that, the medium is subject, per haps, to influences in this world as well as the other; they cannot wholly ex plain that which transpires in the se ance. So where one-half of those at tending a seance claim it a fraud and the absence of distinct proof we should give the medium the benefit of the doubt. This was said with reference to an "experience" in England about Of course, the presence of parapher

nalia in the cabinet for the purpose of facilitating the appearance of SPIRITS IS INDUBITABLE EVIDENCE OF FRAUD OR CONJURING; if they bring the articles for the purpose of produc-TIME, so bitter was the feeling against certain mediums, that we have known of some instances when the articles were brought into the seance room by persons who wished to expose the me diums. So you see there is dishonesty on both sides. The fraudulent investigators doubtless do not intend to be dishonest, but they always try when they think they have a clue to fix the guilt in the direction they suppose it to be. Sometimes the police in following up a "clue" fix the blame or guilt of a supposed criminal wrongfully. seems to be human nature. But sometimes it is grossly unjust in the way of criminal procedure, and particularly

unjust in the direction of mediums. A NAME TO CONJURE WITH.

All this will amount to nothing as far as Spiritualism itself is concerned. It may be used as a name to conjure with: it may be used by professional prestidigitators; it may be used falsely BY THOSE WHO CALL THEMSELVES MEDIUMS, but that will have nothing to do and has nothing to do with the truth itself. The stars do not stop moving; the chemical actions of the earth do not cease their various processes, and the universe will go whatever the seeming imitations and false lights that men throw upon these eternal things.

Spiritualism being a name to "con-

with, means that it is a name that is enduring as far as truth is concerned: even if the name itself should be wiped out by these things-that are concocted in its name falsely, you, the eternal you, will go on; this life beyond death, this knowledge of the messages between the two worlds; that which you know you know irrespective of the quality of the medium through whom it comes. The air that you breathe here is very much clouded and corrupted by the smoke of this city, but still you could not get along without that air, impure as it is. This light (the electric light in the hall) is not particularly brilliant, but it is more brilliant than the light people had fifty years ago. Beyond the smoke of earthliness there is the great splendor of the sun which shines "through a glass darkly," It is until you are consciously uplifted to the inner and higher state, soul to soul. Meanwhile, there are ministering

spirits employing such agencies as the earth affords. Mark our words, however: The phenomenal phase of mediumship and the manifestations of Spiritualism that are imitated will either pass away, because of these abuses: they will cease, or they will be conserved where they commenced. IN THE FAMILY CIRCLE, BY THE HOME ALTAR, where there is neither induce ment nor opportunity for other than perfect honesty and sincerity between the members of the household, and also where Spiritualism finds its chosen al tar. Unlike public exhibitions they do not promote or desire competition. Competition begets a desire to do more wonderful things than other people. WHEN THE PUBLIC EXHIBITION TAKES THE PLACE OF THE PRIV-ATE SEANCE AND THE PRIVATE MESSAGE YOU HAVE THE FIRST BEGINNING OF FRAUD, THE FIRST INDUCEMENT TO "CONJURE."

HOME CIRCLE WILL RETURN. We have always said this, and it is no new thing with us: we believe it because the conditions are not so perfect when the medium cannot be at his or her best, in the midst of a public audience, in such a varied combination of interests and influences. Therefore, we say, THE HOME CIRCLE WILL RETURN; the private message will be sought. Those who give the evidence do not give it before the multitude, but where your mother, your father, your child, your friend should come to you in the seclusion of the private interview or home circle. In this all this which has come to the surface

But greater things than these shall come also! The world is growing gradually to its spiritual inheritance; it will not be a question of conjuring for the eyes to see or the ears to hear, for spiritual things appeal to the spirit, and the mind will begin to understand; the physical and psychical forces will be dominated more by man. Instead of the other world coming nearer to you, you will grow nearer to the other world, entering into that companion ship, realizing that presents that poets, seers and prophets have declared. Then he question of "conjuring," the question of "fraud" will not be brought for ward; FOR WHOSOEVER HAS EYES OF THE SPIRIT TO SEE. WHOSO EVER HAS UNDERTAKING TO UN DERSTAND, WILL REALIZE THAT WHEN THE WORLD HAS ENTERED INTO THE POSSIBILITIES OF THIS LARGER AND FINER PERCEPTION. THE SPIRITUAL REALM WILL BE AN OPEN REALM, AND YOU WILL NO LONGER "SEE THROUGH A GLASS DARKLY, BUT FACE TO FACE," AND SOUL TO SOUL.

Col. Ingersoll on "The DeVil." 'Continued from page 2.)

And so we love, hope and dream That in death's sky there is a gleam. We walk according to our light, Pursue the path

That leads to honor's stainless height

Careless of wrath Or curse of God, or priestly spite, Knowing, and knowing do the right.

We love our fellow-men, our kind, Wife, child and friend; To phantoms we are deaf and blind, But we extend. The helping hand to the distressed

And by loving others we are blest. Love's sacred flame within the heart, And friendship's glow

While all the miracles of art From wealth bestow Upon the thrilled and joyous brain A present paradise and banish pain.

We love no phantoms of the skies, But living flesh With passion's soft, and soulful eyes. Lips warm and fresh,

And cheeks with health's red flag un The breathing angels of this world.

The hands that help are better far Than lips that pray: Love is ever the gleaming star That leads the way.

That shines not on vague realms bliss But on the paradise in this.

We do not pray or weep or wail; We have no dread No fear to pass beyond the veil And yet we question, dream and guess

But knowledge we do not possess. We ask, yet nothing seems to know; We cry in vain-There is no master of the show Who will explain,

Or from the future tear the mask. And yet we dream and yet we ask s there beyond the silent night And endless day? death a door that leads to light? We cannot say.

The tongueless secret locked in fate

We do not know; we hope and wait.

(Great applause).

MRS. LONGLEY'S LECTURE. (Continued from page 6.)

cannot be described in words and of which hell itself as pictured by the old time church is only an adequate idea or

And so it is well for every thinking mind to question himself or herself and see if there is selfishness and passion and perverted appetite, and anything that drags the mind downward into me terial sense alone, and if so to make the strongest efforts here and now to which are enchaining, and to rise above the lowly states in thought, in character and in general mode of living and in doing this the darkness will disappear, brighter conditions will succeed the baser, the mind and strength will return to heart and brain, character will be beautified and the higher states will be reached even now and here so that they will be surely found when the individ ual passes from earth to another world.

THE EXACT TRUTH

Concerning the Ordination of Dr. Coon

To the Editor:-In order that justice may be done, and truth prevail, I feel it my duty to explain matters concerning the ordination conferred upon Dr. R. E.

On two different occasion I have seen in the columns of The Progressive Thinker the statement that Dr. Coon was ordained by the Rev. Harrison D.

The Doctor was not ordained by Harrison D. Barrett or any other man. He was ordained by the First Spiritual Religious Association of Clackamas County, Oregon, at its camp-meeting, in the month of August, 1905.

I was president of the camp for the year, 1905, was re-elected for the year 1906, and am at this present date the president, and I write this letter in truth and justice to all.

I know of no man living that has the power to ordain anyone. Churches, religious associations and societies duly incorporated under the laws of the state in which they exist and having a clause in their incorporation paper giving them the power to do so, may ordain such persons as they deem worthy of that service. Some person is select ed by the candidate and association to officiate at the ordination service for the association, and not for himself. is the church, association or society that ordains, and not the man that performs the service.

I hold in highest esteem Brother Barrett, president of the N. S. A. I also look upon Dr. Coon as my friend and trust he will take no offense at me for stating the facts as they appear on rec-ord of the First Spiritual Religious Association of Clackamas County, Ore-

Harrison D. Barrett did not officiat during the ordination service, but did deliver the charge to the candidate, Dr. R. E. Coon. After the charge was de-livered by Brother Barrett, I as president called upon Brother. Harry J Moore to officiate for the Association and ordain the candidate, Dr. Coon, which he did.

All success to Dr. Coon and his good wife, and I hope he will not be offende at me for stating the facts concerning his ordination at New Era in the year. 1905. REV. G. C. LOVE. President F. S. R. A. C. C. O.

Portland, Oregon. "Spiritual Songs for the Use of Cir-

Price 10 cents.

cles, Campmeetings and Other Spiritualist Gatherings." By Mattle E. Hull.

2:12:51

ST. PETER AT THE GATE.

(Republished by special request.) St. Peter stood at the golden gate, With a solemn mien and an air sedate, When up to the top of the golden stain A man and woman ascending there.

Applied for admission. They came and stood Before St. Peter, so great and good, In hopes the City of Peace to win, And asked St. Peter to let them in.

With a scraggy beardlet upon her chin. The man was short, and thick and His stomach was built so it rounded

The woman was tall, and lank, and thin,

His face was pleasant and all the while He wore a kindly and genial smile. The choirs in the distance the echoes woke, And the man kept still while the woman

'Oh, thou who guards the gate," said 'We two come hither beseeching thes To let us enter the heavenly land And play our harps with the angel

Of me, St. Peter, there is no doubt. There's nothing from heaven to bar me I've been to meetings three times a

week, And almost always I'd rise and speak. "I've told the sinners about the day

When they'd repent of their evil way; I've told my neighbors—I've told them Bout Adam and Eve, and the Primal

I've shown them what they'd have to do

f they'd pass in with the chosen few;

I've marked their path of duty clear-Laid out the plan for their whole ca-"I've talked and talked to 'em loud and

For my lungs are good, and my voice is strong.

So, good St. Peter, you'll clearly see The gate of heaven is open for me; But my old man, I regret to say, Hasn't walked in exactly the narrow way.

He smokes and he swears, and grave faults he's got,
And I don't know whether he'll pass or

He would never pray with an earnest

Or go to revival, or join in a hymn, So I had to leave him in sorrow there While I, the chosen, united in prayer, He ate what the pantry chanced to af-

While I, in my purity, sang to the Lord ; And if cucumbers were all he go;, It's a chance if he merited them or not. "But O, St. Peter, I love him so,

To the pleasures of heaven please let him go! I've done enough, a saint I've been. Won't that atone? Can't you let him By my grim gospel I know 'tis so

That the unrepentant must fry below, But isn't there some way you can see That he may enter, who's dear to me? "It's a narrow gospel by which I pray, But the Chosen expect to find

way Of coaxing, or fooling, or bribing you, So their relations can amble through: And say, St. Peter, it seems to me This gate isn't kept as it ought to be. You ought to stand down by the open-

ing there, And never sit down in that easy chair. "And, say, St. Peter, my sight is

But I don't like the way your whiskers is trimmed. They're cut too wide, and outward toss, They'd look better narrow, cut straight across.

Well, we must be going our crowns to So open, St. Peter, and we'll pass in!"

St. Peter sat quiet and stroked his staff. spite of his office, he had to laugh Then said, with a flery gleam in his

eye: 'Who's tending this gateway-you And then he arose, in his stature tall, And pressed a button upon the wall.

And then to the imp who answered the 'Escort this lady around to hell!"

The man stood still as a piece of

stone— Stood sadly, gloomily there alone. A life-long, settled idea he had That his wife was good and he was bad: He thought if the woman went down

below That he would certainly have to go; That if she went to the regions dim There wasn't a ghost of a show for him.

Slowly he turned, by habit bent, To follow wherever the woman went. St. Peter, standing on duty there, Observed that the top of his head was bare. He called the gentleman back and said:

"Friend, how long have you been wed?" 'Thirty years" (with a weary sigh). And then he thoughtfully added, "Why?" St. Peter was silent. With head bent

He raised his hand and scratched his crown. Then, seeming a different thought to take.

Slowly, half to himself, he spake: Thirty years with that woman there? No wonder the man hasn't any hair! Swearing is wicked; smoke's not good He smoked and sower-I should think he would.

"Thirty years with that tongue so sharp? Oh! Angel Gabriel! give him a harp! A jeweled harp with a golden string lood sir, pass in where the angels sing! Gabriel, give him a seat alone

One with a cushion—up near the throne! Call up some angels to play their best! Let him enjoy the music—and rest! "See that on the finest Ambrosia he

He has had about all the hell he needs. It isn't just the thing to do To roast him on earth and the future too!

They gave him a harp with golden strings, 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 to "The last shall be first, and the first shall be last." -Joseph Bert Smiley.

"Just How to Wake the Solar Plexus," By Elizabeth Towne. Valuable for health. Price, 25 cents. "Religious and Theological Works of Thomas Paino." contains his celebrated

'Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1.

The literature boasting of what the "Christian Lobby" has done, and in-

tends 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 critizens. But the "Christian Lobby" does not: It claims the frank-

ing 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 com-

pliant 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 un-

form the public who the member of

Congress is who has become partner in

this crime defrauding the government

is the guilty one, for Crafts must have sinned ignorantly! He could not have

known that it was criminal to thus de

fraud! 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 inac-

cessible lands-say Darkest Africa or

An English Divine in Trouble.

Archdeacon Collen, rector of Stock-

ton, Warwickshire, England, is in trouble. He has been investigating

Spiritualism for thirty years and was

early convinced of its truth. His con-

victions grew stronger and stronger un-

til he could not keep them longer to

himself. He, prepared a paper on

"Spiritualism and Its Relations to the

After Life," to read before the Church

Thirty years' experience with the phenomena and philosophy of Spiritualism

had made the subject clear as day to

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."

certain passages he not only took the

breath away from his masculine hear-

ers, but is actually drove ladies from the room in dismay." The archdeacon's experience outrivaled Paul's, and after its statement he exclaimed: "How then

could I, with the evidences of my

senses, be other than a Spiritualist?" A

has asked before, and been met with

It is said by those who undersood

Now comes an important question:

What will be done to the archdeacon?

With his strong church leaning and im-

plicit trust in the Bible to which he adapts all his recorded "manifesta-

tions," he is scarcely broad enough for

Spiritualism, while he is too liberal for

Can Spirits Pass to Other Globes.

The answer must be given by spirit

themselves, and its value depends abso-

"Can spirits traverse the space be-

than the spirit ether, hence have weight

and cannot arise from the earth's sur-

face more than man can do so. 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 degree of purity, or spirit-uality determines whether or no the

spirit shall be chained to earth, or al-

lowed freedom to go impelled by its de-

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

lutely on their testimony.

the lecture; that it was an excellent

specimen of spiritual literature, and i

will be published for distribution.

the hootings of an ignorant and bigoted

question many an honest investigator

A reporter of the Daily Mail said: "In

the Solomon Islands.'

numbered times. Will some one

of thousands of dollars of postage?

J. R. FRANCIS, Editor and Proprietor Entered at the Chicago Postoffice as Sacond-Class Matter

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SATURDAY, JANUARY 20, 1906.

WORDS OF CAUTION.

You should not send money in a let ter. You may do so a dozen times safely, and then the next remittance may e lost or stolen. Secure a postal order for five cents, and then you are per tectly safe, and will save yourself an oyance and trouble.

SOMETHING YOU SHOULD HAVE It Will Only Cost You Eight Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at eight cents each, postpaid, or seventy cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless oth-

Great Revivals Are of the Past.

A prominent evangelist and one of the most conservative of them, says an excl.ange, predicts in the very near future we shall experience a great revival of eligion 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 beneficient influences, but not as essential to what is embraced under the term

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 it used to be in men's minds. It is not too much to say that the old idea of hell as a place actual torment will have to be reha-

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. Criticism has been too general and too widely read. The intellect has to be convinced nowadays. An appeal to sentiment and to the emo-

tions 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 little thought is given to the moth and the rust. Or if not to these things, then to the enjoyment of the passing hours in a material sense. The opportunities and devices for satisfying such ambi-tions are without limit and easily ac-

Spurious Books

Mosheim was well: informed regarding the infamous devices ever employed by Catholics, to found their infernal 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 disingenuous and vicious method of surprising their adversaries by artifice; and striking them down, as it were, by lies and fiction, produced among other 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 Latin, which the law student meets with so soon as he enters upon the law of evidence. It will be repeated by the judge knows the in charging the jury, if the question I must as comes up during the trial. It is a tra-

plied to the frauds and the forgeries by Catholics, in the propogation of their faith, then where is Christianity whose whole system is inlaid and honey combed with fraud and falsehood. What book coming to us through their hands can we receive with confidence that it is genuine? Was Paul, was Euseblus, was Josephus, was Tacitus An-nals among the "great number of books" to which he referred as spuri-

The Point Not Well Taken. A correspondent of the Truth Seeker

"There are to-day in existence New Testament manuscripts undispuatably written in the fourth century, such as the Codex Vaticanus. The French language did not exist at that time, and as

anything like French came into being, haw 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 Vancanus 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 al leged to have been born, was exhibited by a church in Rome, with thousands of other pretended relics of the "Master." Moshiem, 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 state ment, 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, religicus and political freedom, have no rights an honest man should respect; and books coming through their hands, or exhibited by them are justly 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 Cyclopedia," 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 was the cra of the great ecclesiastical forgeries. Josephus, Eusebius, Tacitus' Annals, and a multitude of books of Jesser 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 base, 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," deplores 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 8:11, says:

"The reading of this story [of the woman taken in adultery] was industriously 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 re-

maining 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 minor books were written by cloistered 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 plety, are visible on every

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.-

Review of Passing Events. The World Has Never

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

Eila Wheeler Wilcox, on Mediums. This nopular writer has come out

itualism. 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 medium-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 connec tion 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 re-

Whichever view be received, it is certain that commercial mediumship has trought 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 recom-

pense 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 com-munications are received or not. nunications are received or not.

Congress, but the reverend assembly turned him down. He therefore en-

bring half-developed and unreliable me- gaged a hall and gave his address to a diums before the public. They find very large audience, two bishops and at profit, and are almost forced by the insatiate demand, to supplement the little hear him. they do by spirit aid, by fraud and trickery. The public demand what may well be called "impossible festations, and are satisfied with none the archdencon, and he did not consider other. The fakir 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 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 nor mal development.

The most astounding and convincing messages and phenomena have been re-ceived within the sacred circle of the ome, 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 revelator of spirit friends, yet the act is not in harmony with spiritual laws, which demand de votion 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 commer-

The Crafty Crafts. The "Third House," as the "Christian

Lobby" at Washington, is called, under tradictory it has received a negative as the direction of Rev. Wilbur F. Crafts, well as affirmative reply. The followhas come to grief. It will not stand a lng from a spiritual source reconciles "fair deal." Few there are who know this apparent contradiction. the tremendous influence this "Chris-"Can spirits traverse the tian Lobby" wields over legislation. Its tween distant globes? This depends on work has been more insiduous than their degree of refinement. While there that of the Jesuits. Really it is the degree of refinement. While there are those pure and ethereal, others are desuit branch of Protestantism. This gross and unrefined. The sensualist lobby supported and furnished money and depraved in many instances are by bigots the country over, has sent so gross that gravity chains them to the out tons of literature, consisting of earth as it does man. They are denser copies of the bills it has presented, leaflets explaining the work of the Lob-by in having "moral legislation" passed This "moral legislation" consists in forcing Sundays laws, "God in the Contitution, 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 petitions gathered from the churches, forces the attention of senators and rep-

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 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 it. 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. "FOR PROTECTION."

The president then introduced the first speaker of the evening, Dr. Warne, 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 came to him that very afternoon that a Chicago materializing medium had boasted that a man of her family had taken an "outh to set even with Dr. Warne."

These straws show that the object of extends no further than the MAKING

OF A LIVING and the attainment of an undeserved and fleeting notoriety. They thrive by deception and intimidation. Nerve and impudence are their entire The desirable ones on spirit side of

life do not make use as instruments of those WHO. CARRY MURDER IN would have been charged with heresy. 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 physica mediums of the city to favor it with at least three seauces under test condi tions to be mutually agreed upon. Not a single materializing medium respond ed favorably and fearlessly. Who of them will undertake to duplicate Flor-ence Cook's conditions for the English

IT IS IDLE TO THINK THAT ANY METHODS GCAN THROTTLE THE AWAKENED INTELLIGENCE OF SPIRITUALISTS ALL OVER LAND. THEY ARE DETERMINED THAT WHATEVER IS GENUINE BE! UPHELD, BUT THE FRAUDULENT MUST GO.

Reputable mediums for phenomen can see the handwriting upon the wall and will recall poor Dog Tray's experience with Dan Company. They 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 TRUTH.

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

Not every love is generous or noble, to highest enlightenment is a progress or merits high encomium, but that love from entire unconsciousness of law to a certain element of physical mediums which prompts and impelsmento live generously and to act nobly.-Plato.

Seen the Like Before.

THE PROGRESSIVE THINKER TREATS OF LEGERDEMAIN DRESS BY COL. INGERSOLL WILL MANY. CAUSE A VIBRATION OVER THE JUDGE NORTH PRESENTS A MINE

PIERPONT, THROUGH MRS. M. T. PERSON. LONGLEY, WILL INTEREST YOU IN FACT, THE PROGRESSIVE BE READ AND RE-READ, AND THE WHO LY INTO THE SOUL.

ERYWHERE, AS IT ESPECIALLY NET, AND ITS MYSTERIES.

A Letter Addressed to Those Who Re-

ceive One.

Dear Sir and Brother: -We send you

this week a SAMPLE COPY of The Pro

gressive 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 prem-

ium list. It includes TWELVE re-

markable books which are sent out ir

connection with a year's subscription

for the paper. These books are from

LEADING AUTHORS OF WORLD-

teresting 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

J. R. FRANCIS.

Very truly yours,

Spirit Communications Were Necess

rily Deferred.

The great minds of the preceding an

flected such lasting lustre on our liter-

ature, the Huxleys, the Darwins, the

Spencers, the Tyndalis, the Mullers and

the Drapers, and nearly all the great in-

ventors with scarcely an exception,

who were and are independent thinkers.

stood aloof from the church, and repu-

diated its dogmas. Had they come

upon the stage of action 400 years

earlier and proclaimed the same great

and would have met the fate of a Bruno

and a Servetus. As the estates of con-

demned heretics swelled the coffers of

the church, adding largely to its wealth, it is stated as a fact that charges of in-

fidelity were frequently made against

the rich for the sole purpose of increasing the revenue of ecclesiastics. The

darkness of the Middle Ages was great-

ly 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, be-

cause she had obeyed their behests, so

deferred their great work in revealing

the future life until the people were free

The Opinion of a Scholar.

How far from the truth was Prof. Gold-

win Smith, of Montreal, when he wrote:

"The mighty and supreme Jesus, who

vas 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 un-

der a great religious impulse—one man

adding a parable, another an exhorta-

ion, another a miracle story. And so

The progress from deepest ignorance

the aspiration of many hearts."

the present generation, which have ro

THIS WEEK IS A MARVEL. THE SPIRITUALISM. HER WORDS OF SPIRITUALISTIC WORLD NEVER WISDOM WILL STRIKE A RESPON-BEFORE SAW THE LIKE. THE AD SIVE CHORD IN THE HEARTS OF

ENTIRE FREETHOUGHT WORLD. OF HISTORICAL DATA THAT WILL THE LECTURE BY SPIRIT JOHN INTEREST EVERY THOUGHTFUL

DEEPLY, AND WILL IMPART AN THINKER THIS WEEK IS WORTH IMPRESSIVE LESSON. IT SHOULD ONE DOLLAR TO EVERY PERSON THINKS ALONG FREE LESSON GIVEN IMPRESSED DEEP. THOUGHT OR SPIRITUALISTIC LINES. YOU, WHO ARE NOT SUB-ONE OF MRS. CORA L. V. RICH. SCRIBERS, SHOULD SEND IN AT. MOND'S ENLIGHTENED GUIDES, ONCE FOR THE PAPER, WHICH IS THROUGH HER LIPS, ANALYZES NOW ON THE TIDAL WAVE OF SUC-THE PRESENT STATUS OF OUR CESS. NEXT WEEK THE CURTAIN CAUSE IN A MANNER THAT WILL WILL RISE, AND AN IMPORTANT INTEREST SPIRITUALISTS. IT DISCUSSION WILL TAKE PLACE IN WILL ATTRACT ATTENTION EV- REFERENCE TO THE DARK CABI-



PA. 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 gray errence, though never have mediums been solanineted 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," WIDE REPUTATION ... The paper during the coming year will be specially in-

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 toggery. Spiritualists all along the line are becoming more interested than ever in the investigations being carried on through the leadership of The Progreessive 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 photographer, to take her photograph of spirit power took place at ---- some time ago. A short time dark. She seated herself in the cabibefore Christmas the [giving name] side, the curtain pulled a little to one side, the camera placed in position, the cabinet messenger, expressed a wish for room made dark, and the photograph a full outfit of earthly clothing. One was taken. To one end in front of spirit home

A few weeks after Christmas, who is a materializing medium, homes. -, who is a spirit

America, wrested from kingcraft and made her a white dress; another propriestecraft, where they first thought it
prudent to demonstrate to the race the
truths of spirit return.

These articles were presented to her and son, and also one of myself for a Christmas present and were taken and spirit ————, who controls away somewhere by the spirit messen the materialization, and the face and

while entranced in the cabinet in the

spirits can be photographed and that they can take solids to their spirit

Mediocrity is all-powerful because it | almost always has the majority in its Jesus represents for us, not a man, but support.—B. G. Richards. Natural religion to-day means what disoments for ninety-nine hundredths of the most enlightened reason reads in his children.—Jean Meslier. Natural religion to-day means what

nature.-E. P. Powell.

No man upon earth can have the least spark of love for a God who holds inreserve eternal, hard, and violent clias-

We need not wait for the coming of

The force of his own merit makes some far off millennium or "good time", his way; a gift that heaven gives for the good time is here and now, to day the conviction that law is universal and him, which buys a place next to a king, and every day, within easy reach of inevitable.—Spencer.

—Shakspeare.

every soul.—"Golden Rule" Jones.

CHRISTIAN OR BUDDHIST?

Placed in comparison with the detailed between India and the West. This production in this sutra the idea ascribed to the master who healed the people of the world) is that this man is presented as an expendence of the world is that the man is presented as an expendence of the world is that the man is presented as an expendence of the world is that the successor. Also make the production of the successor Also make the production of the successor. Also make the production of the successor Also make the production of the productio

Baron Harden Hickey Describes Parallels Between Buddhist and Christian Stories.—Singular Coincidences and Analogies.—Was 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 circumspective supported in the design of sin in one life being the consequence of sin in one life ported to the West.

In the Buddhist legend we have the

masters put a similar question: "Which

said Christ, and Buddha: "In me there

of covetousness, nor of desire."

Prof. Seydel of the University of Leipsic, instances in his work, "Das

Evangelium von Jesu," fifty-one, analo-

source. The probability is that Budd-

hist legends were carried over by the

adorn the Gospel narrative.

Prof. Beal, too, in his "Romantic Le-

gende," cites many singular coincidenc-

es. Dr. Hubbe Schleiden, in his work

Indeed the abundance of the materi-

als for the argument in favor of the

BUDDHA THE SAVIOR.

the devil and hell-even so were the dis-

dren of God," and according to some au-

thorities, as sons or children of Buddha.

Buddhist accounts to have been the

it is not a worldly kingdom which I

ears to hear, let him hear the word,

ratives, we are compelled to conclude

In addition to the mere verbal resem-

blances are to be remarked some of

the Gathas recited by the Brahmans at

Similarly the many poetical interpo-

lations in Luke all bear a like charac-

ter in style and sound, and carry the im-

press of the Mahayana writings of the

the Gospel of Mark (1. 13) the history

dha that he has compared himself to

usual changes of phraseology

among you can accuse me of a sin?

To the Editor of the New York Her- as Buddha to his disciple Upawana. aald:—I think it my duty to state that The missionary command, it is far from my intention to make an preach," was given by both. atack on the doctrines of Christ as, they are expounded by a large number of traitor evadatta, the same as Judas in honest, conscientious men. Still less is the Christian legend. Wonders, and the Buddha distinguishes between the it my desire to criticise or disparage earthquakes, etc. occurred at the death the sublime teachings of the son of of both the sages. We have also the Mary, to whom I am happy to pay the parting of the garments and the strife tribute of my profound respect. My for the relics, and befort their death both object is solely to show the countless analogies existing between the Buddhistic 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 Sakay-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

entitled "Jesus ein Buddhist," quotes in The conclusion which every honest inquirer is then forced to is that one all some hundred parallels. 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 formal harmony of the Christian and Buddhict tradition is so great that I must limit myself to few more typical the Christian one, the plain inference is that the early creed-mongers of Alexexamples. andria were guilty of an act of plagiar ism. The parallels in the lives and his tories of the two sages are clearly drawn, and I summarize some of them.

THE GENEALOGIES. The genealogies of both are careful-"traced from their respective ances tral kings (Makasammata 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

ers, were greeted previously by the angels and devas. The conception by the Holy Ghost announced by Gabriel corresponds with ed to the Buddha reads, "I know indeed, 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 Brahmans came with pres-

As Herod was afraid of the child, so the preaching. Thus these phrases king Bimbisara made inquiries from occur over and over again: "At this his ministers to search the land and time," or "Again at that time," "Verily find whether anyone lived who, by his I say unto you." Yet again: "Who hath superjority would become famous.

THE TEMPTATION OF BUDDHA AND CHRIST.

with the Brahman Asita, an aged man which was spoken," etc.

eighty signs of the Buddha.

discoursing in the temple with the

teachers, so the father of Buddha found

to both teachers, as also the tempta-

tions by the devil and the temptation by

Buddha bathed in the stream Narajana

and Jesus was baptized in the river

Jordan. The heavens opening and the

teacher are to be found in the Buddhist

The Sermon on the Mount begins

with blessings; so, too, in the Lalita

legend, the followers of the Brahman

Rudraka. The first number of disciples

in both accounts was five, then in

both the number increases to sixty, sev-

by two, in order that information might

them to go two by two to be a comfort

Both teachers were regarded by some

Both performed wonders-healing the

as God, by others as sent by the devil.

declaration of death some time before

MORE PARALLELS.

We can continue these parallels fur-

Thus the woman from the crowd

called him blessed. The Samaritan wo-

man at the well and the Chandala wo-

sick, feeding the hungry, etc.

are common.

holy hill situate in the neighborhood of pieces.

ministered to both. Afterwards

The Simeon of the bible corresponds, "In order that it might be fulfilled

The presentation in the temple of Je- from the resemblance that the evange-

sus is similar to the request made to lists living there must have had before

the father of Buddha by the elders of them the sacred scripture of the Budd-

the Sakya race, that the child be taken hists. Like Luke, Abhiniskramana solemnly to the temple, which was done Sutta concludes the first period of the

days' fast in the wilderness is common | briel, which should be compared with

Vivtara of Buddha. The Buddha of the temptation, we know directly preached many of his sermons from a that it is an extract from other poetical

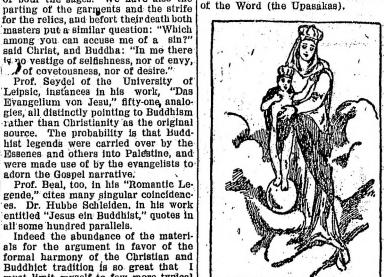
Mara, and the host. Then the angels vision of the mother of Buddha.

voice from heaven proclaiming the Buddhist Gathas.

be spread wider, but afterward allowed in the "Lalita Vistara."

dition 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 tion 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 hoi polloi, 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 Bhikshus) and the esoteric followers



THE VIRGIN AND THE HOLY CHILD.

Just as the Buddha was pointed out It can hardly be possible that Jesus as the physician, savior, and deliverer also should have in like manner made a distinction between his disciples, but -as the deliverer from the bonds of iniquity-as the deliverer from sin, death, any rate, it is highly improbable that it cound have spontaneously arisen in the Gospels. Again, in the Buddhist acciples and his followers called the "Chilcount the words occur, "of the sun, which shines for the good and the evil; It is also remarkable that the formula of the rain, which falls for the just and "Follow-me!" is especially stated in the unjust; the mustard seed serves as the simile for littleness, and the words, usual one in calling the disciples. And "Perishable is the city built of sand, which cannot maintain itself." It may as in the Gospel of John, Jesus is supposed to say, "My kingdom is not of this world," so also the saying attributalso be stated that here the comparison in Matthew is incorrect about the foolish man who built his house on sand that a kingdom is appointed for me, but Houses are well known to stand strong est upon a good foundation of sand, but the Buddhist cry of sand is something Surprising, too, is the striking similarity apparent in both accounts of quite different.

COMPARING THE DOCTRINES.

Proceeding now to the comparison of at the introduction and conclusion of the doctrines taught by Jesus and Buddha we cannot here take credit to our selves 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 moral and spiritual ideas in both teachings proceed from the mass ters 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 he esoteric fundamental ideas of the pure word with exoteric speculation and superstition. But it is easy to point teachers were the same.

The ultimate goal which Jesus point-

he life eternal. As the absolute existnecessarily yields to time, and must once again decay. Each appearance era. 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 worlds of form. Eternal peace and unchanging happi ness can only mean an absolute existnce. This is precisely the idea of the who came down from the Himalayas. Since these expressions occur not Buddhist gaol of perfection, which, is to see the thirty-two marks and the once but frequently throughout the nar-

Nirvana. And even the outward working and visible form of this striving is in Budhism just the same as is the doctrine of Jesus.. Love and compassion for every fellow-creature, and not merely for mankind, but for all nature genwith great pomp.

Master's life with the words: "So the erally. Such is the essential character in his twelfth year Jesus was found child waxed and increased in strength." of the doctrine of Buddha, and in the carrying out of this fundamental idea the success is more complete, better the Holy Son in the wood surrounded the chief hymns, such as the songs of and more general in Buddhist countries the wise of ages past, both hearing the heavenly host at the birth, and the than in Christian lands with their Euroand asking them questions. The forty annunciation to Mary by the angel Ga. pean civilization

I must also remark before going further another striking similarity between the interpretation of the corresponding 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, Dharman and Safeha-Buddha, the law and the assembly of the faithful, correspond ing to the Father, the Son, and the Holy INCONSISTENCIES IN THE GOSPEL. Ghost. When we find in a short sentence in HOW DID BUDDHISM REACH THE

WEST?

We now come to the question. How pleces.

Now it is there stated: "And he was thur Lillie has exhausted this subject. The first disciples were followers of John the Baptist; so, in the Buddhist similar to this is not found in the other merce of the East was correct across Gospels, which might have served as a Arabia from the port of Gerrha in the coincidence, but only in exposition of Persian Gulf. It was then shipped on correspond with the other words which tic Gulf on its road to Tyre. That wilderness occupy three full chapters namon were among them; which articles could not be found nearer than correspondence of entire narratives is so general that the theory of undersigned coincidences cannot be enterthe Seleucidan dynasty until 1 his rePROOF FROM THE HISTORY OF tained. Thus it is related of the Bud- volted.

This brought Antiochus the Great the sower who sowed the seed of faith into the field to restore the authority

this man is presented as an example to his successor Alexandria; soon became everyone on account of his sinful condition in a former life. In the Indian phase of thought the idea of a rebirth tolerance of creeds, whether Egyptian. or Grecian, or Jewish. In the year 209 B. C. Ptolemy Evergetes was on the throne. He conquered Alyssinia and a greater part of Asia, including Syria, Phoenicia, Babylonia, Persia and Media. His conquests extended to Bactria and he had a largo fleet on the Red Sea. This placed him in contact with India from two different directions.

He married the daughter of Magas, King of Cyrene. Macedonia was ruled by Antigene at this particular date.

INDIAN ROCK INSCRIPTIONS This brings us to the celebrated rock inscriptions of King Asoka, surnamed Devanampiya, the beloved of the devas, or spirits. They have set at rest for ever the question whether Buddhism

was propagated westward. On the Girnar rock in Gugerat the name of Antiochus the Great occurs four times. This is one passage:
"And, moreover, within the domin-

ions of Antiochus, the Greek king, of which Antiochus' generals are the rulers, everywhere Piyadasi's (Asoka's) double system of medical aid is established, both medical aid for men and medical aid for animals, together with medicants of all sorts, which are suitable for men and suitable for animals." This is the second inscription:

the four Greek kings, Ptolemalos, and was in this yieinity that convents of monks practicing rites precisely like those of the Buddhists existed in large numbers in the days of Philo (30 B. C.) It may also be mentioned that Nagasena, a Buddhist, had a discussion with Menander in the capital of Syria (200

But even if no Buddhist came to the West, without doubt Ruddhism did For about this time there arose in Alexandria a teaching called "Gnosticism." This word is the exact Greek equivalent of "Buddhism," in Sanscrit Bodhi, and it simply means interior or spiritual

MORE ROMN AUTHORITY CITED. Pliny says the Buddist missionaries had settled themselves on the shores of the Dead Sea ages before his time— "per seculorum millia." Josephus (verse 13) corroborates Pliny as to the Essenes being descendants of these mis sionaries. Magasthenes says that "the Jews were an Indian sect called Kalami, and their theology resembled that of the Indians." We may here remark the analogy be

tween Judea and Avodoa (Oude), and Palestine and Pali, and Stanland, the land of Pali.

Neander "History of Christianity" says that "the Manichaeno maintained that Jesus was a permutation of Buddha, and that Gautama, Jesus and Mani were the same person." Dr. Lumley, in his work, "Monumental Christianity," confesses the pre-Christian existence of the crucifix, the Round Tower in Ireland, its Buddhistic character, and the penetration of Buddhistic missionaries Sotheran, in a lecture before the American Philological Society, remarks that legends and archaeological remains prove that "Ireland, like every other nation, once listened to the propogan dists of Siddarthi Buddha."

Ennemoser says: "Into Egypt and the East went Herodotus, Thales, Parmen-ides, Empedocies, Orpheus, and Pythagoras—called Yavanacharya by the In dians-- to in struct themselves in natural philosophy and theology. Through out the whole Western American contiout that the fundamental ideas of both nent, south of the United States, exist traditions of a visit, centuries past, by one or more white-bearded men, dressed ed out to his disciples to strive for was unlike the natives, in long robes, who taught them religious precents and the ence, only the all-one, the unchangeable, arts with which they were acquainted can be eternal, because without form when the Spanish brigands and adven and without shape. No material body, turers landed in America. It is known no difference and peculiarity of form to scholars that the Chinese were accan be everlasting, for what is formed quainted with the continent of America in the fifth century of the Christian

Let us now look at a few of the coin cidences found in ancient America and hear what scholars have to say about

BUDDHISM IN AMERICA.

The walls of the Thibetan temple look toward the four quarters of heaven and each side is painted with a particular color-the north side with green, the south side with yellow, the east side with white and the west side with red The sacred valace of the Toltec priest king Quetzacoatl in Mexico was simi larly arranged and decorated.



MAYA AND BUDDHA.

the Buddhist acounts. Nor does this the Red Sea and carried up the Aelan-Gengakenos, and Magas * (have been correspond with the other words which tic Gulf on its road to Tyre. That induced to permit) * * "Both here and both the number increases they the sent them two enty, and eighty. Jesus sent them two enty, and eighty. Jesus sent them two is the Buddhist books it said istered unto him." These ministractions in the Buddhist books it said istered unto him." These ministractions in the cited by Herodotus that cassis and cinciligion of Davanampkya, wheresoever it reacheth."

Now here we have, indelibly carved That the Christian Gospels bear so Ceylon or the Malabar coast. To reach in rocks yet visible, a pure piece of hisclose a likeness to the Buddhist may be Tyre these goods had to pass close to tory. It shows that the Buddhist King declared by some to be entirely due to the haunts of the Essenes, near the Asoka was closely associated with the similar conditions, owing to the origin Dead Sea. The Phoenicians were in Greeks and that he sent missionaries to of both in the East, but on c'eser examcontact with India at least as nearly as Egypt. It shows, furthermore, that at
ination the harmony here if of merely the time of Solomon; but Alexander's any rate he was under an impression the time of Solomon; but Alexander's any rate he was under an impression The walking upon the waters and the in the many symbolical words, but the expedition gave a great spur to the inthat the Buddhist religion had been

CEYLON.

One more piece of evidence I may no tice here. In the "Mahawanso," an old on the fields of the hearts of men.

Again, one of the older disciples he led his army into India and renewed on the occasion of the bis alliance with Sophagasenes, king of Buddhist tape of Ruanwelli enormous man at the well and the Chandata woman. The courtesan Magdalena and presence aim self before him as the prodigal son, by that country. As the Asoka edicts mumbers of Buddhist months came from whom he was regarded as the loving the teachers. The rich man who again to him he was installed with much expense in the place as the son time of Buddhism.

Came to the buddhis to presence aim that country. As the Asoka edicts numbers of Buddhist months came from were included on rocks some six years after Antiochus came to the throne this is certainly an allusion to the Constantine of Buddhism.

The courtesan Magdalena and presence aim that country. As the Asoka edicts numbers of Buddhist months came from were included on rocks some six years after Antiochus came to the throne this is certainly an allusion to the Constantine of Buddhism.

came from the vicinity of Alexandria, of the Americas, is a frequent symbol.

spes of India."
"In India," says Squier, "are found alnost the exact counterparts of the religious structures of Central America, analogies furnishing the strongest support of the hypothesis which places the origin of the American semi-civilization

The great temple of Palenoue, Yucatan, corresponds exactly in its principal details to that of Boro-Budor, in Java. The two planets, Rague and Ceta, the head and tail of the dragon so often drawn in full length upon the western acade of the palace at Uxmal.

in South Asia."

History tells us that upon the robes of Wishipecocha (American for Hwuish-Bhikshu) there were symbolic crosses. Schlagentweit states that similar prosses may be seen upon the curtains of the windows of the Buddhist monas-

Humboldt says that "Thibet 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 bere the title of Tay-Sacca, the Man of Sakya; invested with an ax, the girdle afore Tay meaning "man," Sacca having no meaning in the language, being merely the term which they applied to a monk. Other significant terms are Zaca-tlan. mountain of Sakva.

name of the Central American state, is merely a corruption of Gautama-than, the place of Gautama. many more examples showing the early influx of Buddhism into America, but their number. But before he touches these I think will suffice.

BIRTH.

Leander divided Israel at the date of Christ into three sections: First-Phariseeism, the "dead theology of the letter."

Second-Sadduceeism, "debasing of the spiritual life into worldliness.' Third-Essenism, Israel mystical-"a Oriental theosophy."

The Essenes pursued an alliance with the upper world, the mystical union, or ing to Hephaestion, describes them as

whose lives are truly exemplary. Their live a single and ascetic life, spending their time in fasting and contemplation, in prayer and reading. They believe themselves favored with divine illumiration—an inner light. They assemble is between the lives of Christ and Shiebt the lives of Christ and Shiebt the lives of on Sabbath for worship and listen to mystical discourses on the traditionary lore which they say has been handed down in secret among themselves.

the rite of baptism, which was peculiar This word, I think, is important. It to the Essenes. He ordered a parti-In Asia the elephant is the usual tion of clothing and necessaries. He ab-symbol of the Buddha; in Yucatan this stained from wine and "soft raiment." animal, which is not a native of either He strongly assailed the Pharisees and Sadducees; that is, all Israel except The ancient edifices of Chiehen, in the Essenes. They rejected his baptism Central America," says Spence Hardy, and accused him of demonology, the fabear a striking resemblance to the vorite indictment of anti-mystical Israel against mystical Israel. Moreover, the Baptist is said to have reached eighth or crowning Essene state of spiritual advancement, the spirit and power of Elias.

Another point is of the highest importance-the scene of his ministry was he stony wilderness, the air mountain egion that stretches from Jerusalem to theQuarantania Mountain and from the Quarantania to En Gedi. Now this, according to Pliny and Elder, was the very spot where the bulk of the Essenes spoken of in Buddha scriptures, are was to be found. Their numbers in his day, the very commencement of the Christian era, were enormous, sephus fixes their numbers at souls. We learn of John, too, that his followers were multitudes, in fact, a whole "people prepared for the Lord." We now come to the adult Jesus. The irst prominent fact of his life is his paptism by John the Essene. The full meaning of this may be learned from

JESUS AN ESSENE. "To one that aims at entering their

sect, admission is not immediate, but e remains a whole year outside it, and is subjected to their rule of life, being said, and a white garment. Provided, that over this space of time he has given proof of his perseverance he approaches nearer to their course of life the place of Sakya, Zaca-tepec, the and partakes of the holier waters of cleansing, but he is not admitted to Vining thinks that Gautemala, the their community of life. Following the proof of his strength of control, his meral conduct is tested for two years worthiness he is thus adjudged to be of the common meal he pledges himself in STATE OF ISRAEL AT CHRIST'S outh to make one shudder; first that he will reverence the Divine Being, and secondly, that he will abide in justice unto men, and will injure no one, either of his own accord or by command, but will always detect the iniquitous and strive on the side of the righteous."

Now if, as is so widely believed, the

chief object of Christ's mission was to establish forever the Mosaism of the commingling of Judaism with the old bloody altar and combat the main teachings of Asketes, or mystic, which postulates the principles of the malignity of matter, why did he go to an Askete, or The Thereputae and Essene, to be baptized? Whether or the Essenes followed the same rules not Christ belonged to mystical Israel, and had the same origin. Philo, writ there can be no discussion about the Baptist. He was a Nazarite "separated from his mother's womb" who had in-"The Theraputae, a sect similar to duced a whole "people" to come out to the Essenes, with whom you are acquainted, number many among them and their community of goods. And we see from a comparison of the Essene cells are scattered about the region bor and early Christian initiation what dering on the further shores of the lake such baptism carried with it. It im-Marcotis. The members of either sex plied preliminary instruction and vows

> ism between the lives of Christ and Buddha that the latter had also his baptism, fasting, and temptation.

We see therefore, that the seed of Eastern wisdom had been transported to Greece, Egypt, and Palestine many ern English church, the late Dean Mit-man, boldly maintained that the philos-this confirms what I said at the comophy and rites of the Therapeuts of Al-mencement—that the New Testament



THE BAPTISM OF BUDDHA AND CHRIST.

exandria were due to Buddhist mission- must certainly be of Indian origin. aries who visited Egypt within two Many resemblances in certain points generations of the time of Alexander might, indeed, have arisen independported 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 propagandism in Palestine before the Christian era. Hilgenfeld, Mutter, Bohlen Kling, all admit the Buddhist influence. Colebrooke saw a striking tions on both sides strengthens the arsimilarity between the Buddhist philosophy and that of the Pythagoreans. of the similarity. Dean Milman was convinced that the

of this sort, but I think it unnecessary. ESSENES AND THERAPEUTS. Assisted by Philo let us draw some more points of contact between the

Therapeut and Buddhist monks: Enforced vegetarianism, community of goods, rigid abstinence from carnal of the Christian era.

intercourse, also a high standard of purity were common to both the Buddhist and the Therapeuts. Neither community allowed the use

Both were strongly opposed to the blood sacrifice of the old priesthoods, From Josephus we get some addi-

tional 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. Excommunication in both was the chief punishment. This was altogether foreign to the lower Mosaism, 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.

Christ, in the inscription on he cross, was called the "Nazarite" (or Nazaraio), Luke iv:31. The Church of Jerusatem was canced the only this question Nazarenes or Nazarites. It is the only as correct. name for Christians mentioned in the tist were called Nazarites or Nazarines rines to this day.

The Essenes, according to Epipha-

ently on both sides, but in no case could it have been so universal. The theory of a derivation of the Buddhist narratives from the Christian

evangelists is wholly and completely date, and again by that of internal evi Lastly, the comparison of the tradi-

gument, from the nature and character It is admitted that the priority of the

Therapeuts sprung from the "contem-Buddhist scriptures has been estab plative and indolent fraternities" of lished quite beyond a doubt, as the re I could easily multiply citations sult of the researches of Prof. Seydel and others. The canon of Buddhism has the advantage over the Gospels not only in its original source by 500 years which the Buddha lived before Christ but also in that it was already in its prensent and indeed in its now traditional form even before the beginning ORIGIN OF THE TWO SCRIPTURES.

But the origin of the Gospels of the New Testament canon dates, if not from the early part of the second, at all events, from the latter half of the first century. The solution of the problem of the coincidences depends thus upon the inquiry into the nature of the origin of the Christian Gospeis.

But here still another inquiry naturally follows for consideration which ought not to be carelessly passed by in working out our proposition. We mean the parallel passages of the first three (synoptic) Gospels—a coincidence as to and it is sent absolutely free upon reontents and as to form which is so general that very often in the translation there are quite a large number of similar savings from the same Greek words—so that the use either of an independent, or interdependent, or that of a common original document must be unavoidably accepted.

That the present four canonical Gospels are poetical compositions and later Before proceeding further we must disputed at the present day by those consider the term Nazarene or Naza- who have inquired into the matter. By compilations of original subjects is not this, indeed, the synoptical problem is not solved, but that matter depends on Jerusalem was called the Church of the this question the following is accepted this. For in the present position of

The author of the Gospel of Luke Acts. The followers of John the Bap had by him for reference the Gospels of and they still exist and are called Naza- in their present canonical form, the Gospel of Mark is certainly the earlier work. However, the author of the ca-

compiled by another hand into the pres A QUESTION OF DATES.

As to the question of dates of composition of the canonical Gospels, the following are received as the most probable: Matthew later than 70 A. C., Mark before 70 A. C. Luke and John than 100 A. C. But with all this, the synoptical question is still merely formal, and by no means has the complete answer been given, for the main difficulty in this problem assuredly lies in the two points of view wherein this is finally connected with the Buddhist

Since it is clear that so much is mere matter of tradition as regards the supposed original notes of Matthew, and as frequent coincidences occur in the Gospels, is it not possible that they were derived from Buddhist sources?

In reply to the first question, we have amply shown in the first part of this lec-ture the spread of the Buddhist doctrines to the eastern shores of the Mediterranean. It is not doubted at the present day that Indian religious ideas, and indeed more particularly those of Buddhism, reached and were even propagated as far as Egypt, Asia Minor, and Palestine, long before the Christian

From what has been gathered about the intercourse between India and the West there is sufficient evidence to establish this point. One has only to reflect carefully about the missionary zeal of the Buddhists, whose existence was due to the very cosmopolitanism of their faith and to the missionary commission handed down by their Master from the earliest age, in order to find it wholly inconceivable that only traders and envoys of princes, but not missionaries, should have availed themselves of the strongly built ships and the inhabited highways which served many years for the busiest commerce between India and Ceylon and the Roman Empire.

SUMMING IT UP.

But if the seed of Eastern wisdom had been transported to the West many years before the advent of Christ it was given to him to prepare the right ground for this seed of the "Light of Asia" and to make it fruitful by his teachings and his life, pushing the sacrifice so far as to besprinkle it with his own blood. Not only did Jesus fuffill every precept of the wisdom-religion of Sakya-Muni, but he even fulfilled the prophecy of the Buddha, who on several occasions foretold that five years after his death, when mankind would be in need of savior, would appear the Maitreya Buddha-that is to say, the Buddha of compassionate love. Was not Jesus the pitiful, the compassionate, the Maitreya that the Buddha foresaw?

With Jesus, an historical character, sublime beyond all previous Western experience, appeared in the world. He gave it laws and rights, and newer and greater conceptions of life. He told the Hebrew that forgiveness was more nobie than retaliation, poverty than riches, the ignominy of the gibbet in the cause of enlightenment than crowns of sold. He announced to the death-dealing zealot that even in the presence of outrage and treachery it was better to sheathe than to draw the sword. He taught that to perform such menial offices as feet washing was more godlike than to accept them.

The scheme of Jesus was to slowly leaven the world by means of a secret society of mystics, rigorously winnowed by beggary, celibacy, hunger and perse-

A sublime spectacle is the historical Jesus standing among the gray limestone hills of Palestine and planning his

In one army were a few beggars, naked, shoeless, with no shelter but the caves of the foxes; no protector except the mephitic air that depoulates the shores of the Dead Sea. In the other army were the cruel Pharisees, the inhuman priesthood of Jehovah, backed

by the invincible legions of Caesar. A sublime spectacle, also, is that of Buddha abandoning his throne, his beloved wife, his aged father, his youthful son-bidding an eternal farewell to all the luxuries and comforts of a regal court to go and lead a life of misery and privation out of pure love for suffer

ing and ignorant mankind. The names of Buddha and Christ shine with undazzled splendor in the history of mankind. The creed-mongers who have distorted the teachings of Jesus cannot diminish his grand figure, itself a shadow of the Eastern sage of

the gentle, loving Buddha. BARON HARDEN HICKEY.

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Spec taelesCan Be Abandoncd.

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inventors of "Actina" claim there is no

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mus.

The triumphal entry into Jerusalem and heir of the house.

One of the most striking incidents and the triumphal entry into Rajain the account in the Gospel of John the intercourse with India by sea. Al
The triumphal entry into Jerusalem and heir of the house.

In the meanwhile the building of Alsend a missionary named Maharakkhita exandria had given a powerful fillip to to Greece. A'lassada is agreed by all the intercourse with India by sea. Alsend a statement that Asoka didin the account in the Gospel of John the intercourse with India by sea. Alsend a missionary named Maharakkhita exandria had given a powerful fillip to the Greece. A'lassada is agreed by all the intercourse with India by sea. Alsend a missionary named Maharakkhita exandria had given a powerful fillip to the Greece. A'lassada is agreed by all the intercourse with India by sea. Alsend a missionary named Maharakkhita exandria had given a powerful fillip to the Greece. A'lassada is agreed by all the intercourse with India by sea. Alsend a missionary named Maharakkhita exandria had given a powerful fillip to the intercourse with India by sea. Alsend a missionary named Maharakkhita exandria had given a powerful fillip to the Greece. A'lassada is agreed by all the intercourse with India by sea. Alsend a missionary named Maharakkhita exandria had given a powerful fillip to the Greece. A'lassada is agreed by all the intercourse with India by sea. nius, were called Nazarines or Nazare nonical Gospel of Mark was acquainted ans. Now we find that John the Bap with the original manuscripts of the tist was a Nazarite or Essene. He used apostle Matthew, which later on, were

The Eternal Struggles of Science.

The Real Savior of the World. the church, and the treatment of sture university that Luther attended, and dents of science remained unchanged. A single instance will be sufficient to the describes dragons with three ranges

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. I ignorant priests as magic and the black 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 where for ten years he was prohibited from writing anything that might be step in advance. The importance of this lecture can after his return to England, he delayed the substitution of two notable corruptions of the text of scrippublished. A Franciscan monk himself, after his return to England, he delayed the substitution of two notable corruptions of the text of scrippublished. A Franciscan monk himself, after his return to England, he delayed the substitution of two notable corruptions of the text of scrippublished. A Franciscan monk himself, after his return to England, he delayed the substitution of two notable corruptions of the text of scrippublished. A Franciscan monk himself, after his return to England, he delayed the substitution of two notable corruptions of the text of scrippublished. A Franciscan monk himself, after his return to England, he delayed the scrippublished and the substitution of two notable corruptions of the text of scrippublished. not be overestimated. It alone is worth a year's subscription to The Progressive Thinker

nounced "the ignorance and vices of the wrote much on theology, as well as sciclergy and monks, and generally the insufficiency of the existing studies," for

At first he was anxious to have his scription to The Progressive Thinker.

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 knowledgenot 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 stratas 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

Science also reads the heavens, tracing the planets in their orbits and the stars in their courses. It uses them in 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

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, the food we eat, the water we drink,

and the very air we breathe. Science makes the difference between for her intellectual attainments, the savage and civilized life; between the Christian church never called him to Indians of our mountains and the statesmen who compose our government. It

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

At the commencement of the Chrising these books to contain not only the of the commonly accepted facts of sciunadulterated truth, but all truth, everything outside of them, or opposed to When the forces of Victor Emanuel really good, but mistaken men.

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

Lactantius, more than a century later in referring to "the heretical doctrine of the globular form of the earth" and its revolution, says, "Is it 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, 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 denunciation.

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 and every case mainly the Christian heathen doctrine of the rotundity of the | church. earth, and to show that the tabernacle in the wilderness is the pattern or model of the universe. "The earth," he says, "is a rectangular plane, four the precise way they always' have hundred days' journey east and west. Cosmas continued to be the doctrine of fessor of theology at Wittenberg, the been, viz., By theology abandoning its

In attempting on this occasion to call and exactly half that distance north and your attention to science, and to some south. It is surrounded by mountains, incidents in its history, I can touch only which the sky rests. The heavens come down to the earth on all four sides, like look into them more at leisure for your-i the walls of a room. All below the fir selves. The field is illimitably broad; mament is the world, and the story above is heaven, and below the earth's surface is hell. Midway in the rectangular surface below lies the inhabited earth, encompassed by ocean. Beyond unvisited terrestrial paradise. Here. too, on a barren and thorny soil, without the walls of paradise, dwelt man 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 filted 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,

CHRISTIANITY DID NOT PROMOTE KNOWLEDGE.

because they have to run up hill."

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 Chris tendom 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. determining and dividing the time, and At the beginning of the fifth century by teaching the navigator his latitude the growing power of Rome had taken and longitude it guides him through from Alexandria its pre-eminence as a unknown seas, and leads him safely to seat of learning, and left it but secondhis destined haven. We may say of it, any to the home of the Caesars. The and without irreverence, what the Greek school of philosophy had dwin-Psalmist said in addressing the Delty. dled to small dimensions, and was main-"If I take the wings of the morning and ly 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 the preparation of our clothing, of though no one seems to have questioned Cyril's guilt, in this brutal murder of a woman noted for her virtue, as well as acount for the infamous deed, but on Naples, and soon found the restraints the contrary, enrolled him among her of that order intolerable to him. saints, and he is known today only as He traveled two years in El

murder continued to be the policy of the church for more than twelve hundred and publishing the burning words that ared years, and is suspended now only stirred to their depths the ancient prejbecause 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 complete. and, now, from 1875 to this day, a crowd of defenders has arisen, advocating the re-establishment tian era, science scarcely existed, even of the Inquisition. If any doubt it, let in name. The ideas of Pythagoras, as-serting the globular form of the earth pedia Britanica, or the recent encyclical letter of the pope, read from all the to meet the earnest hostility of the Catholic pulpits in America, by order early Christian fathers. Exaggerated of Cardinal Gibbons. This letter sounds ideas of the "Books of Moses" had early like a cry of rage and agony, that a taken possession of the leading minds statue has been reared in Rome to the of the church, and there seemed no lim- martyr, Bruno, on the spot where he it to the claim set up for them. Deem- was burned in 1600 for teaching some

them, must be necessarily false. This entered Rome in 1870 the pope and the unfortunate position dominated the en- Inquisition were driven into the Vatitire church, and, of course, presented can. Shall they now come forth to ean insurmountable obstacle to all protablesh their throne in America? And gressive learning. Science and civilizes that we hear no note of remonstrance ation have been retarded many hundreds of years by this absurd folly of against setting up here a hierarchy, a government by priesthood?

LEARNING SUPPRESSED.

But to return from this reference to our own time, let us follow the treat-

ment 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 con trolled by the same power, which was hostile to all scientific research. At and eighty-nine years ago. As the anthe commencement of the sixth cen-It is impossible there should be tury there was but one prominent seat last February, a statue of Bruno was earth, since there is no such race mentioned in Scripture among the descendants of Adam." And then he adds, ants of Adam." And then he adds, what he evidently thinks a complete refutation of the idea: "In the day of the idea: "In the day of judgment, men on the other side of the known as the Christian world: the night of the idea." In the day of the idea: "In the day of the idea." In the day of it favor of it. The free-thinkers of judgment, men on the other side of the known as the Christian world: the night known as the Christian world; the night of a thousand years, in which the Senator delivered an oration on the occhurch ruled both temporarily and spiritually; a church that claims to be the light of the world; and yet this period day inaugurated more fatal to the pa-

> known. dark ages, history gives us the answer. If it be asked, what continued the dark nges for a thousand years, or what influence sought to prevent the revival of malignity; and the Protestant church learning at the end of these thousand has never abandoned its attitude of years, we receive from history the same earnest, though diluted, hostility to sci-unequivocal answer. It was in each ence.

ROGER BACON.

"is a rectangular plane, four the puerile "Christian Topography" of

church. Though he had received his degree of Doctor of Theology, his experimental studies were denounced by the arts, and his orthodoxy was at once questioned. Having returned to Oxford and commenced lecturing there, his lectures were interdicted, and he was placed under supervision at Paris, 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 it to the public. This was the great work that was the foundation of our Copernican system of astronomy. Mark the reception that was 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 accom-

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 onists? 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 effectually by saving that "Joshua commanded the sun to stand still, which he would not have done if the sun did not

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 "imposture, 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 his fellows in search of truth? He was summoned before the "Holy Inquisition, under the accusation of having taught that the earth moves around th 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 en 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, in

He traveled two years in England "Saint Cyril." and traveled extensively through the This policy of suppressing science by chief cities and seats of learning in udices of medieval ignorance brought upon his own head the terrible

malignity of the church.
In 1593 he accepted an invitation to Venice; he was there arrested, taken to Rome, and imprisoned for seven years. long imprisonment failing crush the brave spirit of Bruno, on the oth of Rebruary, 1600, he was excommunicated, and on the 17th of that month was burned at the stake.

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, a doctrine repugnant to the whole tenure of Scrip ture, and inimical to revealed religion. specially 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 hor- he could ward off the lightning and save rible and hypocritical formula 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

flesh, he stood in calm grandeur, uttering no murmur of complaint, no cry of agony, apparently unconscious of phys-

SCIENCE'S MARTYR HONORED.

This event transpired two hundred contributed to procure it, and a Roman casion, in which he told the assembled was the darkest that our era has pacy than even the loss of the temporal The Pope, in the meantime, If it be now asked what produced the retired to the Vatican, not showing his face in Rome for three days. But the Pope has revived his courage sufficient-

And while we mark the extreme hos-tility of the church to all true science, let us notice the instruction that even the Protestant church, of the period, During this long night of darkness, furnished to her obedient children. In 1712 Dr. Wolfgang Franze, a pro-

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 thought for ion years."

Though the had received himself somewhat 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 1690 he wrote a letter to his friend. Mr. Locke, the distinguished philoso-

At first he was anxious to have his letter published, but fearing to publish it in Protestant England, he 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 dis-tinguished as a man of science that in 1771 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 tew 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 manu scripts, 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, ir 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 bene factor, and to pay their devotions at the shrine of this recent-victim of re ligious hate.

But let us turn from these sad scenes of cruel wrong and melancholy mis-takes to a bright picture, before which

Benjamin Franklin, our great patriot, statesman, scientist and philosopher, happily lived at a time when his patriotteenth year, the historian tells us, he ism, statesmanship and usefulness entered the order of the Dominicans, at compelled men 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 Doctor, Franklin, in 1752, discovered that simple electricity. which pervades the atmosphere, was the cause of thunder and lightning that had for ages so terrified mankind. "Saint Jerome, as well as the other Christian fathers, maintained that the air was full of devils, that caused the lightning, wind and hall, basing their theory on the prophecies of Isalah, and the Epistle to the Ephesians." Saint Augustine maintained the same view, as did Luther, and the later reformers. Even the celebrated Increase Mather, President of Harvard University, and the other leading ministers of New England, as firmly believed in the "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 property from destruction. Here theology was placed at a disadvantage. If the old theory of devils in the air was adhered to the tall steeples were struck by lightning and many churches greater fear that you pass the sentence upon me than I receive it."

When, at the stake, the flames enthat an "infidel's remedy" was better veloped and consumed the shrinking 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 ical suffering, the embodiment of sub-lime exaltation and conscious triumph, 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 rod put up in England was ten venrs after Franklin's discovery. In and raved to prevent it, but the people Austria and Italy they waited much phy of of that city had voted overwhelmingly longer. At length they began to pro-dark in favor of it. The free-thinkers of teet their churches by the "heretical rod," as the people called it, and sev eral that had been drepeatedly struck and badly damagedinwere thus placed

out of danger, n o But some hesitated to adopt the "infidel's remedy;" lands these were instructed by some severe calamities. Among others, was that of the church at Brescia, near 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 thurch was struck, and the powder in the vaults exploded. One-sixth of the entire city was destroyed, and 3,000 lives were lost. 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

HUMBOLDT WAS PERSECUTED.

Humboldt, the illustrious German savant and traveler, had the good fortune, 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 s friend, that the ministers would have driven him from Berlin if it had not been that the king was his friend.

The French priests who objected to common table forks because no such in struments were mentioned in Scrip ture; and the Scotchman who objected to the common fanning mill as an un godly implement, because "it created 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 Edin-burgh, Scotland, one of the most learn ed 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 anes thetic 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 curse. They were quite 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 en lightened 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." isters could not bring anything to bear upon that, and so the victory was gained for Doctor Simpson and chloro-

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 sitxeen hundred years the church has fought science and never gained a victory; science has won in ev ery 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 Satur

day will be Will J. Erwood of Wisconsin and Miss Elizabeth Harlow of Colum

Mrs. Anna Throndsen of Indianapolis will follow each lecture with messages. The young people of the society have arranged special music for these meet ings, and will be assisted by the Misses Meickel 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 lec-CARRIE H. MONG. Secy ... dress 415 S. Franklin St., Muncie, Ind.

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Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.
9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

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Price 25 cents.



HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

Emma F. Jay Bullene: Q. I wish to tearn your thought concerning the spiral teaving the physical body, or "soul travel" as it is termed. My reason tells me that it is not true that the spirit can leave the body until the final change else our philosophy of death is defective, as time is consumed for transition of all the vital forces that compose the ethereal body. Neither is it necessary for the spirit to leave the body to visit or investigate distant points and condi tions. If I visit any distant locality I experience the sensation of travel, but deem it only extended vision or the operations of soul clairvoyance.

A. The genius of this brilliant thinker has answered her own question and with her answer all the communications I have received perfectly accord. The spirit and body are so intimately connected and mutually related that if once separated they cannot be united In the deepest trance, which resembles death so closely as often to be mistaken therefore, the spirit holds fast to the vital organs, while its spiritual faculties become free and in a measure like to those of a decarnate spirit. It is thus enabled to exercise in part these faculties untrammeled by physical conditions, and hold intercourse with those in the higher realm. But it is ever bound to its physical form, and does not withdraw from it. Should it do so for one instant, the door would be closed by the organic changes against its re

Nor is this leaving the body necessary for the keen perception of spirit life. The intensity of impressions re-ceived in this state is so vivid they become objective realities, and to visit distant scenes does not require going in the sense that word implies.

Space has not the meaning it has to mortals, and a spirit may be present, although really far away. It may be connected by a wireless telegraph which will vibrate with responsive answers to all the senses would perceive, and to the more refined which mortals cannot

Hence it is that those who perceive but do not understand, receiving impressions which are similar in character to those received when directly present, are deceived, and are firmly bersuaded that they have departed from the physical form. The unfolded psy chic power is a wonderful revelation, but we should guard against error by the careful study of its limitations.

James Brunt: Q. Was not the "Salem" burning of witches the last of its kind in the United States?

A. The stern Puritans were not quite the last to give expression to this lingering superstition. In Roosevelt's "Winning of the West, an instance is given as late as 1779. It occurred at Kaskaskia, a French settlement on the Mississippi, after it came into possesion of Americans. The negro slaves owned by these colonists were fresh from Africa and practiced voodcoism. The Creole were in constant fear of their speec and art of poisoning. When an he lemic came, the negroes were accused of trying to bewitch and oison the whites. Several were seized and two were found guilty. One of benefit and bless other souls. these was hanged, he other was sentenced "to be chain to a post at the water side, and there to be burnt alive water side, and there to be burnt alive subjected that are these zones which and his ashes scattered." The two vic-tims after making "honorable fine," at the door of the Catholic church, immediately met their fate.

The Salem tragedy 87 years previously. It was an out-growth of Protestantism rigidly accepting the Bible; the other of Catholicism Both gave sanction to the belief in witchcraft, long after increasing knowledge had shown the childishness of such superstitious notions.

The sincerity with which all classes, during the Middle Ages, believed in witchcraft, forms of itself a wonderful psychological study. From king to beg-gar, priest, lawyer, doctor, judge, statesman firmly believed in the existence of witches. Laws were enacted most cruel, and merciless. Learned mer laid down rules for the discovery of sorcerers. James VI. wrote a book on the subject with his royal hand. Three thousand persons were executed for this crime during the rule of the Long Parliament.

by fire, and various estimates place the number who thus died in Europe during these awful ages of superstition, at from one to three millions. All this being conjectured by various authors to the external eye they may be how misery, pain, and vassalage of mind like Asher, Eusebius, and St. Luke, ever richly gowned or appareled how came from a few texts in the Bible, from 5 years before until 10 years after mainly from one: "Thou shalt not suffer a witch to live."

No one knows what the word translated witch means. The writer without doubt meant the so-called "proph-Jewish prophets were jealous, or claim Jehovah was. There was not the least difference between the prophets of the-Jews and the Hittites. Canaantribes were sorcerers who went after strange gods. If the Bible remained unquestioned,

witches would yet be burned. It is the thing to do for those who believe it. Its instructions and commands are as explicit and imperative as three hundred years ago. Why did the people stop burning witches? Because they had grown away from cruelty; because they had learned by other means that such beings could not exist.

And to-day, in direct antagonism with the Bible, the most orthodox judge or lawyer would laugh a case of witchcraft out of court.

Fred S. Quest, Sen.: Q. Will you give the addresses of (1) Andrew Carnegie, (2) John D. Rockefeller and (3)

Howard J. Gould? (1) 5 West 51st street New York City. (2) 4 West 54th street, New is an assertion without the least truth-York City (Residence.) (3) Lakeside, fulness: Electricity is never detected

New Jersey (Residence):

Christ: December 25 has been accept is seized by pretenders to knowledge ed by the Christian church, but I find no and made a cure-all and to explain all. reliable information as to any certain Spirits have no more control of elec-

A. The 25th of December was the they have over water or air. "How Shall I Become a Medi-

um," Fully Answered

In Modiumship and Its Laws, Its Conditions and Cultivation," by Hudson Puttle. Price 35

Rend to Mr. Tuttle, Berlin Heights, O.

One can hardly describe to mortal comprehension that quality and appear the price which we man this literally—ALL is Light. The individual beings emanate a light which flows forth from countenance and form and even garment, for every which you are familiar and the conditions with and form and even garment, for every which you are familiar and the conditions of the spirit that mean tormally describe to mortal ferring spirits dwell and find their impletual, in the definity the two and their power for pressing on the petus and their power for pressing on the spirit sail things are light, and therefore these are the dark plane of spirit comprehension that quality and appear the petus and their power for pressing on the spirit sail things are light, and therefore these are the dark plane of spirit comprehension that quality and appear to the solutions of life and experience which we mean this literally—ALL is Light. The individual beings emanate a light which flows forth from countenance and form and even garment, for every which you are familiar and the conditions of the spirit that mean tormal the individual beings are light, and therefore these are the dark plane of spirit comprehension that quality and appear to the conditions and their power for pressing on the conditions of life and therefore these are the dark plane of spirit comprehension that quality and appear to the conditions and their power for pressing on the individual picture.

The individual beings emanate a light which flows forth from countenance and their power for pressing on the conditions of the spirit dark planes.

The individual beings emanate a light was made their power for pressing on the conditions of the spirit dark planes.

AN IMPRESSIVE LECTU

scillages with Grand Trutts tions of what we make call to the conceptions of life, according to the conditions and the qualities of human individuals, consequently inner single denote the segments are the scintillations of the locality itself and as they move

It should stir every soul with high and elevated and miseries would really correspond, physically, to the confortions and misemotions 1 It imparts important truths, beautiful eries of mind of one individual or many truths, inspiring truths, truths with which every Spir-ness and of discomfort Guiside the moritualist should be familiar. John Pierpont, the poet and philosopher, was the controlling spirit, and Mrs. Mary T. Longley, of Washington, the gifted medium known and verdure scare, where clouds overhung the scene and where little through whom he gave his descriptian of "Bright and children of beauty and innocence were Dark Spheres of Spirit Life." It is worthy of being man being thus left to his fate for the time would correspond to the condition of some human beings who are envis ead and re-read by every Spiritualist in the Land.

mind in the thought and effort to gain

mortal side or since entering the spirit

therefore they are filled with the sordid

downward. They are where they be-long. They have not gravitated into

EMANATIONS OF DARKNESS.

heaping them up for his own pleasure

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strongly material or animal; it belongs

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THE SOUL EARNS WHAT IT FINDS

it finds as we have often said before.

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not true. Many a soul has the white

illy of progress in its breast, that is

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stimulus in the outreaching impulse

and aspiration of heart and mind for

something higher and better than it

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A BEAUTIFUL SPIRIT HOME.

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they may find themselves in darkened

conditions when they pass from earthi

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WHERE EACH SOUL GRAVITATES.

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The sordid man-he who has been

elements which bear the individual

The subject selected for our consider- desires which belong largely to the ation this hour is of wide scope: "The physical sensation, whose alms have Bright and Dark Spheres of Spirit Life." been selfish and whose general tenden-Human spheres are many and varied, cles have been to immerse the entire for human personalities and temperaments are many and varied. Human be- personal aggrandizement, power and ings create their own spheres, and wealth. These individuals have not these may be bright or dark according created for themselves, either on the to the tendencies, desires, aspirations and dispositions of those who create realm, environments or a spiritual municate with, encourage and help them. This I believe is understood by body that belong to higher conditions, these unfortunates, and we answer,

THE DIFERENT SPHERES.

We know that the artist creates his sphere of art and imagery. He peoples the purer and rarer conditions and ele-his environment with the creations of ments of ethereal life, and are of the his thought. They are ideal. They surround him with beautiful conceptions of life, of art itself.

The musician creates his sphere of harmony, and his soul, flowing with all selfishly grasping all that which he that is sweet and melodious, sends out calls the good things of life on earth, scintillations of light which are beautiful to himself and to those who can comprehend them.

All of us, in whatever sphere of tions of darkness which create for him thought and occupation we may be, created a sphere of unpleasantness when he selfishness or cruelty have sent forth at our environment of like nature, the passes from the physical form. These thought itself being the motor power emanations from his mentality and ceive the emanations for his advantage thought itself being the motor power which sends out such vibrations as produce harmony or discord, whichever predominates; yet I judge that our friend who suggested the subject desires to know of the surroundings, con-ditions, localities and life, or mode of ditions, localities and life, or mode of life of spirit intelligences—those who have passed from earth through the ground and spirit intelligences—those who such a dismal atmosphere after passing to something just outside of that mental property and spirit intelligences—those who such a dismal atmosphere after passing to something just outside of that mental property and spirit intelligences—those who such a dismal atmosphere after passing to something just outside of that mental property and spirit intelligences—those who such a dismal atmosphere after passing to something just outside of that mental property and spirit intelligences—those who such a dismal atmosphere after passing to something just outside of that mental property and spirit intelligences—those who such a dismal atmosphere after passing to something just outside of that mental property and spirit intelligences—those who such a dismal atmosphere after passing to something just outside of that mental property and spirit intelligences—those who such a dismal atmosphere after passing to some attached the property and property and property and property and property atmosphere after passing to some attached the property and property and property atmosphere after passing the property atmosphere after passing the property atmosphere at the property atmosphere atmosphere atmosphere at the property atmosphere at the property atmosphere at the property at ated it for themselves. These individ- upon by spirit ministrations and bear change called death.

THE SPIRIT WORLDS.

Speaking perhaps after the manner of many seers and messengers, I may say things. Their bodies in spirit are that we can liken spirit worlds to malformed because they have not been spheres or zones of light, of more or supplied with proper nutrition and ele less density or ethercalization; that ments for symmetrical upbuilding; these zones or belts, composed of mat their surroundings are stunted and barer more or less sublimated, are worlds; they are localities in space which are peopled by human intelligences who once lived in the mortal.

There is also a spirit planet, analogous to this planet physically, which is peopled by intelligences who have passed beyond. The spirit planet is a world in itself of beauty, of verdure, of activity, and it is peopled by intelligences who have developed out of the lower states of carnality and of those conditions which are more or less tinctured with selfishness, for they have become not only students but teachers, helpers to officers, elevating themselves in thought and study not only by pursuing methods of gaining knowledge but through their desire and effort to

THE ZONES AND SPHERES.

There are these zones which we call globe called the spirit planet. These spheres are also peopled by intelligences who go about doing good, who are seeking self improvement not only for their own environment. are seeking self improvement not only ance, which denotes the emanation and sphere is created by the human being; their own environment and growth but to fit them the better to become guides and teachers and general helpers to souls in need.

.There are conditions or planes of spirit life which are not as bright and ever knew before, where it is taken in eautiful as those mentioned. These ower planes so-called are composed of more earthy, material elements, created by sordid conditions of humanity, by ubstance that is largely of the physical emanation of mankind. These lower peopled by undeveloped couls crude intelligences, those who cling to carnal things, whose minds are not elevated to a conception of higher spirituality, whose longings and tendencies are for the gratification of

birthday of the sun-gods of antiquity. The punishment was death, usually and as such was accepted by the Christians.. So far from there being any reliable information as to the day of his birth, the year is hopelessly uncertain,

This greatest and most important event in the history of the world had no record at the time, and seemingly did not awaken attention until so long ets" of surrounding tribes, of whom the a time had passed that it became a matter of hearsay and tradition.

> G. S. Klock: Q. It has been said, electricity is the universal power-is this true? How is electricity produced? It is also taught that spirits produce their manifestations by the same—is this a fact?
>
> A. No one informed in electrical sci-

> ence would claim that electricity was the universal power. It is only one form of power or energy, and a stronger claim might be made for heat. Electricity is always produced by the conversion of energy. The engine, or water wheel by means of the dynamo, have their force converted into the electric current. This is true in batteries, where chemical changes are depended on. The energy employed in earing the metals from their ores appears in the electrical currents when these metals are converted back to the

re-like state. It has been given out as an explanawhen these phenomena take place. It is just as rational to say they use heat, or H. B. Hall: Q. How near can we water. Simply because electricity is come to the exact date of the birth of mysterious and not well understood, it tricity, or use for such control.

> DARK PLANES OF SPIRIT LIFE. One can hardly describe to mortal tering spirits dwell and find their im-

reach out and grow to higher things.

that which has been committed and to brightness.

writhing serpents and this contortions THEY SCINTILLATE LIGHT. tal form.

SCENES OF DESOLATION. One might depict a person cast upon

a barren spot where flowers were un-

not known. The loneliness of the huroned by the mental darkness which they have thus created and which surrounds them like a pall. And so we might continue in depicting scenes and states in which human beings may find themselves, of unhappiness and of un-loveliness of environment, scenery, and the mental unrest in correspondence. That these are unhappy states goes without saying, and our friends might ask, why do not missionary souls, ministering spirits of higher spheres; comministering spirits are always at work to befriend, teach and direct the inner

AN IMPRESSIVE STATEMENT. A blind man cannot see the light,

growth of those who are unhappy in the spirit world, but you cannot reach any

spirit being until he is in some measure

prepared to receive you.

though you flash it at him ever so clearly.

A deaf man will not hear your strains of music though you sound them to his outward ear with sweetest chords, and he who is beset with these emanations and magnetic forces, which his own his physical body, are crude, are until he begins to grope outward for reweighted with that element which is lief. In stretching forth his hands, so to speak, or, rather, the longing and to the lower sphere and its twilight is of | cry of the spirit for light, for strength, a murky, smoky character. There are which he throws out-the pulsating

to himself a vibration of helpfulness

which begins to give him strength, comfort and relief. But he must work out ers, self-seeking, uncaring for spiritual his own salvation. . We can give strength and magnetic force and counsel and guidance by showing individuals how they can grow by their own efforts, how they can work and accomplish much if they, will, but just as long as the desire is to do nothing and to remain in selfish commisera-tion of contemplation, nothing of any ing contributed to the growth and the consequence can be accomplished. cannot take a soul bodily and draw it from its own mental state; we must Every soul gravitates exactly to the place where it belongs in passing from show that individual just what his conthe mortal, and it has carned just what dition is and how it can be overcome and at last changed into something beautiful and sweet, but it rests with Now, then, we do not say that every in-dividual of earth who is obliged to himself whether this shall be done or

DIVINE SPARK OF KINSHIP. However, as I have said bofore, this mpulse and principle within which makes toward right-doing, which is really the divine spark of kinship with the infinite, with all that is beautiful in life, will sometime be felt, and it is through this with the help of the ministering spirits that the individual who is possibly can know on earth, and when in darkness may begin to reach the

Now, then, the spheres of darkness, so to speak, are countless because each being has sufficient impetus within to netic forces, the strong, positive vibraspur it beyond these darkened condi- tions of thought and energy, baleful if tions called spheres of spirit life, into they are toward human beings, and a purer environment and state than it these spheres are as strong and hard as adamant to the contemplation of the

charge by caretakers—wise, gentle, spirit. loving and kindly ministering beings and cared for as the little child is cared for in the nursery and the school room, the hand of man, may be as firm and guided tenderly along till its budding close as steel can make them, and the impulses and faculties reach cut and prisoner may be held within them by standing and experiencee in life and becomes by and by able to care for and baleful emanations of thought and influence, of a cruel, vindictive, or extremely selfish person, are like the walls of On the other hand, there are souls steel, they cannot be overcome; but high in worldly power or placed in very there is always some passage way to comfortable positions on this mortal them as to the dungeon cell, which side, reaching out through various ave- may be opened as the door when bolts and bars are withdrawn, and this pasnues of avarice and ambition or some other sentiment and form, to gain that sage-way can only be found by the which they desire for self alone, and spirit in seeking honestly and sincerely these, however beautiful in appearance to undo the wrong or in some way to evercome the evil created-to wish for better things, to reach out and grow ever favored by fortune, have not been and receive with welcome the helping creating the material to build for them hand that is extended to benefit and selves a beautiful spiritual home or to bless

THE BRIGHTER SPHERES. The brighter spheres of spirit life are, then, contrary to those which you call They are created by the individual who is surrounded by an emana-tion of light, and this individual is atsome time before their inner difer is tracted to the locality in space, if we quickened to responsive action, to the may so term it, that is analogous to the

condition of the soul and mind.

If the individual is self-cultivated in the more beautiful spheres and locali- grace and beauty of thought and spirit, is kindly, sympathetic, genial, a lover of justice, a friend of humanity desirwith delight. His companionships will to that spirits used electricity to produce their manifestations, yet this is an assertion without the least truth. In many be engulfed in dark osophies of life and seek to study them shaded an interest and himself alone. SLAVES TO PE osophies of life and seek to study them SLAVES TO PERVERTED APPE ness or be incrusted by the crystalliza- that he may know of the conditions of tion of selfishness, that principle and the universe, the why and wherefore of impulse remains, and some time in the being, the cause and origin of things future, which perhaps may be almost an and gain a knowledgehof humanity it-eternity to mortal comprehension, or self, its different phases and 'conditions. may be within a brief period of time, The scenery surrounding him will be some magnetic cord shall be struck beautiful, landscapes bright and clear, within the breast that will set vibra sparkling streams and verdant groves, tions of that principle in motion and sweet and beautiful imagery fill his enable it to grow into outward expressions with artistic design and will find sion little by little as the mind or con- its correspondence in the external enciousness awakens to the fact of its vironments and beatitudes of

likened to a person thrown into a den of the locality itself, and as they move

Man (or humanity) is filled with magnetic force and electrical impulse, and these in like are imparted to all things they come in contact with. The very flowers themselves flash forth beautiful light, "and there is no night there." So hese things of the brighter spheres of beauty and of sweetness of the spirit dwell in unison, and the melodies of their own natures help largely to create he music of the spheres.

SPHERES BLEND IN HARMONY.

Spheres blend in harmony, because each individual gravitating to these localities is in accord with the others and the perfect blending of their spheres helps to create the wonderful zone or belt of life which they inhabit as a spiritual world. THERE IS NO DARK-NESS THERE! Yet there are seasons when the individuals may take their magnetic repose even as you mortals ros, Lize seems to fall upon the atmosphere and enwrap all things with a beauty of its own; a calm or hush that is absorbed by the individuals creates repose, and yet not unconsciousness. The individual is not insensible to his surroundings, but in that hour of silence and of beauty his soul reaches out through his own environment and embodiment unto still higher states of conscious power, when he comes into spiritual contact with beings of more exalted realms. And thus these people grow in spirit. They advance in the conception of life. They realize that progress is the attribute of humanity and they are marching onward, ever onward to higher fields of exploration, grander scenes of art, and more glorious realms of personal achievement.

of the unhappy beings who dwell in lower states; their magnetic influence goes forth, and it is this magnetic influence and power, with the personal influence and effort of these ministering beings, that in time reach into the darkened state, into the very citadel of life itself of the unhappy beings, and steal within that pent-up hidden consciousness of right doing and of effort which must be aroused in order to bring the individual into better conditions.

A MORAL POLICE FORCE.

Now, then, there is, so to speak, a moral police force in the spirit world. There is no such guardianship or forceful power as shown in the physical conditions with the police force of nations or of communities on earth, yet your systems of restraint are necessary until of life; but the manner of exercise of moral restraint on the other side, so to speak, is that which flows forth through magnetic emanations of sympathy and love into the lives of the unhappy and distressed in order to reach them with a stimulating power to work out their own salvation for their own advancement. These are necessary elements in life conditions, spheres, environments, call them what you will, it is clers not, but the fact must be impressed on luman thought that every dividual right here and now who is ossessed of reason and intelligence, who is neither an diot nor an imbecile, must and does TE HIS OWN CONDITION OF SPIRIT.

THE WILFULLY SELFISH.

But, as we have said before, it is not always those who are trodden down in the slums and have become creatures of circumstance through ignorance, deprivation and various conditions over which they have no control who are in the lowest state of the spirit world, beings the spark of divinity is aglow and only needs the breath of spiritual magnetism and sympathy to it in it into such a light as will enable it to burst forth in a brief time and give the individual its needed power.

These, as we have said, are taken in SAD PORTRAYAL OF CONDITIONS, charge and benefited and blessed, but it Just as your walls here, fashioned by is only the wilfully selfish and those who are morally unreclaimed, having no desire to do better even if they know they are doing wrong and that they can do better if they will, so the walls or spheres created by these | find the darkened conditions of other worlds because they make them for themselves.

You will say, then, do we understand there are no dark localities in the other world? Only just what a human being creates around himself by his emanations, and, we can say in a sense yes, since any individual who has sent out an emanation of light through the exercise of his higher qualities moral sensibilities will not find himself in any darkened state, and since one who is wilfully doing wrong and injuring himself and his fellow beings will find nothing but a darkened state when he passes from the mortal. At the same time there are localities that correspond, as we have said, to these conditions and spheres belonging to the individual, and each one will gravitate to that to which he essentially belongs.

IT RESTS WITH THE INDIVIDUAL

It seems to me I need not prolong this talk upon the subject, for one can readily see that it rests with himself ery and suffering of both mind and spirit body when he enters the other life, or is in a condition of happiness WHERE EACH SOUL GRAVITATES. ing to bless and uplift others and at the and spiritual strength, environed by beautiful forms and scenes and in har own conditions must of necessity gravi- ronments, he will gravitate by the mony with sweet-companionships. It tate to localities that correspond with ETHEREAL NATURE OF THE SPIR. rosts with his own aspirations, his the internal state, therefore those who IT from which he has built up by these thoughts, his efforts, and his daily duhave consciously and wilfully done wrong and have had intelligence enough to know that they have done wrong, will gravitate to just that state and locality that corresponds with the deeds and with the general vibration and influence of that wilful wrong doing. But there is always in the human breast a hidden power and principle of balm and sweetness that fills him which left to itself, or which receiving the internal state, the near thoughts, his destinations, to a beautiful world the whether these may be expressed that is also refined and composed of and cultivated or whether it will be shown to him when his earthly eyes are closed in the silent sleep of death that the has formed for himself, the particular sphere and the special condition and has gravitated himself to the special locality to which these belong because of that vibratory force which his own with delight. His companionships will nature gentrates and which belongs to

TITES. . Perhaps it may be well for me to add

here that of course it may be under-stood that in sending out these emanations the drunkard who persistently dwells in that state of intoxication and of slavish obedience to a carnal appetite, will of necessity assume the dark ened hue and will afford only to him when he passes from earth the unrest the unhappiness, and the dismal sur roundings which they alone could cre own wrong doing, of its inherent pow whither he has gone. And so this indiers which they alone could creers to overcome the evil, to atone for vidual will find that he is in a sphere of claves to perverted amenifest assigns slaves to perverted appetites, passions desires, that belong to carnality alone THE HIGHER REALMS OF LIGHT. These things must of necessity produce In those higher realms where minis only within the individual, even though he be intellectual, in mentality the low

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here and there a little squad.

picture of their God.

could see them nod and

satisfaction still,

his strength a bit

him to git:

stroy the gospel mill.

with falsehood to the core."

the saintly singing horde:

the saints immortal dwell? and for all the rest a hades, an eternal

good personified,

- give up with a smile."

a little while:

There he sat and coolly plied him with

"Is there, sir, a God? a heaven where

'Nay, I cannot," says St. Peter, in a

sort of undertone, "None but Jesus, Lord and Master, can

approach the Father's throne."
"Then the Master," said the Colonel, "I

For if God exists I'll know it: I must

At the boldness of the Colonel, old St.

For he knew that he had found one

He began to show a weakness that soon

reached the Colonel's eye, And he knew at once St. Peter was

It was then the Colonel started to ex-

plore that ancient shack, That with age and wear had crumbled

to a shell all grim and black,

When a form loomed up before him like the ghost of some old saint

But the Colonel did not tremble or fall

With a twinkle of good humor and

He just walked up to his ghostship and

reached out a friendly hand,

When the form began to beckon

barricade the holy place;

with a gesture and a nod

he need not look for God;

each has his private cell.

the man who upset hell";

crown upon his head,

'good on judgment day.'

geemed built of solid gold.

to be the throne

for ages all alone,

others I could name

people's Saviors came.

Council of the Right,

though calling up from space

Some one else to come and help him

But the spectre soon impressed him

That around this ancient palace, now,

And he "need not look for preachers, as

Where he stays in constant terror of

"But I'll take you to a region," spake

the spectre, "where, 'tis said,

used to gather, sing and pray

Then he led him to an altar that

But the place was dark and gloomy and

'Here." hegan the spectre, "is supposed

Where the great and good Jehovah sa

Till Confucius and your Jesus and some

From upon your little planet, as the

And began to hold their meetings in

disturbed His Mighty Grace

That he called them all together in

they broke up Heaven quite.,

threw up a scent of mould.

There once sat a Great Jehovah with

smile both rich and bland.

whom the church had not deceived,

will summon to appear,

Peter looked aggrieved,

mixed up in that old lie.

over in a faint.

gain His holy ear."

they stood in twilight dim

All discussing Robert's lecture and his

But they soon sank back in darkness as

and left the place, With a twinkle in his optics and smile

their hate returned for him;

The following poem, by Dr. T. Wilkins, portrays in a Lest you turn the little heaven of their souls in to a fall." most vivid and graphic manner some of his varied experiences with St. Peter and others, in his effort All he knew of Heaven's people and the to advance them to a higher plane of action.

As I sit in the twilight dreaming of Twas a treat to stand and watch them, life's many, many woes To that dear old soul, St. Peter, all my

tender feeling goes. He has had his share of trouble in our modern Christian days, In deciding and consigning those of good and wicked ways, And there is no cause for doubting that And as for the placid Colonel, he arose

since Ingersoll arrived The great horde of knowing preachers of much joy have been deprived.

It is well they did their roasting of the Colonel over here: It is well they had their pleasures over him this side the bier. For his eloquence and reason e'en St. Peter cannot stand

And his wisdom will be whispered all He passed over to St. Peter, who invited about the spirit land. Many preachers had consigned him to | Then the Colonel, brightly, smiling,

the hottest place in hell, questioned Peter o'er and o'er,
But St. Peter cannot put him 'mongst Of the "earthly church delusion, filled those preachers very well, And when Robert gets to talking and disseminating fun. Even Satan and his angels will soon

start upon the run.

. . . Now I seem to see the Colonel, who was never known to shirk, Making gestures toward old Satan, as

If the God is omnipresent and omnipohe warms up to his work, And His Majesty subsiding neath the And an all-wise, loving Father, aye, all Colonel's sparkling wit.

And the heavens growing brighter as For awhile, sir, let me see him, only for with wisdom's fires lit.

And I wonder and conjecture as to how Should I find him as they tell me, I shall the Colonel fares With the gates all closed against him

just because to doubt he dares. And while thinking thus my visions soothed me down into a sleep, Titl my spirit, fully conscious, passed beyond the misty deep.

Yes, a real sleep enwrapt me and I saw within my dream,
The old Colonel and St. Peter at the gate, with eyes agleam, Both in earnest; but St. Peter seemed wrought up in very fear, While the Colonel seemed illumined

with a halo of good cheer. As I watched in deepest pleasure earth's bright scintillating star, Old St. Peter touched a button and the gates swung wide ajar.

But the Colonel stood there talking to his enemies below, Till the tears they shed repentant made

There were preachers, deacons, sisters, who had always hated him, Who were loudly now applauding with

the heavens overflow.

appreciative vim. In the spirit they could see him as they saw him ne'er before And his language was so charming they kept begging him for more.

While their eyes on earth were blinded by their selfishness and greed, He could only wound their feelings by attacking their old creed, But up there where all is spirit he is

making Christians see

That their God was but a fiction of the ancient history. It was fun to hear him tell them what their old religion cost

In the secrifice of people whom they always taught were lost:

"You have cut out tongues of victims you have torn men limb from limb, You have slaughtered mothers, babies, and spread terror dark and grim, And now here you stand in darkness still awaiting that great day When the Savior will reward you with

his love-your fancied pay; And still yonder in the distance you observe the chining throne That for ages has been standing in your

narrow brains alone: Has been standing as a monument in spirit land to tell The sad stories of the victims whom you thought had gone to hell.

"See it flashing! see it shining! see it glimmer in the sun! Read upon its rusting surface all the crimes that have been done

In the name of your religion on the Till a raging flood of teardrops o'er your souls is running deep,

And you cannot then atone for all the misery you wrought;

You will find your cruel actions will come back to you unsought. And with these few clinching pointers

ringing clearly as a bell.

The good Colonel left his hearers stand ing facing their own hell.

It was thus the guide recited all he knew of history,

All the while the Colonel listened with that twinkle in his eye; He had heard upon this planet oft the

same old musty lie, And he knew that old St. Peter, all the ages past had known Of this scheme to catch the people and control the "great white throne."

He discovered in this Heaven, to his sorrow and disgust, That St. Peter was a holder of much

stock in Christian trust: He discovered that a corner had been gained by old St. Paul. And the "big ones" had just driven all the "small ones" to the wall.

upon his face, Just as if the task was pleasant and a He discovered that the Savior was no higher than Tom Paine, To pull down old Superstition and de-And Jehovah there no nearer than upon the earthly plane. He was glad to meet St. Peter as he sat After resting just a moment to renew

there at the gate, for it livened up his journey in that great immortal state.
But he found no place in Heaven where he thought he'd care to stay,

For the place was small and dismal and was sadly in decay. It was builded to the notion of the minds so long ago, That the modern man, developed, would the questions he had stored, Of the mansions and the Savior, and find rooms too small and low.

"It is changed," St. Peter told him, "till the place seems new and strange," But his saintship seemed enjoying all the features of the change, And though old he had adopted all the

fads of modern thought, Just to hold down his position that the younger saints had sought. Bob was shown the great Elijah, who

resembles Dowle some, And was told how he "to Heaven in a chariot had come.' He was shown the dear old Moses, and old David and his folks,

And old Jonah and old Daniel who had figured in the hoax. He was shown the face of Noah and of Adam and of Eve,
And he wondered how such women plump and pretty, could deceive. He was shown the massive fog-horn that old Gabriel will blow,

they wouldn't let him go. In my dream the Colonel told me all the sights he had been shown, And he said he thought the spirit of progression there had grown,

And the Colonel spoke of leaving, but

Till the only hell and heaven that the spirit there could find, Were condition each one brought there in the consciousness of mind. That Jehovah means the center of all

power and all-life. And the Devil means the center of all error, pain and strife.

No one knows what is beyond us; no one knows what lies in wait; No one knows from the beginning what will be his coming fate; When we close our eyelids mortal in

our soul we catch a gleam Of a bright and shining portal and we linger in that dream. On this side it seems but fustice for

the good to stand above And apart from all the vicious if they build their homes with love, And all know the brainy Colonel tow-

ered far above his foes, For he always met them anger they arose.

It was not the men he battled, but their binding, blinding creed;

It was not the persons hated, but old superstition's seed. .. In my soul I see him fighting, leading

Where the preachers from your planet on across the way At the head of hosts of people in the For the promise in the Bible for the light of modern day;

Hear him talking to immortals who in darkness have been lost, Or upon the sea of trouble in a ship wrecked boat were tossed. Hear the words of wisdom falling like

the dew drops on each head, Like the morning sunlight beaming o'er the verdure almost dead. His great soul, so full of music and from earthly labors free,

Still is weaving words of power for eternal liberty, And his high and tender spirit with his true, unselfish love, Soon will lift the veil of darkness from

contention for a place, And their wrangle and their jangle so those fogy eyes above. As I wake from slumber visions I can And they wrangled and they jangled till see the Colonel still, And he seems pursuing preachers with the same determined will.

Now, sir, this is all the story; as I got it, so I tell; With the object still before him But they say down on your planet, it make superstition flee was you extinguished hell, And they fear you and your reason E'en from heaven, if infected, and to make all people free. DR. T. WILKINS. Hence your presence do not hail,

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your faith, virtues (courage), and to vir tue knowledge, and to knowledge, tem perance (self control), and to temper ance, (endurance); and to patience; god liness, and tio goddiness, brotherly iess, and to brotherly kindness, charity (love)." . Brother Montgomery proved to be

thoroughly conversant with the Bible from which our oneed is made up. Sis-Weaver and Brother Thompson through their guilles, comforted quite a number with messages of love and words of advice from the spirit realms In the evening wowere favored with a visit from Dr. C. A. Burgess, president of the Chicago Spiritualists League, and Brother Kimmel, a healer, who was present both bervices, and gave several demonstrations of his power. Sisters with sorrow and disappointment went away cheered and encouraged by messages of sunshine and hope. Bro. O. E. ing of Jan. 21, and will speak on "Obsession." The Doctor's knowledge of this much-talked-of ailment or condition and his way of explaining his views, cannot fail but to give us one of the inrgest congregations since our organization. Come early and secure a good seat. The Rising Sun Mission's latch-

FERD, C. SUHRER, Cor. Sec'y.

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One of the cidest-and most successful Magnetic Physicians, has passed to spirit life; but he will continue to heal the sick through the mediumeltip of his wife, Frances L, Loucks, who is a wonderful psychic and healer. They have worked together for 25 years, and his patrons will get even better service now than they did before. From now on address all letters, enclosing five two-cent stamps with name, age, sex and one leading symptom, to FRANCES L. LOUCKS, Stoneham, Mass. Lock Rox 1203.

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TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, January 21, "What Makes Life Beautiful?"

Gem of Thought: Pray, what fills this life with beauty? Please tell me, little one: Does it lie in simple duty, In each task gladly done?

What is it makes life's perfect plan. The one great brotherhood? Is it not found in serving man, With love and all things good?

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas,

PASSED TO SPIRIT LIFE.

Oblinaries to the extent of ten lines ly will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, from his home in Almond, Wis., Josiah Locke Frost, Mr. Frost was a pioneer in Wisconsin and was for many years an ardent and devoted Spiritualist. He lived to the mature age of 84 years, retaining his faculties right up to the last. He was known as a hard worker, and al-ways had the courage of his convic-The writer was to have conducted the services at the home, but owing to failure in trains to connect, did not arrive in time. Services were conduct. ed by the Odd Fellows, of which order he was for many years a member. __ WILL J. ERWOOD.

Passed to spirit life, after a long ill ness, Dec. 30, Mr. Charles Washington, aged 64 years. He was brought to our ranch and buried on January 4.
T. A. FRANCIS

Rock Springs, Wyo.

Thomas Hope passed to spirit life, from the home of his son John, near Cadmus, Kansas, after an illness of six weeks' duration, at the age of 85 years, seven months and seventeen days. He was true in his devotion to the cause of Spiritualism, and a faithful reader of The Progressive Thinker and Banner of Light for many years. His companion passed to Spirit life nine months be JOHN HOPE. Cadmus, Kansas,

Mrs. Lucy Schooly passed to spirit life from her home in Girard, Mich. De-cember 20, 1905. Services were conducted by Mrs. Emily D. King.

"The Infidelity of, Ecolesiasticism, Menace to American Civilization. By Prof. Wm. M. Lockwood, lecturer upon physical, phylological and psy thic science. Demonstrator of the Mo lecular or Spiritual Hypothesis of Nature, Scholarly, masterly, trenchant Price, 25 cents.

GENERAL SURVEY.

Correspondent writes: "In addition to the regular services of the Independent Church of Truth, corner 47th and Grand Blvd., which will be held Sunday evening, January 21, there will be memorial services for Brother J. Longhurst and Church during Mrs. Georgia Gladys Cooley's ministration and a request has been made that these services shall be held by their old leader. Extra floral offerings on this occasion will be acceptable., There will be special music among the number a solo, entitled, 'Now I Lay Me Down to Sleep,' composed by Mrs. Cooley, will be sung by the beautiful singer, Mrs. W. R. Pierce.'

Mr. James Crowe of Houston, Minn. would like the address of Barbard Hudson, late of Watkins, N. Y. Write di rect to Mr. Crowe, R. F. D. No. 5.

Another one of the many prophecies of Georgia Gladys Cooley has been fulfilled in the death of Dr. Harper of Chicago University, which took place the 10th inst. During the early part of last September, Mrs. Cooley's guides predicted the death of the Doctor near or shortly after the new year, and when the account of his great improvement and Southern trip was announced, the guides again predicted his passing away at the time above predicted, and that the Southern trip would not be made.

Lily M. Thiebaud writes: "At Redands, Cal., Sunday at noon, December 31, 1905, at the bride's residence, in the presence of a happy company of guests, Mr. George R. Smith of San Pedro was married to Mrs. Caroline Fitzpatrick The ceremony was performed by Mrs. Lily M. Thiebaud of San Bernardino, after which an elegant dinner was served. The bride and groom left in the afternoon for San Pedro, their fu-

Henrietta Lichtig writes: "At the annual election of the Sunflower Club, Tuesday, Jan. 9 the following officers were elected: President, Mrs. Ella Johnson Bloom; vice-president, Mrs. Isa Cross; corresponding secretary, Mrs. Henrietta L. Lichtig; financial secretary, Mrs. Belle Curtis; treasurer, Mrs. J. R. Francis; South Side trustees, Mrs. Delphin and Mrs. Irwin; West Side Mrs. Kirchner and Mrs. Koehler: North Side, Mrs. Hilbert and Mrs. A. W. Bloom. As many requests were sent in that the ladies still continue their tea parties, it was decided they give another Tuesday, Jan. 23. So bring all your friends and have a cup of tea and see what the future has in store for you.'

During the month of January Oscar A. Edgerly is filling an engagement with the First Church of Spiritualists of Pittsburg, Pa. His engagements as made for the remainder of the year, 1906, are as follows: February with the First Society of Spiritualists, Washington, D. C.; March and April with the First Spiritual Church, Baltimore, Md.; first two Sundays in May at Worcester Mass.; first Sunday in June, Providence, R. I.; third Sunday in June, Lynn, Mass. From July 22 until Aug. 19 inclusive, he will act as chairman of Grand Ledge Camp, Mich.; from August 22 to August 26 inclusive, he will fill an engagement with the City of Light Assembly, Lily Dale, N. Y. September and October are still open for engagement. November and December are engaged with the Ladies Spiritual Temple Fund Society of the First Spiritual Temple of Cleveland, Ohio. Mr. Edger y will be pleased to hear from societies desirous of securing a speaker and medium for the last two Sundays of May; second and fourth Sundays June, and the first three Sundays He is also ready to book dates for the year 1907, beginning the first Sunday in January.

R. Mitchell writes: "The Spiritualistic Church of the Students of Nature eld its service Sunday Jar 461 W. North avenue, corner Robey street. A beautiful Christmas tree was decorated with candle light, and had many gifts for old and young. Among the many gifts the society presented to the pastor a beautiful set of quarter sawed oak chairs; a life size painting of Red Skirt to Sister McIntyre, her guide; a handsome solid silver watch to the pianist. The number of silk quilt being 200, the winner is a member of the West Side Spiritualistic Society. Dr L. C. Koehler addressed the audience He conducted the musical and recita tional exercises of the evening. The society heartily thanks the public for the kind helping hand. The society netted about \$50 on its raffle. tend a welcome to this shrine of Spirit ualism to the growing generation, each Sunday service at this hall."

Correspondent writes: "January 21, a new Society will open its doors at the new hall, 1800 N. Ashland avenue, at 3 and 8 o'clock p. m., under the management of Mrs. Johanna Rennau, the well known North Side test medium, with the aid of Rev. P. M. Esser, lecturer of the spiritual doctrine. In the after noon German will be spoken, and in the evening English only. Special test circles will be held on Monday afternoon Tuesday and Friday evening, developing circle Wednesday evening at 8 o'clock. This new spiritual society will be named on Sunday evening, Jan. 21 at 8 o'clock sharp, with a grand lecture meeting and concert. Hoping to give this undertaking a good start. I beg al Spiritualists to attend in a large gath

Gustave Willms writes: "Jan. 7, the North Star Spiritual Union meetings are being well attended. On last Sun day we had the pleasure of having with us visiting mediums, Sister W. J. Howes and Sister H. Hild. Both are good inspirational speakers and good work was done. They promised to be with us again in the near future. Our pastor, Sister L. Letzter, followed with one of her beautiful spiritual talks after which she gave messages. hope the good work will continue. All are cordially invited to attend our meetings at our hall, 1545 Milwaukee ave-Mrs. E. Frame writes: "We wish to

tell of the good time we had at the home of Mrs. Burland, 3019 Vernon avenue, on Friday evening, Jan. 5. The occasion was a surprise party given by the friends and developing class of Mrs. B., who fully appreciate her great worth as a medium and friend, which was fully affirmed by the many tributes of praise given her by Dr. G. B. Warne, the first speaker of the evening. The re freshments were plentiful and the pres ents numerous.'

Mrs. Pettie Scherer writes from Louisville, Ky.: "The Light of Truth Church has reorganized, and is doing splendidly. Mrs. Fannie Conrad is fine. Her lectures are right to the point, and every one is so well pleased, it hardly needs her loving messages to convince any one. We have made many converts during the short time she has een with us. Our Ladies' Aid is also improving."

James L. Dow writes: "Enclosed find postoffice money order for one dollar for which send The Progressive Thinke for one year to Marian A. Buell, Roan oke, Texas, as an additional wedding present."

President Harrison D. Barrett. Harrison D. Barrett, having been dis appointed in his efforts to secure work in the South, is now open for lecture engagements, week nights and Sundays.

For dates and terms, address him care of The Progressive Thinker, 40 Loomin street, Chicago, Ill. The following letter addressed to

Mrs. J. K. D. Conant Henderson of Boston, shows that she is appreciated as a medium. It was written by Lucius B Wright of Everret, Mass.: "Sunday, evening, Dec. 17, I attended your seance and placed on your table an article which had not seen use nor hardly day, light for more than forty-one years. This article was a common shaving brush used by my brother who lost his life on the battlefield at Spottsylvania Court House, Va., May 18, 1864. The messages I received, the account of his burial the night of his passing out, the removal of his body to a second burial place, his addressing me as brother, brother, brother, were extremely satisfactory proofs to me that our spirit friends do come to us, and would come much oftener were we in a condition to receive them. So gratified am I with that communication (as he also brought other spirit friends with him) that I am eager to have the time for the next meeting, Dec. 31, arrive (which is to be a watch meeting), when I shall put your powers to a more severe test than that related above with no doubt in my mind as to the result. I believe all of your work in this line is conducted in a spirit of sincerity and honesty."

Mrs. J. E. Ender writes from Tampa Florida: "I have been taking The Progressive Thinker for nearly a year, and I do not see how we ever did without it. Each one of us watch for its coming every Thursday-so much good reading matter for so little money. have a small society of Spiritualists here, and are progressing very nicely. Brother Ireland, our president, man worthy the position he holds, and I predict great things for him in the rear future. We are to sustain a great loss soon in giving up our musical director, Mrs. Anna Duncan, who has served this society very faithfully since its organization. She has been engaged by the Southern Cassadaga Camp as musician for the season. They are very fortunate in securing Mrs. Duncan's services, as she is a finished musician and an earnet worker for the cause."

M. A. Gray writes endorsing Brother. Loveland's views concerning Christian Spiritualism.

Dr. Beverly writes: "We are glad to report great interest in our meetings, and a very large attendance. People demand the demonstrations of the spirit. Our young people furnish the finest music, and bring in fine condi-The Sunday evening lectures, by Dr. Beverly, president, with the novel illustrations which he introduces, makes them of interest and profit to all. The child wonder is developing some new phases that will soon be brought before even scientific men for their investiga

Virguine Barrett writes: "I am in Chicago for the present and would like to engage with societies in Chicago and elsewhere on reasonable terms. terms, call on or address me at No.

630 Sedgwick street, Chicago Ill.' Brother S. K. Hall resides at Washington, D. C. He is eighty-four years of age, and writes as follows: "Here we go speeding. Six years already on the calendar of the twentieth century, and what a change since 1822, the natal year of the undersigned. And I want to thank you and the su, in management of The Progressive hinker (of which I have been a con ant reader since its first issue) for very much of what has been achieved the past thirty

Mrs. George Williams writes from Cleveland, Ohio: "The Ladies' Temple Fund Society of the Spiritualist Church on Fullerton street, Cleveland, Ohio is doing magnificent work. During the month of December it was our pleasure to have with us Mr. Edgerly, the well known inspirational orator, and his powers for doing good were greatly manifested by the increased membership. The sermon on 'Heretics and Heresy' was an intellectual treat. Thursday evening, Dec. 21, the society met to elect officers for 1906. On account of Mrs. W. J. Barker being out of the city, Mrs. D. J. Savage, formerly vice-president, was elected president; Mrs. L. Gray, vice-president; Mrs. Pet tibone second vice-president: (! A. Sollinger, secretary; Mrs. George Williams, literary editor; W. L. Prindle, trustee; Fred Eckert, chaplain and choir leader. All of the old officers were re-elected, demonstrating that the executive management of the church has been satisfactory to the membership since the opening of the temple. The attendance has largely increased at both afternoon and evening services. All persons desiring to remain to attend evening services, or those coming from a distance, can obtain their supper in the annex at the nominal sum of 15 cents. Seats free. Everybody welcome."

A CORRECTION.

'Speak Out!" By Emma Rood Tuttle,

In The Progressive Thinker, No. 842, that ardent wroker, Mrs. M. Klein, quotes a poem under the above title, referring it to "the erudite Wm. Emmette Coleman." I know this scholor never claimed its authorship. He is too productive, original, and honest to do so.

The poem I wrote for the "Cassada-

gan," then edited by Lyman C. Howe, and it was republished in all the spiritual, liberal and many secular papers. My poems have been pirated, especially in England, where it has been by wholesale. Many of my songs with the music, have been appropriated by com-

pilers of church collections, without a

word of recognition. This is my first correction for which I am sure Mr. Coleman will thank me. EMMA ROOD TUTTLE.

MUNCIE, IND. The Cause There is Surging Ahead

The Independent Spiritualist Society of Muncie, Ind., is on the road of progression and is doing a good work. have a fine lyceum with a membership of fifty, which meets each Sunday morning at nine o'clock. Both young and old take great interest in the work. We also have two lectures each Sunday -forenoon and evening. Brother Thos. Smith of Anderson, Ind., as lecturer, had a successful month during December. Sister Maggie Vestal of Dayton Ohio, as message bearer, just closed a successful two months' engagement. Both Mr. Smith and Mrs. Vestal did a

good work. We have just "chartered with our state association, and are going to join hands with our sisters and brothers in the good work. I hope all societies will charter with their state organization if they have one, and if not, with the N. S. A.: Let us all take each other by the hand as sisters and brothers and

work for our grand knowledge, Spirit Return, and for the brotherhood of man, HARRY T. BROWN, Vice-President.

Where cavilling begins reason ceases. Thus argument is wasted .- Anon-

Truth is always logical. It does not day of the year. Sunday, January 14, no end. It says that eternity is without dictions, only made more personal and 50 cents.

MRS. CORA L. V. RICHMOND. The Great Work She Has Been Doing in Chicago.

your efforts to publish a clean paper, Truth's bright, white light through the free from prejudice and giving opportunity to all to express their views whether they coincide with yours or whatever appeals most to their or not. If all Spiritualists would strive fancy; but logic they throw to the to the same degree to reach out for the winds. People cling to their pet ideas true, the grand, and beautiful, it would They want truth to be as they think it Creed of the Rising Sun Spiritualist be, indeed, a great step toward the should be, not as it really is.
millennium here on earth!

beauty, that there is no better place on here in Chicago at the meetings of the of her priceless treasures. Church of the Soul; for the pastor, Mrs. Cora L. V. Richmond, has from her earliest childhood been the mouthpiece for those who are wise in spirit life. Through her has been given an ists of Chicago, How can you afford to Spiritualism, a religion which, because it is true, is well worth for all truth seekers to accept. But Truth has always gone begging while truth has always gone begging while truth has always gone begging while truth has always begging while truth has always begging while truth the approval of the ness. How can you afford to ignore

are wise enough to criticise Mrs. Richinstead of persecuting her as some mond, would say: "But she teaches re have done in the past with slander and incarnation." She does not teach re backbiting, and then erect a monument incarnation, but through her has been in her honor after her transition to given the teaching of successive em spirit life. She is doing the work of an given the teaching of successive embodiments. The difference is that the doctrine of reincarnation is but the doctrine of reincarnation is but the counterfeit of the true, while the teach of the talkful. counterfeit of the true, while the teach I wish that all Spiritualists could ing of successive embodiments is the have heard the predictions uttered

Truch is always logical. It does not day of the year. Sunday, January 14, say that eternity has a beginning but was a continuation of these same pre-

itualists want an eternity of the future, should come and crowd the room in Ma but don't want to accept an eternity of sonic Temple, where these meetings are the past. They fail to recognize that held, and give your financial support to that this earthly life is but an incident a teacher who really is an instrument in the soul's immortal journey. They for the angels, those To the Editor:—We all appreciate want truth. They want to look at of mankind! equal glass of their own pet color, and then ance and extension of your success in say it is blue or red, green or yellow,

Therefore what I say will only apmillennium nere on earth Therefore what I say will only aptive who want the peal to those who want truth enough to truth, who recognize its grandeur and give up some of their weaknesses. One must first be sure to place oneself in a Day, Brother Geo. N. Montgomery, one earth where they may receive the insepted utterances of truth, than right
one may be favored with the possession our congregation the significance of our

At the beginning of every year the guides of Mrs. Cora L. V. Richmond give a spiritual forecast of events during the year. I would ask the Spiritual miss the words of our inspired teacher? masses. It will not always be so. her? Is it not better for your own Some Spiritualists, who think they selves to recognize her here and now, are wise enough to criticise Mrs. Rich. Instead of persecuting her as some

through her on January 7, the first Sun

beginning and without end. Most Spir- | distinct. Spiritualists of Chicago, you

MELKER RUDHOLM. Mission. Sunday of the month and Mediums

creed embodied in our applications for membership, as follows:
Art. 1.—Attitude Towards God and Man."-"Glory to God in the highest,

Art. 3.-Concerning Angelic Ministraions,-"Are they not all ministering spirits, sent forth to minister unto them who are downcast and in sorrow.' Art. 4.-Concerning Spirit Commun on.-"And as he prayed, the fashion of his countenance was altered and his raiment was white and glistening, and behold there talked with him two men, who eppeared in spirit, and spake of his

Art. 5.-Concerning Rewards

I wish you, Mr. Francis, a' continu publishing The Progressive Thinker and with my greeting to all liberal peo

Sunday, January 7, being the first

peace on earth, and good will toward Art. 2.-Rule of Life.-"Whatsoever

you would that men should do unto you,

do ye even so unto them."

lecease which he should accomplish at Jerusalem."

"The Commandments Analyzed," price 25 cents. "Big Bible Stories," cloth, at 378 S. Western avenu



HAVE YOU CATARRH! My Vegetable

Punishments.—"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." Art. 6.—Concerning Spiritual Progression.—"Giving all diligence, add to

Kirchner and Dill gave up to ther guides, and those who came heavy-lader Miller: M. D., who has spoken for us be fore, will be with us again on the even string is always out and strangers al ways find a hearty welcome at 3 in the afternoon and 8 clock in the evening,