



THE CHRISTIAN RELIGION

Further Consideration of the Subject.

It is a frequent occurrence to see some representative of a religious sect rise up to remark that true religion consists in visiting the fatherless and widows and keeping oneself unspotted from the world; but I do not recall from memory any church creed resting on these remarks of James—by the way who was James?—neither do I know of any not organized and held together by a creed that begins: "I believe." Religion is a belief and a system of worship, for none exists without prayers, and all must have something to pray to. The interest which religious organizations feel in the welfare of orphans and widows is not the impelling force that erects sky-piercing spires over magnificent works of art to be used one day in seven; and the \$60,000 religious edifice with its \$3,000,000 organ, just completed in this city, was not dedicated for that purpose. If that large sum of money had been devoted to their welfare it would have been expended in some other manner. The building was erected to expound the Methodist creed in, and to glorify the name of Jesus; to convince all men they are sinners and to proclaim the only way by which they can be saved from the eternal wrath of God, whose name is Love. There is not a religious sect that builds churches for any other purpose, though Unitarians and Unitarians are partial exceptions because the punishments of God have a time limit with them.

There is not a religious sect in Christendom but what talks about the "heavenly," and few but what send missionaries abroad to convert them. What I mean by religion is that which is the object of their efforts. Is it to lead them to provide for their orphans and widows and accept a new code of morals? Not much; it is to bring about a change in belief, and to get them to accept the Christian religion. Adam and Eve and all the theological absurdities that follow it, including the miraculous appearance and disappearance of Jesus in this world, are the propitiatory mission for which Christianity asserts to be. When one can believe this nonsense he ceases to be a heathen. If he doesn't believe, though he should devote his whole life to the service of widows and orphans, and live under the highest standard of morality, he could never be accepted by any church organization as a Christian, nor in their estimation be secure from the wrath to come. Hence I repeat his reversion seems necessary to insure entrance of the idea into some people's sensoriums, that nowhere is the Christian religion considered in its paramount sense as the duty of providing for the fatherless and the widows. Were this the fundamental fact in Christianity, a four years' course of biblical instruction in a theological seminary would hardly be considered necessary. The produce of a priest or an ordained minister of the gospel.

It does not require a person long in this world to learn that we are interdependent on each other, and a plain duty therefore exists to help one another when we can, as we journey on to the grave. But these facts are bedded in morality and have nothing to do with religion, which is more concerned to make clear our duties and relation to God, whose existence has never yet been demonstrated.

It would be an easy matter for people of every race and nationality to unite on a code of morals, for every living person sustains the same relation to life and happiness, as both are primarily dependent on health to feed, clothe, and shelter the body. But when it comes to religious questions, then never-ending discord begins, for the realms of reason are forsaken, the presence of knowledge is departed from, and the mind is compelled to deal with visionary nonsense utterly powerless to show connection with a single fact. Creeds being nothing but a matter of belief, they are entirely dependent on faith for their reception, and faith has no more connection with knowledge than the sin of Adam with one of Job's boils. Faith is blinder than a bat, and all religions are dependent on faith, for they have nothing to present but words. Theology is not and never was anything but a story, and having no more relation to science than an orthodox sermon to common sense, we are without effort why religious sects are so restless and always at war with each other.

Religious questions have created more discord and hatred between men than all other kinds united, but never in one single instance did two sects indulge in a wordy war over the path of duty in connection with orphans and widows in distress. Their discords have all been over the meaning of obscure, ambiguous, and senseless passages of scripture; in man-made creeds and their effect on passion and prejudice.

Mathematics open no field for violent discussion or the play of fanaticism, for scientific demonstration is always at hand and nothing but reason dawns in dunder to enter and explore. How different with religion; there reason finds no welcome and absolutely nothing with which it can deal. Reason has no more to do with religion than religion has to do with established facts, and yet it is man's highest faculty and the only one that can guide and direct him along the pathway of life. But to be religious you must surrender it and trust with child-like credulity to what a class of men tell you who peddle religious ideas to obtain their bread and butter.

Forms and ceremonies, words destitute of ideas, and a constant effort to reach the emotions, are methods of priestcraft; but to thinking men they present no attraction, and upon them create no impression. The Christian clergy profess very little regard for the reasoning faculties in man, and one Dixon, in New York City, recently expressed himself very strongly on that point. Society in general, however, is not in accord with the preachers, for when a man loses his reason, the doors of the insane asylum are opened for his reception. He is no longer considered a safe person to run at large, and by most people he is regarded as being in the same category as a wild beast.

Take away a man's reason and you have deprived him of all power to think and act in a sensible and rational manner, and no one but a preacher would ever place a limited value on a faculty of such supreme importance. They have but one excuse for doing so; reason is a detriment to their business, and never yet, when exercised, failed to explode all their myths and humbugs. Why should they admire their greatest enemy and the implacable foe of all superstitions? It is expecting too much to see the advocates of any religion in love with reason, for they cannot work the dear people for dollars and autocratic power when it is abroad in the land; so they denounce it as a carnal faculty of no importance and seek to substitute in its place their special favorite, blind and unquestioning faith.

The preacher's ideal man is the one who believes all he tells him and never gives reception to such a thing as doubt. Out of no other material is it possible to make a good Christian, therefore all denominations hate an independent thinker and denounce him as being in the power of the devil, who, in spite of all assertions to the contrary, and frequent reports of his death, is still a most important and active factor in religious circles.

You cannot be religious and rational at the same time, and as Christianity has so clearly demonstrated this fact it may seem almost unnecessary to mention it, but memory requires nudging once in a while and that is my excuse for calling attention to it.

We hear of so much good that Christianity has done in this world; but stuffing men's minds with falsehoods and fables, fear and gloom, is not my idea of goodness, and that it the principal business in which it has always been engaged. I hear that it has been found every spot and place where it has found a foothold on this earth, and hell has been used to terrorize credulous minds for nineteen long centuries.

There is no genuine Christianity without a hell, and any preacher who does not make that his chief stock in trade is sacrificing a Bible doctrine to the intelligence of his congregation. Where the reverence of Christianity is the fires of hell, policy preachers wisely omit it; but go anywhere to-day where ignorance is dense, and hell is still a factor in this religion which rests as solidly upon it as a house on its foundation. The Catholic Church, which numerically exceeds all other sects and denominations, does not pretend to do business without both hell and purgatory; yet with millions of minds terrorized with these fearful fables, and millions of children being stuffed with their right now, we are told that the doctrine of hell is a back number. I deny it, and I further deny the power of any Protestant sect to get up a successful revival without hell. It never was done and never will be, and where Christianity is most on the wane, you will find the least allusion to that place.

The reverence of Christianity is how to avoid hell and get into heaven; therefore when hell is rejected Christianity begins to lose power and influence and dry rot sets in that nothing can stay. Its effective power over the minds of untold millions in the past nineteen centuries, has been located in the terrors of hell and not the love of Jesus. We hear much of the golden rule, but the institution cannot be run on that alone, as struggling Universalists and Unitarians have become well aware. Remove the idea of hell and its terrors from the average man's mind, and by so doing abolish the need of a savior, and the love of Jesus is soon found to be something that presents no great attraction. It is the working of the old rule laid down by demand, for without a demand supply is needless. If no occasion exist for a savior, what do you want of one? This conundrum is now open and presented for solution. If any person thinks he must hold onto Christianity because of some morals he finds connected with it, I will disabuse his mind at once by revealing the fact that every person whose reason is in good working order, carries within himself an infallible standard of right and wrong, and no inspired or uninspired writings are needed for his guidance if he will only use it honestly and conscientiously. When about to do an act that concerns another, simply pause and ask yourself: Would I wish him to do to me what I am about to do to him. It is the practical working of the rule laid down by Confucius, and it covers all our relations with each other and makes unnecessary any lengthy code or commandments. It is not expected that selfish and passion-blinded men will use and be restrained by this rule, for the terrors of Christianity have never been effective with such, but I repeat, no other rule is needed and no other can do any more.

CHANNING SEVERANCE.
Los Angeles, Cal.

A PARABLE,

Which Hath a Deep Signification.

A certain great man called unto him his servant Ecclesiasticus and said, "I am sick nigh unto death; go ye therefore and telephone unto the physician. Bid him make haste for I, even I, am in sore distress."

Now Ecclesiasticus had a great fear of the telephone because all the professors at the college said at first it was a delusion, afterwards that it was a device of the evil one. Nevertheless he feared that his bread and butter might be shut off he feigned obedience. So he sanctimoniously went to the upper chamber and not daring to come near the diabolical invention he stood away off and made loud supplications.

Now Ecclesiasticus was exceeding cute and as if really in communication with the physician extolled the virtues of his master and explained what an honor the physician would confer upon himself by waiting on so great a man. As he well knew, the master heard and said, "verily, he is a trusty servant; I will raise his salary." And Ecclesiasticus said "amen" as soon as he heard this for his ear was at the keyhole.

After this he descended to the basement and compounded various concoctions, and returning to the sick chamber said, "Behold thy servant ran to meet the physician and received of him these. Verily they are the true medicines for thy complaint. Observe how mildly and bitter the liquids and how nauseous smelling the pills. These signs indicate the law of contraries. If anything is clear, you may be sure it is a decoction of the ungodly."

Now the great man groaned in spirit and said, "I perceive that thou art artful and said, 'I will raise his salary another notch.' Now Ecclesiasticus was his wont upon hearing these words piously said, 'and he proceeded with his medicine.' But there happened to be on a humble errand to the castle an old woman who, being compelled by poverty into strange conditions, had learned how to telephone and had no fear. She observed how Ecclesiasticus had bamboozled the invalid. She resolved to outwit him. She went to the telephone and in a low voice really called up the doctor and described the great man's symptoms, saying she would meet the physician's concoctions, and he found that he would not be admitted into the castle, as Ecclesiasticus was exceeding cute. So she did, and when the invalid was asleep and Ecclesiasticus flirting with the chambermaid, she partially emptied the vials, for she said, if I leave only the pure cordials he will not take them, and filled them up with the physician's concoctions, so that something of the color and taste of the bogus remained. After the first drink the patient revived wonderfully. So she told him what she had done. And he said 'I have lost my pride and don't care a fig if they only cure me. Blessed art thou among women.' So he got well again.

Now this woman, sometimes called a witch and vulgar medium and bold to say, "I am poor and the bairns are in need of some comforts. Out of your abundance will you assist me with some money?"

But the great man was also a very good man, and when he heard this he groaned in spirit over the baseness of human nature to associate the idea of filthy lucre with that of such services as the old woman rendered, and he said, "Get thee behind me, old woman, you are only a low fortune-teller," and throwing a dime in imitation of the widow and her mate, he said, "My servant Ecclesiasticus, although he did pull the wool over my eyes about the medicine, is too dignified to ever act so, and because he is crafty like myself and gives an air of respectability to the establishment, I raise his salary another notch. And Ecclesiasticus said "Amen."

J. T. MACDONALD.
Vancouver, B. C.

THE BIBLE OF SCIENCE, OR THE BIBLE OF MYTH?

Which Bible?

How much longer shall Mother Goose boss the world? What is man that he should fear shadows and distrust reason? Is man a lion or a mouse? Would he be something or nothing? What is man anyway? Science will tell him, and he will never know till it does.

The time is approaching when men must decide whether they will sail into dry dock on a myth Bible, or roam the broad ocean on the science Bible. Times have changed. Once man could be great on belief. Not so now. Life has a new meaning. The world has moved on. It has already gotten nearly to where everything is done by machinery. Infidelity has come to mean truth; love of truth. It is popular and respected. It means progressiveness, evolution, improving on the past, another step up the mountain side, growth. The infidelity of yesterday is the truth of to-day. There are many forms of it, such as religious, political, educational, industrial, social, etc., but only the religious will be considered here.

The only offense of Jesus was his infidelity, now Christendom's truth. Luther's infidelity is now lauded in song and story. Beecher's infidelity reformed the Protestant church of a horned monster and a seething caldron. The infidelity of both his successors, Abbott and H.H.H., will be a proud monument to them. The infidelity of the very talented President Harper, of the Chicago University, was too strong a dose. He diluted it. It will not stay diluted. He was only a little ahead of the place. The infidelity of Dr. Thomas and Prof. Swing covered the church with a calcium light. Rev. De Witt Talmage is a first-class infidel. When he finds his parish making it too hot for him, because he is too intimate knowledge of spirit life, he produces an oft-repeated dilution of his infidelity. This satisfies, and he proceeds with his infidelity. At the Madison, Wisconsin, Assembly, I heard him say, "God bows to nothing but law." In other words, if there is a God he is the inferior of law. In the same discourse he said, "the end of two thousand years will witness the close of Christianity, when a new dispensation will follow." The great arisen Ingersoll would have asked for no stronger words. The disbeliever, Talmage's prophecy already in movement. The "Higher Criticism" of the Bible is infidelity pure and simple. All of the greatest lights of the Protestant pulpit at least are infidels. The theological seminaries will come along. Then the lesser lights too will come higher.

Shall the world longer be guided by the ancient Bible of myth, or the modern Bible of science, the only one that ever reflected perfect Nature? Is the world grown far enough from the old to accept the new? The great mass of mankind never moves altogether. It is passing the portals of science, one by one, and none turn back. The "Higher Criticism" demonstrates that Bibles are no exception to the law of evolution.

As it is impossible to know whether there was or was not a lawgiver, isn't it nobler, with the scientist, to admit that we don't know? Since all mundane and super-mundane theories harmonize perfectly with the one that makes the universe itself causeless, isn't it better to accept this as a working hypothesis? Isn't it better to accept the Bible of Science, out of which it is impossible to make but one creed—if creed you will—and which has never yet caused a war, and never can, than the mythological Bible that is a stream of wars?

Science measures, tests, analyzes, proves. It ignores neither reason nor sense. It has foundation knowledge in eternal law. It is, in the highest sense, metaphysical. It cannot be imposed on; its principles are unvarying. It is characterized by an ennobling principle of humanity, adds fresh wings to hope, and aspiration grows apace. It is unselfish beyond precedent. It stamps the laws of nature solidly trustworthy. It gains the universe and makes no separate from matter. It corrects the world's mistakes. It is perfecting the system of education, of which schools, colleges, and universities are the machinery. It is establishing health laws on a permanent basis. It will perfect governments, industries, and society. It will empty the jails, insane hospitals, and almshouses. It will save Spiritualism.

Science is yet in its childhood. Social science is in its infancy.

When the people understand the Bible of science as well as they do that of myth, they will no longer hesitate between the choice. Their devotion and worship will take on a new lustre, a new strength, and a new beauty. They will experience a stability of intelligence before unknown, an unshakable confidence, a security, and a glory of the universe outwining the wildest dream of the ancient masters. They will have a Bible that will tell but one story.

It is not claimed that science makes no mistakes. It is, however, contended that it has an infallible basis, and that it includes all there is of theology, religion, worship, song, society, education, industry, love, home, harmony.

Some assert there is no evolution as well as evolution. This is unnecessary. There could not be a growth of the body without the evolution of food; thus so-called evolution is one of the processes of evolution. If they beg the question and say there is an involution of the soul or spirit into the body, it would not help them, for no mortal or spirit knows whether soul or matter was first, or if both were not always existent. We don't know all the sources of human growth. We do know that both mundane and super-mundane science calls it all evolution.

Science teaches that the attraction of one atom for another is a form of mind, and that the increase of mind is proportional to the nature and character of the organization. It is the character of nerve to have feeling. It is the character of muscles to have no feeling. A

WHICH BIBLE?

The Bible of Science, or the Bible of Myth?

knowledge of the character of mind will be an open book.

Speculative science reaches on, like an army picket, and while still reasoning from the known to the unknown, it finds occasion at times to retreat. This it does honestly, fearlessly, frankly. This branch of science will always thus continue to work. The more rapid progress demands it. Meanwhile the steadily increasing exact science is extending the permanent highway.

There are many true and beautiful things in the myth Bible. These will all be conserved. No new Bible is ever made without availing all the good and true of former Bibles. In all of the past Bibles there have been expressions of wisdom adapted to one age, and not another. There have been other expressions so profound as to fit all ages.

Science admits that intuition is a source of knowledge, but it demands that such knowledge shall be tested and proven, because intuition is so variable. One person, by reason of his nature, disposition, education and development, will have intuitive knowledge the opposite of another person. Science finds most knowledge derived from observation and experiment. Illustration: Ships are built in conformity to the form of fishes. Navigation of the air is studied on bird flying principles. Observing the apple fall, and reflecting on it, gave the world its knowledge of gravitation and attraction. And the watching of a boiling teakettle was the source of the enormous value of steam. Some observation is ever leading on. The seven sciences of the ancients: grammar, logic, rhetoric, arithmetic, geometry, astronomy, and music, presumably had their origin in observation.

Science works for truth for its own sake, for the love of it.

That all the world, from its most primitive estate, has said, "there is a God," only proves the naturalness of the universal feeling of an Almighty power. It was natural to give it a name. It has been called by many names. It is said the Bible gives it over fifty different names. No one more than the scientist acknowledges the presence of this Almighty power, and no one understands it so well.

The new Bible will not be contained in one volume, nor yet in a hundred. Each separate subject will have its separate volume.

The Reign of Law is the coming World's Guide. E. W. BALDWIN.
Verona, Wis.

CHRISTIANIZING CHINA.

A Methodist Bishop's View of the Matter.

To the Editor:—I send you a clipping taken from the Chicago Tribune, as follows:

Denver, Colo., June 17. Bishop Earl Cranston, who recently returned from China, declared from the pulpit to-day that civilized nations must rule China. "It is worth any cost in money," he said. "It is worth any cost in bloodshed if we can make the millions of Chinese true and intelligent Christians."

He said that the missionaries' compound was under the guns of Peking, and that from the inner wall of the city the native troops could blow this foreigner's quarters to pieces. He said the dogs, Peking's only scavengers, devouring babies left in the street to die, sometimes dropped skulls near the missionary quarters, and gave the Chinese opportunity to say the missionaries were murdering Celestials.

The United States, he said, had but a paltry company of marines to protect its missionaries and its citizens.

"I would cut all of the red tape in the world," he asserted, "and break all the treaties ever made to place the armies of the United States in the fore next to Great Britain. We must not be the tail end of everything."

"The open door must be maintained for Christianity as well as commerce, and the bigotry of Russia, which now shows so strongly in the events taking place in China, must not be allowed to interfere with the progress of humanity, civilization, and religion."

Think of a Christian minister to make such a statement from his pulpit. It reminds us very much of the saying of Christ, "I came not to send peace, but a sword." But is there really such a crying necessity of making the Chinese believers in a Christian deity? Is the necessity really so absolute as to be worth "any cost in money, and any cost in bloodshed to make the millions of Chinese true and intelligent Christians?" Does the history of religious power incline any sensible man to such a belief? What toleration would China show under Christian rule, better than she does now? The only toleration the church of Christ has ever shown when in power, has been persecution, the thumbscrew, the rack, the stake, fire, and the sword. Only as the softening influence of education, and conscientious intelligence placed its hand in gentle restraint upon the church, has it desisted from its course of horror and misery. It seems to us China would be benefited by little Christianity, but by much civilization. That benighted country needs, is the light of modern education, modern intelligence. She ought to put herself in touch with the rest of the modern world. She has no right to seclude herself with all her resources, her powers and possibilities from the rest of the world, and to keep her people on the high road at present of so protecting the other nations that she will be compelled to admit modern civilization within her borders, on a much broader basis than she has done heretofore. And if this result is obtained it will be the dawning of a better day for this large territory in Asia. We do fall to see any urgent necessity existing in any sense whatever, to require China to become Christianized. Naturally the church has had her eye on that country for a great many years, without succeeding very much in converting its people. She has found the Chinese too wide awake to believe every wind of doctrine that has been wafted to her from every denomination that has tried to bring her to Christ. Somehow the Chinese doubted the reality of the Christian religion, whether every mission came with a different doctrine, the last one always condemning in toto every one that had been before him, and urging faith in his particular little two-by-four system as the only sure road to everlasting salvation. Chinese intelligence was too much for this sort of humbug, and it has had the effect of infuriating the natives against the missionaries, and thus against all foreigners, until we have this latest outbreak and the crowning calamity. Now our Christian friend and minister of the "meek and lowly Jesus," declares from his pulpit that it is "worth any cost in money, and any cost in bloodshed," to Christianize the Chinese.

The church seems to realize that something is going to happen in China, and she wants the glory as usual, and she wants the credit of having brought that country to a better condition. But whose blood is to be shed to obtain this delectable result? That of this reverend? By no means. Why the blood of the soldiers of the nations who are to go in and chastise China. The military through the political departments, are to open the door of China, so that the missionaries may ply their trade, and let or let hindrance; and when the blood of our brave soldier boys has been shed, then the church will say: "We did it. Christianity has lifted China from darkness to light, and from bondage into liberty." That is but the old story of "Betsy, we killed the bear."

But how demure, how loving the suggestion, "It is worth any cost in bloodshed." This is the vaunted gospel of peace, which the churches herald to the world. "Bring them into the fold, by peaceful means if possible, but by all means bring them in," that seems to be the sentiment of the followers of the Nazarene. Of course they excuse themselves with the consoling dictum, "the end justifies the means." What a spectacle, a Christian minister in the 20th century publicly advocating the shedding of blood to convert a nation to Christ. We ask, is the world going backward? Has the dial been turned back once again several degrees to favor one of the royal preachers? Is Christianity so weak in its principles, has the Bible so lost its boasted power to save, that the sword becomes necessary in this day and age of the world to compel men to believe in the Savior? In union there is strength." Address J. E. Hooper, President L. U. O., Silverton, Oregon.

STARTLING WORDS.

An Earnest Appeal for Honesty.

I would like to say of the article in The Progressive Thinker, clipped from the Brooklyn Eagle, headed, "Startling Words for the Spiritualists to Act Upon," the question is, will the Spiritualists act, or will they say, as they too often have said in the past, "Oh, we can't say or do anything to unmask the pretenders, without injuring the cause of Spiritualism; it is better to keep still about these things."

Seven years ago I heard one of the eastern lecturers and book writers on Spiritualism say he had attended the seances of many mediums, and he did not know one that did not at times resort to trickery of some kind. I was shocked and grieved to hear this statement, for I looked upon Spiritualism as a sacred truth and that it should be held by all, its teachers at least. I asked the person if he exposed the fraud he perceived in these so-called mediums. He said, "No, no; that would injure the cause." His reply was, "Well, cause or no cause, I will never to my knowledge aid any fraud by my silence."

Shall we Spiritualists close our ears and eyes to the voice and demands of Justice? Are we cowards, or are we honest, law-abiding citizens? Are we holding Spiritualism before the world as a religion? Do we claim to be in advance scientifically (if not morally) of orthodoxy? We lay strong claims for Spiritualism, and many Spiritualists have strongly denounced the skeptical orthodox because they have not felt in line and marched with Spiritualism inscribed on their banners. Spiritualist co-workers, he is called on our denunciations of any religious form or creeds, let's cease trying to urge them to investigate our sacred truths, until we have investigated our ranks and tested the metal of our mediums. We must bear in mind that the eyes of the world are upon us, watching intently, thus it behooves the Spiritualists to look well to their footsteps and the advancement of our glorious cause of religious liberty. Let us be more careful, how we recommend and sustain the fakers. When once they have been thoroughly unmasked, as many of them many times have been, it is our duty to keep an eye on their future whereabouts and movements; if we do not they will continue doing as they have in the past, drop out of our vicinity and into another, redoubting the possibility of their trickery, deception and imposition. When the Spiritualists themselves cease recommending and patronizing the dark-room seances, and the various dark productions of the pretenders, then there will appear at least one ray of hope for their banishment from the ranks of Spiritualism. No honest medium will object to honest test conditions, and we will explain and teach as best we can what they know of their mediumship, on an honest investigation. To question the genuineness of a medium's mediumship never injures genuine mediums, for they have the gift wherever to vindicate their honesty. Spiritualism is founded upon facts, not fiction or deception, and no impostors can afford to the luster of its immortal truth. Spiritualism does not need deceivers to uphold it. It has a scientific basis of divinity which ever will sustain it. Then why fear an honest investigation of our ranks of workers? A thorough renovating will only stimulate all honest workers into practical activity, and will sift out the deceiver. The greatest error Spiritualists have made, and should cease to make, is the wholesale ordination; too many unscrupulous people have been ordained and now write "reverend" to their names. Shall we continue in sin, that the name of Spiritualism abound? Let the voice of justice forbid. MRS. HOOKER MEVOY.
Fame, Kansas.

Non-Medical Healers in Ohio.

The Suggestive Therapists, Magnetic Healers, and other non-medical healers of Ohio have organized under the name "The Psychopathic and Non-Medical Liberal Association," for the purpose of advancing the science of non-medical healing, and of protecting the members of the association from unjust persecution under the law known as the Love Medical Law.

All non-medical healers, and others who are in sympathy with the movement are respectfully requested to write to the secretary for further information. Enclose stamp and receive in return a copy of the constitution and membership application blanks. Your co-operation is desired and solicited. LILLIAN EICHFERN, Sec.
1463 North High St., Columbus, Ohio.

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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-SEVEN—Continued.

And now you might like to know about the scenery of this lower sphere. It is not much removed from the scenery of earth, for here all is hideous and squalid; but for a while until it can gather a little order and beauty, for order and beauty gravitate to the second sphere, together with the souls that are fitted for that sphere. The following is what usually remains in the first sphere for a while: Jungles, thickets, and all disorderly things; barren plains and deserts; bare and jagged mountains, muddy, turbulent streams, and, if you can believe me, for I am telling the truth, old monasteries, together with their monks and priests, and who cannot and will not listen to reason or let the light of truth penetrate their souls.

You will find more convents and monasteries in the first sphere than on the earth, and it is more difficult to gain or enlighten those, who persist in inhabiting them, than any others. Here in the first sphere are the coarsest of weeds and wild flowers, the odor of which is very obnoxious, coarse, unsightly grasses, cactus, prairie dogs and rattlesnakes.

Let me tell you, my friends, that the drunkard who has delirium tremens, actually sees the spirits of reptiles and snakes. It is not his imagination, but the intoxicant, in a measure, sets his spirit free and he beholds that which actually exists.

A soul perceives that which is in correspondence with itself. An orderly and beautiful soul gravitates to an orderly and beautiful sphere—a low and degraded one to the lowest sphere and even then must find that which corresponds to it.

And now, friends, allow me to tell you that a low, degraded spirit takes on a form which corresponds to itself. In the story, published in *The Progressive Thinker*, entitled *Junio*, inspired by Charles Dickens, the great truth is well shown up. All manner of horrors are perpetrated within the first sphere. Life, of course, cannot be taken, but think for a moment of all the dreadful things and awful souls that leave your earth. How can one expect it to be otherwise? These spirits generate filth, rags and squalor. Their habitations correspond to themselves if they have any. Many have none at all, not having constructiveness enough to even build a spiritual shanty, and no one loves them enough to construct one for them. They are, as yet, too vile to enter the habitation of a good or wise spirit; yet, gradually, all are raised one by one. None are so low that time does not retrieve them.

LETTER NUMBER TWENTY-EIGHT.

We return to earth at a stated time to dictate these letters, two evenings in a week, commencing precisely at seven o'clock. This is well understood both by ourselves and the sensitive. If this were not the case very little could be accomplished.

There are those who seem to think that spirits have no other employment than to stand by the side of an earthly medium at all times and seasons, ever ready to answer the most foolish and trivial questions. If there are spirits who spend their time in this way we are not of them. Any spirit who would do this could not possibly make any progress whatever within the celestial life and consequently could teach nothing of importance. We do not spend over four hours in a week for the purpose of giving that which we have found to be true to the earthly sphere. About one-half of the remaining time we spend in obtaining knowledge for ourselves, and the other half in teaching and aiding the spirits who are below us in wisdom; for be it ever borne in mind that our wives are always with us and they have as much to do with these letters as the personalities whose names are signed. The language of earth does not always permit us to make this clear and we must often use the personal pronoun, which is misleading.

Now when we put ourselves in rapport with the one who writes for us, we often find within the mind something which antagonizes the truth. Oftener than otherwise some article has been read that does not agree with that which we have already told the medium or written to the world at large, and we find it to be the case this evening. The article which has been read is from the pen of an eminent medium, relative to the homes within the spiritual realm.

That medium says to the effect that a spirit who might greatly desire a home in spirit life must be earth-bound. According to this medium a wise and progressed spirit does not desire or need a home, as it does not meet with heat, or cold, or rain or snow; also, that a soul very far on toward wisdom does not need clothing, and as the medium who said, or wrote this, is considered to be exceedingly wise, my poor medium recoils like one of those sensitive plants that folds its leaves at the touch of a finger.

My medium, personally, would not dare to write anything in contradistinction to this eminent lady medium, for it was spoken or written by a lady, but of course we being already within the realm of the spiritual do not feel so, for we write only of that which we know.

We have said in a former letter that we had visited all the spheres, even to the great zone, outside of the earth's orbit, which is true, and the only sphere that we have found where there are those who are homeless is the first sphere above the earth. Here, there are some so low in the scale of being that they are without homes, and wander about like tramps and vagabonds of earth. The only souls that go unclothed are those who are so low in the scale of being that the emanations of the mind are not sufficient to wrap them about, and none love, or are attracted to them, enough to do it for them, and these are few, very few indeed. But whether she would weary of it or not the child would soon become restless and want a change and we don't think the lady could lay it down on ambient ether any more than she could on the ambient air of earth.

Oh, no, friends; that lady and that child must have a home just as you of earth have homes, and that child must be educated and taught just as children of earth are educated and taught; it must be carried to the home of that lady—if very small it must be laid on a couch and cared for almost exactly as infants of earth are cared for—its mind must grow gradually as the minds of earthly children do; it must be surrounded by objects; it must, after awhile, have its playthings—its little pet animals. Children here are surrounded by little pet animals, singing birds, flowers—and boys and girls play their dogs and ponies—they also have play-houses and boats, and a thousand and one things similar to earth. That which is not good for them is invariably left out.

How else do you think we could possibly get along and teach the millions and millions of babes and little children that are coming here all the time? They cannot reach the altitude of abstruse philosophy or great scientific attainments for many, many years after coming here; yet in our schools we teach both philosophy and science, moreover we can't have our schools and classes all out in the ambient ether without any objects whatever where-with to teach them.

(To be continued.)

There are those who braid it slightly and tie a ribbon about it, but such have not been long in spirit life and still retain some of the earthly habits. We are well aware when spiritual beings present themselves before the clairvoyant sight of mediums, they appear clothed as they were wont to be clothed on earth; but they merely assume the garb that they may be recognized, and throw it off immediately thereafter.

We shall not speak of many of the miserable, misguided creatures of the lower sphere or of the earthly sphere, for we do not like to allow the mind to dwell on impure subjects.

Do the angels wear shoes? They wear something that corresponds to soft sandals, which is usually of a rose color, and soft bands of rose-colored ribbons that confine them to the feet; yet this is not invariably the rule. Sometimes a soul is so engrossed, or unwrapped about, that nothing is visible but a figure of light, and when startled a beautiful angelic face peeps forth at the beholding intruder.

The garments of those who dwell in the grand zone are so dazzling in splendor that a man of earth could not behold them and yet remain within the fleshly form.

And now about the homes in spirit life. To be without a home is to be a spiritual vagabond, and these are only in the lowest sphere.

Well, won't you tell us about these homes? Yes, we will tell you, and tell you the truth, but we forgot to tell you how the men are clothed. We will do this first and afterward describe the homes.

The clothing of the men differs but little from that of the women. Their garments also flow about them, but more in a belted style, not as long or flowing as those of the women, of graver hue, usually not quite as beautiful. They do not cut their hair or beard, but wear it as nature intended, full and flowing. No two are exactly alike, for all things and creatures in nature differ.

Now we have said and reiterated again and again that all souls are united in oneness to their eternal counterparts, and we are telling you of the greatest and grandest truths in nature. It seems strange to us that the people of earth are so loth to accept such a great and eternal verity.

"Oh," we hear someone say, "that might smack of free love or affinity," but none are ever united to their soul-mates until they are above and beyond all such foolish thoughts.

Does an eternal counterpart, soul-mate, or other-self—the actual other half of that which is only a half, not a whole—smack of free love? Then all the angels in the celestial world are free-lovers, for there is not one that is incomplete or without the other half of itself. If that were the case it would simply be an undeveloped spirit yet seeking the other half of itself.

Now in the present state of the earthly world marriage, if possible, should be kept inviolate, and all those who are reasonably happy in each other should remain together. Soul-mating is not so much for earth as it is for heaven, and people on earth do not, as yet, understand the law. They marry when quite ignorant and youthful—they marry after the flesh and begot children after the flesh, but they pass on and leave their fleshly bodies behind—they are no more of the flesh but of the spirit—and now commences a higher and better education; but, thousands on earth are, through natural attraction, really, although ignorantly, united to their own true other self. These will always remain together as one, for they are one; but thousands more are not, and these will be released on leaving the body, to be properly united to the true counterpart. If by free love is meant promiscuity, nothing can be more abhorrent to a pure angel. Anything of the kind would be utterly impossible in the angelic world, and it is that nature abhors this horror that the great law of eternal counterparts exists. Promiscuity exists only in the lowest sphere and on the earth; but it seems to us here that free-love is a misnomer. All men and angels should love one another, and all angels do. Wisdom, love and truth may be called God, for want of a better name—but we are coming to the homes, presently.

Now when the male and female here are rightly conjoined together their first thought is to create a home for themselves, a home wherein they can abide, a home wherein they can receive other angels, a home wherein they can retire from the gaze of innumerable hosts, a home wherein they may rest and recuperate, a home wherein they may cultivate the beautiful; they want a home precisely as men of earth do but on a higher, grander scale. Homes of earth are types of heavenly homes—small types. The sparkling light and glare of the celestial heavens is often as wearisome to an angel as the outdoors of mankind, and the light and glory are veiled by homes, as on earth. We need homes on all accounts and could not, and do not, exist without them.

The medium before-mentioned says that we have neither cold, heat, nor storms of any kind. Now we beg to differ, for we are here and know about it. That we do not have the coarser earthly storm, we admit; that the elements do not war so violently as on earth, we also admit; but it is not one eternal, everlasting day of intense light here, no more than there. We have a soft dew and many light clouds; we also have gentle rain, and sometimes there is quite a breeze, for we have a spiritual atmosphere. Of course it is very refined and rare, but it is as real to us as the earth's atmosphere is to earth. We also have heat and cold. In fact, heat and cold do not really originate on earth at all; then why suppose that we are not to a certain degree, subject to them both? But such is the case, whether accepted by man or not, he will soon find it out when he gets here. Moreover, we must have homes wherein to educate and care for children, youths and maidens. They are coming here at all times and seasons.

Now we find in the mind of the medium something else that requires an answer. Another writer goes on to tell how a spirit lady takes the spirit of a dying child into her bosom and smiles into its eyes, and one would be led to suppose from what was written that she held the child in her bosom until it was grown. Don't you think she would get a little weary and want to lay the child down occasionally? But whether she would weary of it or not the child would soon become restless and want a change and we don't think the lady could lay it down on ambient ether any more than she could on the ambient air of earth.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE DAWN, CALCUTTA, INDIA

LAW OF KARMA.

On pages 61-63 of his "Evolution and Ethics," Huxley's last Romanes Lecture, he says, "The following are the laws of Karma and of Rebirths of the ancient philosophers of India. 'Every day,' says the late scientist, 'experience familiarizes us with the facts which are grouped under the name of heredity.' Every one of us bears upon him obvious marks of his parentage, perhaps remote relationships. More particularly the sum of tendencies to act in a certain way, which we call 'character,' is often to be traced through a long series of progenitors and collaterals. So we may justly say that this 'character'—this moral and intellectual essence of a man—does verily pass over from one fleshly tabernacle to another, and does really transmute from generation to generation. In the newborn infant the character of the man enters upon a new stage, more than a bundle of potentialities. But very early, these become actualities; from childhood to age, they manifest themselves in dullness or brightness, weakness or strength, viciousness or uprightness; and with each feature modified by confluence with another, if by nothing else, the character passes on to the next generation."

"The Indian philosophers, called Karma, as thus defined, 'Karma' it is this Karma which passed from life to life and linked them in the chain of transmigration; and they held that it is modified in each life, not merely by confluence of parentage, but by its own acts. They were, in fact, strong believers in the theory, so much disputed just at present, of the hereditary transmission of acquired characters. That the manifestation of the tendencies of a character may be greatly facilitated, or impeded by conditions, of which self-discipline, or the absence of it, are among the most important, is undoubted; but that the character itself is modified in this way, is by no means so certain; it is not so sure that the transmitted character of an evil-doer is worse than that of a virtuous man better than that which he himself has acquired. Indian philosophy, however, does not admit of any doubt on the subject; the belief in the influence of conditions, notably self-discipline, on the Karma of its theory of retribution, but it presented the only way of escape from the endless round of transmigration."

Mr. Huxley's presentation of the Law of Karma and of Rebirths of the Indian philosopher does not seem to be wholly correct. Two points require to be specially remembered in this connection. First, we have to distinguish between the man and his conditions. The man may in Hindu philosophy be roughly represented by the sum of the moral, spiritual and intellectual faculties, energies or essences which Huxley would call the "character." The man is not different from character as understood in the above sense. Then there are the physiological conditions, or the body which this man takes on. And there is always a sort of secret affinity, a law of attraction which draws the man to particular body wherein to take birth.

Secondly—"The reincarnating man passes on from body to body; and the reincarnating man or character has a secret, unerring attraction for its own appropriate or equivalent physiological and moral conditions, i. e., conditions of an embodied character, those governing the parent wherein the reincarnating character may find a fit soil for development or manifestation of itself."

Now when the male and female here are rightly conjoined together their first thought is to create a home for themselves, a home wherein they can abide, a home wherein they can receive other angels, a home wherein they can retire from the gaze of innumerable hosts, a home wherein they may rest and recuperate, a home wherein they may cultivate the beautiful; they want a home precisely as men of earth do but on a higher, grander scale. Homes of earth are types of heavenly homes—small types. The sparkling light and glare of the celestial heavens is often as wearisome to an angel as the outdoors of mankind, and the light and glory are veiled by homes, as on earth. We need homes on all accounts and could not, and do not, exist without them.

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spirits, just as it is part of our work to assist those relatively beneath us here. To upset this relation of things stillifies the very object for which spirits are permitted to have communication with us at all.

At the distance I ever took part in, I was told by the chief guide of a well-known public medium, that "spirits lower than yourself can never injure you." This idea is often heard from the platform, and the public are instructed that the spirits about us will be just such as we attract by our thoughts.

From personal experience, I can only say that I have never found either of these statements to cover the entire truth. Our guides are of necessity in sympathy with us. Sympathy is the keynote of mediumship. All the same, if we expose ourselves to what are euphemistically termed "bad conditions"—even though it be from the best of motives—we may have to suffer for it ourselves, or bring suffering upon those we may subsequently meet. If a man enters a public hall to rescue some tempted brother, he must risk a blow from the brawling crew within. Should he be a medium he may suffer in addition from the unseen visitants who, in all probability, frequented the same public house when in their earthly life, and of his sufferings the world will know nothing.

Whatever solutions Spiritualism may offer for the problems of life, it enlarges that of the innocent suffering with, and for, the guilty. It enforces the solidarity of the human race, and proves in a way which nothing else can that "no man liveth unto himself." It is a fact that many a man who boasts that he is able to reclaim one of these "undeveloped spirits," and set him on the high road of progress, has been a drunkard, though unconscious of it himself, to carry such companions upon his shoulders and deposit them in the house of a friend whom he has been visiting. To carry an evil spirit in this way from one house to another it is not necessary that he should be a medium.

MYSTERIOUS LIGHTS.

A woman, far above the average in mental ability, who, before her marriage was a teacher of mathematics, had two children, both boys. One died when seven or eight years old; the younger survived. They had been extremely attached to each other. Yet after the death of the elder the younger child never seemed to miss him or sorrow for him, and when alone in the room they used to occupy together, the mother often heard the child laughing, as if in playful glee. When questioned, he invariably answered that his brother was there playing with him. As he grew older this thing continued. Once, in passing, the mother went to throw some heavy parcel on the bed when the boy screamed aloud, "Don't, don't! You'll hurt Bert. Don't put me him lying on the bed!" This mother declares that she has often seen the room brilliantly illuminated when no light was in it, and her husband corroborates the statement. The lad who sees and talks with his brother is mentally all right, and has a talent, amounting almost to genius, for music.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

PHENOMENA HUNTING.

And the more Spiritualism is spiritualized—the further it gets away from mere phenomena hunting and from all attempts to extract material advantages from our intercourse with our friends and teachers in the Unseen; the higher we lift our aspirations; the more carefully we guard our daily conduct; and the loftier our ideal of human life; the more elevated will be the intelligences we shall succeed in attracting to our side. I have heard it asserted that the inhabitants of the lower spheres cannot come near the earth. Believe me this is a most erroneous assumption. Give them the necessary conditions; they will come, and come gladly; not necessarily to men and women of great intellectual attainments; far less to people occupying eminent positions in the world; but to the poor and lowly, to the humble minded, and to those who are living lives of self-sacrifice for the good of others.

You may be filled with wonder at what you may be apt to consider an astounding act of condescension on the part of your interlocutor, but reading your thoughts, such a visitant will admonish you that, "In the kingdom of heaven, the greatest is the servant of the least;" and that the only true eminence in after life is that which is acquired by superior spirituality.

These several books, so substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for \$2.35. But bear in mind that in order to secure these SEVEN valuable premium books for \$2.35, the order must be accompanied with a year's subscription for *The Progressive Thinker*. The aggregate price of these seven books to the trade is \$10.75. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these seven valuable books are furnished to our subscribers for \$2.35, which is less by far than their actual cost. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being paid out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by *The Progressive Thinker*. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 85 cents, hence you are almost receiving them as an absolute gift.

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Any three of the books in our premium list that you may select will be sent to you for \$1.10. You are at liberty to select any other books in the list that you desire in connection with this order, at 40 cents each. You can only make one order for three books at \$1.10. An order for one or more of the premium books must always be accompanied with a year's subscription for *The Progressive Thinker*. No other books except the SEVEN mentioned here, will be sent out as premiums.

Offer Number Four.

Our regular premium, *The Encyclopedia of Death, and Life in the Spirit World*, Vol. 3, is only 25 cents. If you wish to add to this one of the other premium books only, the same will cost you 50 cents. If you wish two additional books, the cost of the three will be \$1.10. You can add thereto any other books you desire at 40 cents each.

In the First Three Centuries

NUMBER TWO.

Mosheim also says, "that, not long after the Savior's ascension, various histories of his life and doctrines, full of impositions and fables, were composed by persons of no bad intentions perhaps, but who were superstitious, simple and piously fraudulent; and afterwards, various other spurious writings were palmed upon the world, falsely inscribed with the names of the holy apostles." It is worthy of notice, that a Bishop of the Manichean sect affirms that to be the method by which our present gospels were palmed upon the world.

I will here make a quotation from Mosheim respecting the fourth century, as it specially refers to the three first, which we are considering: "To these defects in the moral system of the age, must be added two principal errors now well nigh publicly adopted, and from which afterwards immense evils resulted. The first was that to lie and deceive is a virtue, when religion can be promoted by it. The other was, that errors in religion, when maintained, and adhered to after proper admonition, ought to be visited with penalties and punishments. The first of these principles" (to deceive and lie) "had been approved in the preceding centuries; and it is almost incredible, what a mass of the most insipid fables, and what a host of pious falsehoods have, through all the centuries, grown out of it, to the great detriment of true religion." Here, reader, on the highest church authority, you have set before you the stream of "insipid fables and pious falsehoods," starting from the prolific fountain of the first three centuries, and flowing as a blighting influence through all the centuries till now; for the major portion of Christianity is to-day cherishing those fables and repeating those very falsehoods. And it is one of the remarkable facts, in confirmation of this position, that Dr. Mosheim himself should feel compelled to tacitly admit that "pious fraud" could promote the cause of religion. He says: "If, what I would not pertinaciously deny, pious frauds and impositions deserve a place among the causes of the extension of Christianity, they doubtless hold the lowest place, and were employed only by a few."

Writing of the first century, Mosheim says: "Most authors represent the lives and morals of Christians in this

The Jerusalem church is pointed to as the most wonderful illustration of the influence of Christianity, and the piety of the primitive church. It shows the "divine power" of Christianity. They "had all things in common." They sold their "houses and lands, possessions and goods," and brought the price and "laid it down at the apostles' feet." And we are told that they all continued together daily in the temple, and breaking bread from house to house, and praising God." This is termed communism. It is pauperism. It is religion, the Christian religion in its purest and most perfect state. But it is neither moralism nor common sense. It is fanaticism, insanity. We had a little touch of it in the Advent excitement under Wm. Miller. True communism does not mean selling all you have, putting it into the hands of a priest and spending your time in idleness. No wonder the Jerusalem church had to be supported afterwards by contributions from the Gentile churches of Asia Minor and Europe. But note another thing. So far as any reliable history goes, the apostles staid at Jerusalem. Peter

The church at Sardis had a name that it lived, but it was dead. The Laodiceans were neither cold nor hot, and because of that he declared "I will spue thee out of my mouth."

Now, when to all this mass of positive proof of the wide-spread immorality of the very churches, founded by, and presided over, by the apostles themselves, we add the incidental evidence furnished by the constant references to various immoralisms in the epistles, and the ceaseless repetitions of commands and exhortations to a moral life, it is impossible to resist the conclusion that the primitive church was anything but a body of people worthy of imitation. We cannot resist the opinion that much of the gross pollution, charged by its enemies, was actual fact.

J. S. LOVELAND.

It is only by the unremitting performance of individual duty that any public evil will be remedied or any public good accomplished.—A. W. Tourgee.

A View of Their Superstition.

This room seems to have been a sort of an audience room. Against the far wall was an altar, to the right and left of which are figures of the Virgin Mary and Jesus, in half life-size. On top of the altar is a group of figures, eighteen-inches in height, -representing Mary, Joseph and the child Jesus. Under a curtain of gaudy material one may see a life-size figure of Jesus, representing him dead and ready for the tomb. According to Filipino ideals, is the recurring image of Jesus. With this statue of the Savior, Aguinaldo claimed to have held many long conversations, and this ignorant and deluded followers believed that the image of Jesus often gave the self-constituted dictator advice as to the management of the insurrection. By his orders, kept hidden in a closet by his guards a light was kept constantly burning on a pedestal in front of the image, and when Senorara Fray moved away she pleaded as an excuse for wanting to stay that it was the command of the saints that she should

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death," "A Magdalen Passage to Spirit Life," "Impressive Communications from the Spirit Side of Life," "Death Considered by the Spirit Lucretius," "Odities in Reference to the Dead;" "Death from a Vibratory Force;" "The Dying After Death Beautifully Illustrated;" "Sensations of the Dying;" "After Death Out of Dark Conditions;" "An Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Premature Dying;" etc., etc. In this volume is given the most valuable information, and every person should have access to it. It should be in every home. Read the premium terms carefully, and then send for the Three Volumes of the Encyclopedia of Death.

When we learn that the value of two cents a day will keep a soul from leaving the body by starvation, who will not respond. All that is needed is for some person to take the matter in hand and gather the rest together.

Why cannot communities be formed among Spiritualists in the different towns and societies of this country, and do this work, so that the Spiritualists of America may have the privilege of doing their part toward alleviating the great woe that is desolating India?

The money gathered in this way may be safely sent to Pundit F. K. Lalani, Lily Dale, N. Y., care of Dr. E. C. Hyde and the money will be put to use that means supplied will go direct to the famine districts. There is no time to lose. Who will take hold of this work?

EMMA J. HUFF,
Vice-Pres. Southern Cassadaga Camp.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

It did seem refreshing, however even to the children of the Devil," at the close of Mr. Henthorne's sermon, to the Opera House and for a fortnight thereafter. His discourse about a God that never put a lying spirit in the mouth of anybody; that less than the mouth of one of his chosen prophets.

Our leaflet is a reply to the second sermon, as well as the first. If our Methodist friends had all others, who heard the Reverend, will read it, they will be deeply interested with the marvelous degree to which Ben Henthorne has evolved (?) from the old dispensation (when put to the test) and how consistently he practices the teachings an example of the meek, lowly and trueful Jesus Christ.

PRESS COMMITTEE,
Salem Association of Spiritualists,
—Herald, Salem, Oregon.

"Social Uplifting, Including Co-operation of Systems and the Happiness and Ennoblement of Humanity." By E. I. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

neither with divine law, decency or common sense. We should adopt a better standard of morality, not the standard of the Bible, which is so earthy than woman, it does not look that he should be made altogether mud. The moral standard for man is somewhat improved from the days of King David and Solomon, as he too repudiates polygamy and no longer courts with courtesans on the public highway, nor pens up half a hundred wives in a harem. He has learned to be a little more chaste, but he is reaching the moral plane where the male snapper will be considered a more outcast as much as his more sluttish against companion woman. Life as it has been given us is as crude as an unfinished temple. Through the rafters and beams and shavings we discern faintly the delicate traceries of wisdom and good and beauty, but they are plain and sculptured myths. But we stum among the rubbish and debris and find the sublime in life only after infinite pains and trouble.

Nature embodies what the human race should be and is not. She is tender, sublime, musical with birds, and infinitely lovely in her ever-changing

His view is that the God-idea is the central life and light of spirituality and therefore of Modern Spiritualism and all spiritual faith and knowledge. He gives extracts from the sayings of sages and teachers from Vedic days and Old Egypt, to Theodore Parker and Selden J. Finney. Price ten cents.

Christianity versus Orthodox Theology, or, the Deception Unmasked By A. B. Levisse, M. A. Akron, Ohio. Cloth, 215 pages. 75 cents.

Aims to show that the New Testament sets forth two plans of salvation. Christ's, as given in the four gospels, and Paul's, as given in his epistles. The author claims that Christ's plan of salvation has been ignored by the church, and Paul's plan adopted; that our so-called Christianity is Paulism, and not the Christianity of Christ. The book is well written, and the subject handled with ability.

sermons and essays, and contains a splendid portrait of the author, also a portrait of Moses Hull. Price neatly bound in English cloth, 41. For sale at this office.

1990

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SATURDAY, JUNE 30, 1900.

"Is Your Soul Saved?"

A leaflet mailed the writer from Belvidere, Ill., bears the above title and question. It goes on to tell of some person about dying whose soul was not saved, and was about going to hell; while a neighbor across the street was also dying, but whose soul was sure of heaven. The party about going to hell, the leaflet tells us, complained of his neighbor for not warning him of his danger so he could have escaped the fiery furnace. He even cursed the redeemed, and held him responsible for his own lost soul. The author of this interesting leaflet quotes John 1:20—"Behold the Lamb of God who beareth away the sins of the world," and begs the sinner who desires to "escape from the wrath to come," to "Come with all your conscious guilt and helplessness to the living Son of God, Jesus, who on Calvary's cross bore the sinner's sin, and is able to save all who come to him."

May we suggest to the stranger, whoever he is, so anxious for our soul's salvation, that the God we adore is not so much a cruel tyrant who accepts the sufferings of an innocent person for another's guilt. He doesn't do it that way. On the contrary, being a just God, he punishes the real offender, and proportions the penalty to the wrong done. No prayer, no grief, no tears move him in the least; neither does he allow an intercessor to act in the premises; but requires the extreme penalty for violated law. In some cases, he seems to require compound interest. These are cases where the law is frequently broken.

It may have been a good thing when Moses and his wandering rabble were lost in the wilds of Arabia, to lead a goat with imprecations and send him away into the wilderness, charged with the sins of the multitude; but God tired of that method, as he did of feasting only on the aroma of doves, and rams, and bullocks, and of first born children, while the priests feasted on the roasted flesh, so he swooned off and accepted his own son as a final sacrifice. That God was the God of a barbarian people, closely related to the god-gods of idolatry, we have no laurels for him.

The little God who reigned over Jerusalem, before whom David danced in unseemly glee, was a tribal god, unknown and unheard of outside of the few Jews who dwelt in the fastnesses of the Lebanon mountains, while he holds the boundless universe in equal poise, wheels suns and planets in their mazy dance, infuses life in the minutest antinucleus, and endows it with loves, and hates, and aspirations, as perfect in their kind as

"In the man who mourns,
Or the rapier which adores and burns."

No Doubt of a Personal Devil.

The assertion which was made recently in England, by a military expert, says the London Daily News, that among the Boers there is a common belief that the Bible was written originally in Dutch, has called out the following anecdote:

"A Dutch minister, lately arrived in the Transvaal from Holland, was rebuked by an old farmer for having expressed doubts of the reality of a personal devil. 'I can show you his portrait,' said the Boer; and, taking down his family Bible, which was adorned with wood cuts of an antique type, he turned to a presentation of the conventional evil one, with horns and tail. 'There!' exclaimed the Boer triumphantly, 'you have doubts about the existence of the devil. There is a picture of him, and that is the Word of God.' The Boer fully believed the artist as well as the writers to have been inspired."

Stolen from Christianity.

On confirmation of a person into the church by the Bishop, a new name, usually that of a saint, is given the postulant. The same custom prevails among the Buddhists, and was practiced by them at least 250 years before the Christian era. How much longer we have not the means of knowing.

Kesson, in his "The Cross and the Dragon," says:

"So numerous are the resemblances between the customs of the Buddhists and the Romish Church, the first Catholic missionaries who encountered the priests of Buddha, were confounded, and thought Satan had been mocking their sacred rites." Quoted by the late Rev. J. Freeman Clarke in his Ten Great Religions.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 30 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

Water from Jordan.

The news journals tell of an "impressive baptismal ceremony" that lately occurred at the Congregational Church of New Haven, Conn. Six children were sprinkled—baptized, says the report—and "hundreds gathered to witness the imposing ceremony." The water was conveyed to the church in a sealed canteen in which it was brought from the home of the Savior." It continues: "Pouring the water into a silver salver Dr. McLane repeated impressively the words of Jesus and St. John the Baptist."

It is difficult to repress a smile over that "canteen" against which the whole church has been making war, invoking the aid of Congress to suppress them, because soldiers carried them on the battle-field, with the implied consent of President McKinley, who almost lost his standing with the Methodists on their account. Had those canteens contained water distilled by Nature's alchemy in Palestine, and flowing in the Jordan valley, instead of some American river, canteen and water would have been sacred in their estimation.

The waters of the Ganges, the Jordan, and the Nile, like those of our own Hudson, or the Mississippi, originally rose from the earth in vapor. That vapor formed clouds in the sky. When the clouds were over-charged the vapor fell back to the earth in the form of rain, hail or snow. Falling on mountain or plain, and obeying the law of gravitation, it formed rivers and flowed on towards the great ocean, from whence it will rise again and again and make the circuit of cloud, and rain, and rill, and river, and thus on forever, each drop in all its movements alike pure and sacred, whether it washes a God, or a peasant, and falls in Judea or elsewhere.

If John was a real character, and not a priestly fabrication, and if he baptized Jesus in the Jordan as represented, he did no more than his Essene brothers had been doing for at least 250 years, and no more than had been practiced by Jews and Pagans.

Without protracting this article to great length, we beg leave to quote from "The Prophet of Nazareth," a prize essay, partly "Against Infidelity," p. 497: "Spencer, in his work on the Rites and Institutions of the Hebrews, says: 'Baptism was not only practiced among the Jews prior to the time of John, but they borrowed it from Pagan nations. Among Egyptians, Persians, Greeks, Romans, and other nations, it was customary to purify those who were to be initiated into the mysteries of the sacred rites, by dipping their whole body in water. The Jewish cup of blessing [the wine in the Lord's Supper], added to the pascal supper, was of heathen origin. Jesus in the institution of his sacraments, paid peculiar regard to the heathen, in introducing into his religion baptism and the sacred cup, which had been borrowed from them.'"

With these facts it does not matter from whence comes the water used in baptism, it is only a borrowed, or shall we say a stolen custom, filched from the heathen, and does not add one particle to the virtue of the party subjected to it; but it does deceive the initiate, by making him feel that he is better than his neighbor because he has submitted to this rite under the impression it was first required by a God.

"Better Look a Leetle Out."

We are told, Acts 13:2, 4, that Barnabas was set apart with Saul by the Holy Ghost, to do the work of an Apostle. Thus commissioned Barnaby's statement ought to be received everywhere as good authority. In Acts 11:24 he is represented as "a good man, and full of the Holy Ghost, and of faith." Now Barnaby had a Gospel of his own, which is not labeled canonical, but it is just as truthful as those which are thus designated. Well, this apostle tells us the world will last 6,000 years, "because it was made in six days." He doubtless knew what he was telling, hence they who have been intent on the destruction of all things for the last 2,000 years, have been, literally, "barking up the wrong tree." As Jesus was born in the year 4,004, so Gabriel will not swoon down on us with his fire-brand and too his big horn, until the year of Grace, 1906, when the end will surely come, since Barnabas will take his place with Jesus, who fixed the time of the event by saying, Mat. 10:23—"There be some standing here, which shall not taste death till they see the son of man coming in his kingdom." Again, to make the time more definite, in answer to the question, "When shall these things be," and the end of the world," he given Mat. 24:3, Jesus said, verse 34—

"Verily I say unto you, This generation shall not pass till all these things be fulfilled."

As sixty-two generations have gone by since Jesus made his prediction, and the end is not yet; and as two generations have lived and died since Miller fixed the time of the end for 1843; now the world must wait another 90 years before the end comes. Now these things are credible to believers. Of course they are. After swallowing the whole and Jonah, God's interview with Satan over Job, and the thousand and one additional Munchausens of holy writ, they are in a fit condition to swallow the highway through the Red Sea, with walls of water on either hand, over which God's favorites passed on dry land, to the discomfiture of the Egyptians who followed in the rear.

When a person is psychologized he will believe anything the speaker-mind tells him; even believing the Creator of this mighty and limitless universe has his throne just above the clouds, where he and Son reign in royal pomp, and require their creature man to ceaselessly sing their praises, and tell them how good and great and glorious they are.

But these brief narrations, reported by the marvelous historian-Papias, are only specimens of sacred literature confirmatory of the divine character of the "Holy Scriptures."

Why Not?

The St. Louis Globe-Democrat tells of a woman who presented herself to the Mormon elders of a baptismal party and begged immediate immersion. She was clad in a bathing suit, with abbreviated skirt and bare arms. In answer to questions of her fitness for the rewards the church promises, she proposed to be immersed, become a full-fledged member of the church, and learn its teachings after.

With a knowledge of the ancient costume worn by early Christians at baptismal occasions, and recently shown in these columns, and the adaptation of a bathing suit to exposure in water, why was there any hesitation in fitting the candidate for immortal glory? That is what we want to know.

Confirmation of Holy Writ.

Outside of the New Testament our whole knowledge of the beginnings of Christianity, as claimed by its devotees, down to the year 325, are given by what are known as the "Fathers of the Church." The pretended writings of these "Fathers," reputed to have been written in Greek, were picked up in old cloisters and monasteries where skeptics claim they were manufactured at a much later date than generally supposed, by monks. Save a very few of them they were difficult to obtain until some thirty years ago, when Rev. A. Roberts, and his assistants, collected them, and with English renderings, gave them to the public, under the name of "The Ante-Nicene Library," in some 24 volumes.

This Library embraces the alleged writings of Polycarp, Barnabas, Ignatius, Papias, Arnobius, Clement, Cyprian, Minucius Felix, Gregory Thaumaturgus, Dionysius, Hippolytus, Irenaeus, Lactantius, Lirgures, Justin Martyr, Athanasius, Methodius, Victorinus, Tatian, Theophilus, Tertullian, Victorinus and Commodus.

The slightly educated clergy delight in referring to these writings of the "Fathers," as corroborative of the Gospels. There is not one in a thousand of the Protestant ministry who has any knowledge of these books in their originals; and outside of Origen, and possibly Tertullian, there are very few who have even examined the English translations; hence they are almost wholly ignorant of the contents of these pseudo-sacred books.

These preachers know all about Jonah's marine trip in the whale's belly; of the adventures of Daniel in the lion's den; they have rejoiced in prayer and song over the escape of Shadrach, Meshach, and Abed-nego, who, having been the furnace heated seven times beyond the limit of what humanly could be endured, have been delighted to tell of Elijah's flight to heaven in a chariot of fire; and have made science blush at the ax floating on water; a woman changing into a statue of salt; and astronomers have been dumfounded at the sun's standing still in the heavens that Joshua might have more time to slaughter his enemies. And then these preachers tell of the various acts of "Our Lord" in feeding the multitude, 5,000 was it? with five loaves and two fishes; of his ascent beyond the world, and his being delighted to tell of Elijah's flight to heaven in a chariot of fire; and have made science blush at the ax floating on water; a woman changing into a statue of salt; and astronomers have been dumfounded at the sun's standing still in the heavens that Joshua might have more time to slaughter his enemies. And then these preachers tell of the various acts of "Our Lord" in feeding the multitude, 5,000 was it? with five loaves and two fishes; of his ascent beyond the world, and his being delighted to tell of Elijah's flight to heaven in a chariot of fire; and have made science blush at the ax floating on water; a woman changing into a statue of salt; and astronomers have been dumfounded at the sun's standing still in the heavens that Joshua might have more time to slaughter his enemies. 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