



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

### THE RELATION Of the Church to Psychological Research.

An Address Delivered  
BY HON. L. V. MOULTON,  
Of Grand Rapids, Mich., Before the  
Michigan Universalist Convention,  
at Lapeer.

MR. CHAIRMAN, AND FRIENDS:—It was with many misgivings that I accepted the invitation of your chairman to address you to-day. It seemed such an unusual proceeding for a church organization to invite an outsider to present something which the church as such does not believe, and which he thinks they ought to know. I feared it would be a case of intrusion, and that something would surely be said to offset it.

However, the cordial welcome from so many, and the various expressions of a broad, liberal, and tolerant spirit, makes me already feel quite at home, and I hope that whatever I have to say will be taken in the same spirit of good will that it is offered. The topic is well chosen to permit the presentation of some of the results of twenty-five years' research in the region of psychological phenomena, and while the personal pronoun may be used in giving testimony of things seen and heard, it is the subject matter offered, and not the speaker, to which your attention is particularly invited.

The relation of the church to psychic research may be one thing, or another, depending much upon what the church is, and also very much upon what such research discloses when entered upon. The church, like all else, has its periods of inception or birth, growth, maturity and power; decay, disintegration and death; to be in turn succeeded by another church, born out of the old, to run its like course. To trace these changes, and to see how they have been effected, is the purpose of this address. The beginning of a church is by laying a corner stone; some supposed God appears to his chosen prophet or seer and delivers the message—declares his will, presents his credentials—the miracle—in proof of his divinity, and the alleged divine revelation becomes the corner stone of the church. The theory of the miracle is this:

God the Creator made the universe and established its laws; a maximum of law is that no lesser power can repeal or suspend the law of the greater. A miracle is the act of suspending a natural law. God is therefore present, and the message a revelation of his will. Moses saw the burning bush; it was not consumed; the law of combustion was suspended; the voice that spoke was therefore the voice of God, and the signs, the miracles, proof to all the people of the divine commission of Moses. "And Moses and Aaron all the words of the Lord which he had commanded him."

"And Moses and Aaron went and gathered together all the elders of the children of Israel." "And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people."

"And the people believed, and when they had heard the Lord had visited the children of Israel, and that He had looked upon their afflictions, then they bowed their heads and worshipped."—EXODUS, vi, 28-31.

This is the foundation of every church the world has ever seen; this the base upon which is erected the superstructure of forms, ceremonies, bibles and creeds. But the revelation, be it ever so divine, ever so perfect, in the realm of spirit, must be embodied in outward, tangible form; must have expression that may grasp it and apply it to his conditions; so bibles and holy books are made. These came through human hands, are written in human language, and the alleged truth divine is expressed in simile, allegory, parable, figures and other forms requiring interpretation or explanation, and capable of alteration and misapprehension by finite intelligence. And so an inspired revelation, when embodied in a written book, and the alleged truth divine is expressed in simile, allegory, parable, figures and other forms requiring interpretation or explanation, and capable of alteration and misapprehension by finite intelligence.

Now what was the actual transaction when Moses saw the burning bush, heard the voice, and talked with I AM? What was he doing up in the mount with the Lord, in thick darkness forty days, and coming down with writing between the tablets of stone? Independent slate-writing. What occurred at the house of the woman of Endor? She was a good, kind soul, and killed her last calf to feed her enemy. What was the real nature of that transaction? Adam Clarke says that Samuel was there, that the story is literally true. What says the liberal church? And so on all through the Old Testament? What said Baalam when he "was in a trance"? Did he have a fit? Was he an epileptic, or what? So also of the prophets of old, and the many wonderful tales of their doings.

Coming to the New Testament, the new dispensation is ushered in with the usual signs and wonders. Christ laid his hands on the sick and they were healed; the lame walked; the blind saw; the deaf heard, and the dumb spoke. What did he do to them? Were they hypnotized, mesmerized, or what? Even touching the hem of his garment cured the woman. What were the facts?

our idea of God changes. We read the record of the rocks, older than any bible, and written by the finger of the infinite upon enduring granite, before man had being, and again we learn more of God. Men saw the flash of lightning, heard the thunder, saw the shattered oak, and fell down in fear and worship. Now we have tamed the lightning and made it our messenger-boy; we have harnessed it to our cars as a beast of burden.

Turning to our bible, a discrepancy now appears, a doubt arises; a question is to be settled: Is there conflict between the revelation in the book and nature? Can it be construed away? Which is interpreted aright? Which interpretation must yield? Then research begins.

Authority is the mortar that cements the church; this authority is questioned, and naturally at the nearest point first. The priesthood are our contemporaries and their weakness and fallibility most apparent. We reverence the prophet, seer and patriarch, because distance lends enchantment to the view, and so the infallibility of the pope and priests is disputed, his authority denied, and destruction begins where construction ended.

The church divides, the mother church of Romanism, and the Protestant church of the reformation; but like Pandora, Protestants opened a box they gladly shut again, and now they vainly strive to set up a lot of little mortars in the place of one big one. Now the structure begins to crumble. Once assert the Protestant idea of the right of private judgment, and then true research becomes possible. The authority of others to search for us is denied, and as the wedge of research is driven into the cement of authority the fabric breaks into numberless cells and subjects. Once commenced the process, there is no halting house, between Rome and reason. We have denied the divine right of kings to rule over our bodies, and now are denying a like right of priests to rule over our minds.

At first Protestantism denied only the authority of the priest, and with strange inconsistency affirmed the infallibility of the book made by the priest. The slave only changed masters; the pagan his idolatry; from man to man appears. Now liberal Protestantism declares: "Each may read and interpret; may make research for himself, but must read and interpret as the church does, or be damned," and so a protest against Protestantism becomes necessary, and a further grand division in the church arises. Not along the line of denomination so much as along the rule of interpretation, the limitation upon research, and the results flowing therefrom.

Science says: "Here is the telescope, the spectroscopic, the microscope, the laboratory, fossil rock, ancient books, ruins and other tangible evidences of the faith that is in us." And it challenges the church to bring on its miracles, its Gods, Angels and Devils, to be tested in the crucible of science. What answer can you make? "The church needs to mass all her forces against the coming tide of skepticism and infidelity." The liberal church teaches men to demand proof before yielding credence, and is caught in its own net, beaten at its own game, with demands for evidence of immortality and the after-life. It needs to and must meet this demand by something beside glittering generalization if it is to avoid drifting into blank agnosticism and materialism. It will not suffice to argue: "God is love; God is good; man has aspirations, hopes, infinite possibilities, unutilized by this life. Hence another must follow." Science answers: "Nature's processes are inexorable; it knows no mercy; it matters not if you are not satisfied with life. Give us proof! Give us evidence!" What answer will you make to such demands? Science must be met on its own ground. Psychic research must be brought to bear upon this question. Facts, facts, are what are needed, and must be had to meet the emergency.

The church deals with the souls of men, and claims to save souls; it may be somewhat indifferent to the physical sciences, because they relate mostly to the body; but if there are any facts related to the soul of man that research can find, the church should be the first to find them, and to use them, too. Many learned and good men doubt the existence of a soul in man, independent of the body.

The physical sciences lead directly by logical processes to the conclusion that all consciousness is the result of physical organism, and when that perishes, consciousness ends forever. Physical science denies the existence of any matter in the universe capable of organization, that the senses cannot touch, or any intelligence separate from physical organisms. How is the church to meet this?

Moreover, he declared that they that believed on him should do the works that he did and even greater. This was to be the test of discipleship. When and where was all this changed? Where is the new rule by which his followers are to be judged? The new rule is that rule. They now build fine churches, formulate creeds, perform ceremonies, persecute heresy, and so forth. He did none of these things. He was busy casting out devils much of the time. What was the nature of that operation? Can you tell? Shall we read it literally, was it a figure, an allegory?

His disciples after him did do these works, as he said they should. When did they cease, and why? Jesus gathered a following. Some to hear his doctrines, and some to see his wonders; some for his leaves and fishes, and some had great hopes of power and place, through his coming into his kingdom. He got into trouble; they scattered and denied him. He perished miserably, and they were helpless, discouraged and broken. But something strange and remarkable happened them; they rallied; they went on with renewed courage; the day of pentecost came; tongues of fire sat upon them; they spoke in unknown languages, so that all heard in their own tongue; they received the holy ghost,—by the way, what was that holy ghost? Paul went where people had heard the doctrines, but knew not of the holy ghost, and they received it on them and they received it. What did he do to them? Hypnotize, psychologize them, or what?

So also what happened Paul? He was struck down; saw the light; was made blind; heard the voice of Jesus saying: "Saul, Saul, why persecutest thou me?" What is the exegesis for all these things? He has the liberal church anything new to offer? Or will you fall in with the skeptic and the materialist, and renounce them all, relegate them indiscriminately to the region of myth and fable—fairly tales to please the children?

Cut from your Bible, page by page, all these marvels, and see what you have left. Are we never to have any light on these problems; never to be able to rationally use all this most important part of the book? Now beware of a new popery of liberal Christianity. Do not try to draw the line between the so-called natural and supernatural and declare: "Thus far and no farther shall research go." Romanism could not fence in the human reason and prevent research. Orthodoxy is in progress and is doing for the supernatural what the physical sciences have done for the natural in the Bible.

The Indians of the West have been taking their ponies and the buffalo with the rawhide lariats. They tried it with the locomotive when it first appeared on the Western plains. The engineer smiled and pulled the throttle wide open. You can imagine the rest. If you will not ride you must not try to obstruct the track. Science has driven the priest and his interpretation of the Bible from the field so far; now a compromise along the line of the miracle is sought. The scientific world is in a broad grin at the Bible miracles to-day; "they are old wives' fables" it says, beneath the dignity of science. It sneers at a miraculous religion, and challenges the church to erect a prayer-gauge and pray at it, or in some way demonstrate something.

Science says: "Here is the telescope, the spectroscopic, the microscope, the laboratory, fossil rock, ancient books, ruins and other tangible evidences of the faith that is in us." And it challenges the church to bring on its miracles, its Gods, Angels and Devils, to be tested in the crucible of science. What answer can you make? "The church needs to mass all her forces against the coming tide of skepticism and infidelity." The liberal church teaches men to demand proof before yielding credence, and is caught in its own net, beaten at its own game, with demands for evidence of immortality and the after-life. It needs to and must meet this demand by something beside glittering generalization if it is to avoid drifting into blank agnosticism and materialism. It will not suffice to argue: "God is love; God is good; man has aspirations, hopes, infinite possibilities, unutilized by this life. Hence another must follow." Science answers: "Nature's processes are inexorable; it knows no mercy; it matters not if you are not satisfied with life. Give us proof! Give us evidence!" What answer will you make to such demands? Science must be met on its own ground. Psychic research must be brought to bear upon this question. Facts, facts, are what are needed, and must be had to meet the emergency.

The church deals with the souls of men, and claims to save souls; it may be somewhat indifferent to the physical sciences, because they relate mostly to the body; but if there are any facts related to the soul of man that research can find, the church should be the first to find them, and to use them, too. Many learned and good men doubt the existence of a soul in man, independent of the body.

The physical sciences lead directly by logical processes to the conclusion that all consciousness is the result of physical organism, and when that perishes, consciousness ends forever. Physical science denies the existence of any matter in the universe capable of organization, that the senses cannot touch, or any intelligence separate from physical organisms. How is the church to meet this?

The easiest way would be to find the man disembodied; to meet the scoffer on his own ground, and give him the proof he demands. Can you do it? It is in your Bible. Can you use it? What rational exegesis can be framed that will make these stories available? Suppose that we have a tradition that long ago men talked to each other hundreds of miles apart, and the voices could be heard and recognized. What would you say? A miracle! That they were prophetic, and that they were reverent upon the record of the words spoken over the holy telephone? Yes, if you are orthodox. And the skeptic would laugh at you.

Now a Bell or an Edison invents the telephone. The scoffer is silenced, and the ancient truth stands out stripped of the mists and cobwebs of the ages, and

is vindicated in all of its power and purity.

But the main question is: What will psychological research reveal? And are there any facts? The field is fertile—fallow since the days of Christ and the apostles; and a rich harvest of facts awaits him who dare plow therein. Will the church do it? Or, true to its record and traditions, move only as compelled to by outside pressure, making stubborn resistance at every step? We suspect what orthodoxy will do. How about the liberal church? We are moving. The present status is not a finality. Already light is breaking through in unexpected places. For more than forty years, men and women all over the civilized world have been finding facts, which, when sufficiently accumulated, some for his leaves and fishes, and some had great hopes of power and place, through his coming into his kingdom. He got into trouble; they scattered and denied him. He perished miserably, and they were helpless, discouraged and broken. But something strange and remarkable happened them; they rallied; they went on with renewed courage; the day of pentecost came; tongues of fire sat upon them; they spoke in unknown languages, so that all heard in their own tongue; they received the holy ghost,—by the way, what was that holy ghost? Paul went where people had heard the doctrines, but knew not of the holy ghost, and they received it on them and they received it. What did he do to them? Hypnotize, psychologize them, or what?

So also what happened Paul? He was struck down; saw the light; was made blind; heard the voice of Jesus saying: "Saul, Saul, why persecutest thou me?" What is the exegesis for all these things? He has the liberal church anything new to offer? Or will you fall in with the skeptic and the materialist, and renounce them all, relegate them indiscriminately to the region of myth and fable—fairly tales to please the children?

Cut from your Bible, page by page, all these marvels, and see what you have left. Are we never to have any light on these problems; never to be able to rationally use all this most important part of the book? Now beware of a new popery of liberal Christianity. Do not try to draw the line between the so-called natural and supernatural and declare: "Thus far and no farther shall research go." Romanism could not fence in the human reason and prevent research. Orthodoxy is in progress and is doing for the supernatural what the physical sciences have done for the natural in the Bible.

The Indians of the West have been taking their ponies and the buffalo with the rawhide lariats. They tried it with the locomotive when it first appeared on the Western plains. The engineer smiled and pulled the throttle wide open. You can imagine the rest. If you will not ride you must not try to obstruct the track. Science has driven the priest and his interpretation of the Bible from the field so far; now a compromise along the line of the miracle is sought. The scientific world is in a broad grin at the Bible miracles to-day; "they are old wives' fables" it says, beneath the dignity of science. It sneers at a miraculous religion, and challenges the church to erect a prayer-gauge and pray at it, or in some way demonstrate something.

Science says: "Here is the telescope, the spectroscopic, the microscope, the laboratory, fossil rock, ancient books, ruins and other tangible evidences of the faith that is in us." And it challenges the church to bring on its miracles, its Gods, Angels and Devils, to be tested in the crucible of science. What answer can you make? "The church needs to mass all her forces against the coming tide of skepticism and infidelity." The liberal church teaches men to demand proof before yielding credence, and is caught in its own net, beaten at its own game, with demands for evidence of immortality and the after-life. It needs to and must meet this demand by something beside glittering generalization if it is to avoid drifting into blank agnosticism and materialism. It will not suffice to argue: "God is love; God is good; man has aspirations, hopes, infinite possibilities, unutilized by this life. Hence another must follow." Science answers: "Nature's processes are inexorable; it knows no mercy; it matters not if you are not satisfied with life. Give us proof! Give us evidence!" What answer will you make to such demands? Science must be met on its own ground. Psychic research must be brought to bear upon this question. Facts, facts, are what are needed, and must be had to meet the emergency.

The church deals with the souls of men, and claims to save souls; it may be somewhat indifferent to the physical sciences, because they relate mostly to the body; but if there are any facts related to the soul of man that research can find, the church should be the first to find them, and to use them, too. Many learned and good men doubt the existence of a soul in man, independent of the body.

The physical sciences lead directly by logical processes to the conclusion that all consciousness is the result of physical organism, and when that perishes, consciousness ends forever. Physical science denies the existence of any matter in the universe capable of organization, that the senses cannot touch, or any intelligence separate from physical organisms. How is the church to meet this?

The easiest way would be to find the man disembodied; to meet the scoffer on his own ground, and give him the proof he demands. Can you do it? It is in your Bible. Can you use it? What rational exegesis can be framed that will make these stories available? Suppose that we have a tradition that long ago men talked to each other hundreds of miles apart, and the voices could be heard and recognized. What would you say? A miracle! That they were prophetic, and that they were reverent upon the record of the words spoken over the holy telephone? Yes, if you are orthodox. And the skeptic would laugh at you.

Now a Bell or an Edison invents the telephone. The scoffer is silenced, and the ancient truth stands out stripped of the mists and cobwebs of the ages, and

In conclusion, allow me to express my cordial sympathy with that disposition to manifest here to subordinate creeds, bibles, forms and ceremonies, to the nobler work of elevating humanity to a higher plane of unfoldment. In this we extend our sympathy and assistance, and bid the liberal church: "Godspeed and bless you in your work."

### THE PLANCHETTE.

The Living and the Spirits of the Dead.

If after death the spirit continues to live, it must live somewhere, and as I have found no one who could tell me where the spirits are now living, I concluded to try the planchette, and the more I try it the better I like it. I find that, according to the planchette, many spirits are living right here among their friends and continue for a time to take an interest in the affairs of this country. Called for by Abraham Lincoln, and when the planchette began to move, I asked: "What was your religion?" The planchette spelled this answer: "To love my fellow man and be true to my country. There is more danger to this country from the monopoly system than there is from rebellions."

Again, after the planchette began to move I asked: "Who are you?" and I got the name, "Thomas H. Benton." After having a little talk he asked: "Can you hold firm to your ideas on the tariff?" I then asked: "Did you ever hear me make a political speech?" His answer was: "Yes." Now, after hearing and seeing so much I have concluded that spirits not only live right here, but sometimes they permit the living to see them, and also they attend public meetings and listen to what the speaker has to say about the things of this world.

A STATEMENT OF FACTS THAT CAN BE PROVED.

August 3d, 5 o'clock A. M., I was surprised to see a girl in broad daylight tiptoeing through the open door into my room, laughing, and all the while shaking her hand at me until it was within a few inches of my face, and then she disappeared as quick as a flash. I noticed that her hair hung loose, and was quite dark, and her dress was of a small figure. At first I thought I would say nothing about it, but finally concluded to tell my wife what I had seen. August 12th, at noon, I arrived at the Haslett Park camp meeting. The next day, while waiting at the Titus house to be called to dinner, Bert Woodworth, a medium and a stranger from one of the Eastern States, in the presence of my wife and many others, took hold of my hand and said: "I see a spirit standing by you. She isn't a high-toned girl, she says she was a poor servant-girl, took strychnine and died at the St. Johns house. Her name is Jennie Hawkins, and she says she is very sorry and wants to be forgiven." I have no recollection of such an occurrence, but the landlady who at the time kept the house, some nine years ago, said: "The medium's statement is true, and the landlady says: 'She confessed to me just before she died, and made use of those very same words: 'I am very sorry, and I want to be forgiven.'"

Richard Hodgson, of Boston, Secretary of the Society for Psychical Research, sends me this item taken from the Chicago R. P. J. of August 20th: "Bert Woodworth, a trickster, who was thoroughly exposed by Spiritualists in Brooklyn several years ago, was lately denounced as a fraud as he stood upon the platform at Haslett Park camp by Mrs. M. A. Hawley, a medium from Westfield, N. Y. If all honest mediums would follow the example of this lady their vocation would soon be freed from the stigma now attaching to it."

Now, if a professed medium is a fraud, the sooner he is exposed the better we ought to like it. As one medium denounced another medium, I concluded to see what the planchette would have to say about it. So I called for the spirit of Jennie Hawkins, and when the planchette began to move I asked: "Did I ever see a spirit?"

"Yes, you saw me," was the reply.

"What color was your hair?"

"It was dark, hair hung loose and was dark brown."

"Were you at Haslett Park?"

"Yes."

"What for?"

"To see you."

"Did you know the medium you talked to?"

"No. I found him an easy subject to work, and I could only talk to you through a medium."

"Did you ever hear me lecture?"

"Yes, at Newton Hall."

"But why did you want to talk to me?"

"Because you were ready to believe when I appeared to you."

"I understand that you were abused at your own home, and if so, in what way?"

"I was tied to a tree and whipped."

(It is said that her story about whipping is true.)

Now, we have heard from the two mediums, and the landlady, and we have also heard from the planchette. Every body can form his or her own opinion, but as for me, I have seen and heard so much that I have a good deal of faith in the planchette. There were but two St. John families camped at the Park, and they say that Mr. W. nor any one asked them anything about Jennie Hawkins. It is a little singular that after waiting almost ten years after the death of that poor girl, a stranger from another State should come to me and repeat to me her very last words which she said to the landlady just before she died. These are the very words: "I took strychnine. I am very sorry and I want to be forgiven."

One fact is worth more than a thousand theories, and if the skeptics can give one fact going to show that Bert Woodworth was posted before he saw me, I would like to hear from them.

St. Johns, Mich. M. BARCOCK.

### Interest Unabated.

O. W. Barnard, of Manteno, Ill., renewing his subscription, says: "I want to read every number of the PROGRESSIVE THINKER, as my interest is unabated." Mr. Barnard is a poet of marked ability, and the fact that he takes special interest in the paper speaks volumes in its favor. Our paper is not large enough to publish all the good words that come to us. All are highly

### THE SIZE OF GOD.

A Vivid Picture of the Gods of the Past and Present.

The Birth of a New God Idea.

MAN'S CONCEPTION OF GOD—SPLITTING GOD IN TWO—THE BRUTAL JEHOVAH—THE DEVIL GOD RETAINED—A MIXED GOD—THE DEMANDS OF THEODORE PARKER—THE THOUGHT OF FATHERHOOD AND MOTHERHOOD, ETC.

There was an hour in the remote past when savage man first caught the thought that there was an invisible being who could injure him or do him good. We may feel assured that this belief was founded on "clairvoyance." We have abundant proof that animals have in many cases a developed spirit sight, and the animal man would certainly be as highly endowed as the dog, the horse, and the bird.

So here and there a man or a woman, would see a form or hear a voice, and become the seer of that family or tribe; whilst the spirit so seen would stand as God. Even the church member of today thinks of God as a large man; and the worshiped "superior" was always pictured either in the form of man or in some grotesque mixture of forms with which man was familiar. A man's face might be on a lion's body; or serpents might writhe around a human form; or monsters might stand to typify emotions of love, anger or justice; but every time man was trying to picture his Deity in the form of his own experience.

But even the lowest savage is not a fool; and he would not continue to worship and beseech any idol God, unless he had every now and then striking proofs of power and answers to his prayer. We know how often spirit men and women can answer the prayers that reach them, and what wondrous proofs of power they can sometimes give. And when we remember our further discovery, that there can be no such thing as a miracle, or a supernatural act of nature, we are forced to believe in a "superior" must have grown out of proofs that there was such a power, known by his works; and next, that he could be induced by prayer and worship to grant favors to his children on earth. This natural explanation of the origin of "religion" lets in a flood of light that destroys many a theological mystery. For just as evolution shows us the commencement of the earth-made man, so clairvoyance points to us the creation of the man-made God. So the spirit form seen by clairvoyant eye and received as God by the ignorant, was only the man of yesterday. And how could it be otherwise? The most advanced spirits who return to earth, all tell us they meet no intelligence higher or grander than humanity; so the fact stares us in the face, that man mortal must have imagined spirit man as God, and worshiped him as such.

A man's conception of God is limited by his brain power and his experience. The early man who lived on what he could find, must have fought every day, or let his family starve; and under those circumstances it was his duty to fight. He could neither have received nor understood a thought of peace, love and forgiveness. So his God could not even have been a bright advanced spirit, but must have been a man on his own plane of thought and feeling.

We know the size of that God, without any danger of mistake. He was a big man, with all the propensities of a man, and a great deal of power that he could use through a medium. He could often point to game and fish when the savages were hungry; and even warn them of coming danger, if his medium were in proper condition; in other words, we find the Deity as a very little God, but as an enlarged savage; we find him this size because man mortal, in that era, could not make him any bigger. But this same rule being founded on law, must apply just as long as man continues to manufacture God; for of necessity Deity can only be conceived as a being of the same nature as man, but of giant size and power.

At every step in man's history we find him with a God, who grows as fast, and no faster, than the people he governs. At every era there are those who see visions, and hear voices, and dream dreams; who catch a spirit thought, and add it to the size of the old God. So there must always be growth to man before he can reach the size of God. When a nation becomes intellectual, its God must become intelligent, or he will be left behind. An idol only means a man or woman who has outgrown the old God.

The conception of God always includes "power." But very early in the progress of the God idea, man perceived some inconsistency in the thought that his Deity could be both bad and good; cruel at one time and kind at another, so he felt obliged to split him in two, and call one part "evil," or Devil, and the other "goodness," or God. The natural tendency of all religious worship has been to try and propitiate the evil power. In Shamanism, the oldest known religion, we have a direct worship of the Devil. They reasoned that the good one would be good whatever happened, so it was true policy to persuade the evil one to be kind and gentle and loving. And our priests of to-day run every nation fit into his own conception of what a Deity should be. Christianity, for instance, is punched and pulled, stretched according to latitude and longitude, with some reference to the almanac and the year of our Lord. Let us take a glance at this interesting history.

The Jews had a God hey called Jehovah, who stands at the head of brutal, bloody Gods. The Jews were so coarse and animal they could hardly rise to a conception of another life, so they meant

to make the most of this. They needed a God who would rob for them, and murder for them, and fight for them, and hold them together as a nation by fear of punishment; and they got him; they made him, and his name was Jehovah. And the national history recorded in "sacred" is a long account of glorified brutality and beastliness.

At last a man was born in whom the spirit was almost supreme. He was nearly an infidel to the old God, so he proceeded to make him over, and fit him with a new suit of clothes. He was a medium of a gentle, loving, feminine nature, who could be used by spirits who had gained a higher conception of God; and they could heal through him, and talk through him. Presently he began to call the old God "Father," and to teach there was a heaven prepared, with fine houses for everybody who believed in FATHER GOD, and a SON GOD, and a HOLY GHOST GOD. But even his brain could not be used to give a true idea of evil; so the Devil God had to be retained as an important factor of the new religion. And glorious and good as he was, he retained enough of the old Jew spirit to rail at Herod; curse a fig tree set apart for public use; ruin a pig merchant, and damn those who would not believe in him.

But notwithstanding these little imperfections, this new religion was far too perfect for the spirit of the age. Christianity was rapidly becoming a failure, with its attempted communism; its trust in special providences, and its quarrels amongst the sacred apostles. But a new convert, who had never come under the personal influence of Jesus, grasped the situation, saw the weak point, and presently made it so strong that the new religion was bound to be a success. Paul said in effect: "You have made a serious mistake. You have forgotten to stain the Christian God with human blood. The world will never respect a God who does not like blood. Without the shedding of blood, no genuine God would forgive sin. In reality our God is so superior to every other God that he actually planned to have his own Son tortured with nails through his hands and feet; and to have his side pierced with a spear. These life-drops were so precious in his sight, so delightful to his soul, that all you have to do, is to keep him in mind, and by a ceremony in which you are to imagine you are eating human flesh, and drinking human blood. He will then count you as fond of blood as he is himself, and write you down his children." Paul's thought was a brilliant success—a veritable stroke of genius; and as soon as the Christ-God was once stained with blood, it was adapted for use by almost any nation.

The one remarkable peculiarity of the Christian God-idea is, that it covers so much ground. Are you a lover of your race—an unselfish toiler for others? Then it is the gentle Jesus you picture as your idol. But if you love war, and want to steal the property of your neighbors, you simply forget Jesus, and pray to Jehovah. When you get a sound thrashing from your enemy, you agonize before Jesus; but when you have destroyed the army of your foe, and burnt his towns and villages, you chant psalms to Jehovah. When the English compel the Chinese to buy their opium, they rejoice in the thought that it is Jehovah who favors them, and gives them power. They return the compliment by sending out missionaries wherever they think the result will be the most beneficial to religion and commerce.

The mixed feelings of human nature simply compel men to make a mixed God. We steal from our Indians. We lie to them, and murder them; we send President Johnson a thanksgiving to Jehovah every year, which, of course, squares the account. The time has not yet come for nations to safely try the meekness of Jesus. It led to his crucifixion between two thieves. So, now-a-days we prefer the Jehovah God with ironclads, torpedoes, Gatling guns, and blood-stained lintels to our homes, as the death-angel slays our sons upon the field of battle. Try the Jesus God-idea in one of our towns. Turn your cheek to the man who has already struck you; give your neighbor a dollar; let him have your stolen vest and breeches; but as your law grows feeble, and life insecure, you will presently see Jehovah called in, in the name of Lynch Law.

Now turn to an evolved manhood which points us to the possibilities that inhere in humanity. See our nation, celebrating its victory over those who would have destroyed it, without one act of vengeance, or one drop of blood. And in our midst to-day are noble men and women, who found societies, and labor unceasingly that the wicked may be reformed, the wretched made happy, the sick healed, and the orphan protected and trained for duty. Such men and women could not worship a God the size and shape of Jehovah. They must, in their own minds, remould him till he is in the shape of a Jesus, and then they stand toward the Jehovah-God as simply not thinking about him. They have outgrown him. He does not fit the shape of their minds, so they wear Jesus instead. But they are in harmony with the conception of Jesus, that God stands as a father to children whom he has brought into existence, and endowed with freedom of will. So they add to their God-idea the conception of a father to be loved with filial affection; and to be appealed to, as having a father's affection for his offspring.

A few years ago a child was born, who sent a thrill through Christendom, by demanding a God larger than a father. When Theodore Parker demanded the sweet, tender, self-sacrificing love of a mother, as grander, and fuller, and more soul-moving than the sterner nature of a father, a new God-idea was born, but not a new God. Parker still held on to the old Jehovah, but without thinking much about him, save in the fatherhood taught by Jesus, which Jehovah has now worn as a cloak for more than eighteen hundred years. It appeared a little grotesque to the onlooker, but our good Theodore did not care for that. He must have a woman God, who goes the skirt of woman, because it is woman and not man, who lives and dies that her children may be happy. Thus that new God-idea was started, and it has grown till we now find theologians like Heber Newton catching the thought, and praying to a father and mother God. The

(Continued on 2nd page.)







BY JUDGE M. P. ROSECRANS.

THE MAN THE HOGS ATE UP.

Love thy neighbor as thyself." Then, how much better it is to save good gifts than to waste them; to save bodily and mental strength than to spend it in useless and destructive dissipation. Yes, we feel that it is good to be here on

### A Dismal Picture of that Country.

Then, a gifts ally and in use. Yes, here on

**"The Convent of the Sacred Heart,"** will unfold the plotings of the Catholic church. Send 25 cents for paper 16 weeks.

## POE WAS A GIFTED MEDIUM.

Now is the time to extend the circulation of THE PROGRESSIVE THINKER. "The Convent of the Sacred Heart" should be read by every Spiritualist as a sequel to the "Faded Gown." Write to

## Was He a Spiritualist?

gent—who the influence changed, as  
"Pinkie," the little Indian maiden  
took possession of my organism, and  
after greeting the President and Mrs.  
Lincoln in her usual manner, turned  
once to the stranger, addressing him



## Was He a Spiritualist?

gent—who the influence changed, as  
"Pinkie," the little Indian maiden  
took possession of my organism, and  
after greeting the President and Mrs.  
Lincoln in her usual manner, turned  
once to the stranger, addressing him

events that were taking place on distant battle-fields. While she was talking in

is running through my mind. I never had anything puzzle me so in my life." Of course we could not tell him his thoughts, and with his lips twitching with mirth at the absurdity of the situation, he said: "As true as I sit here."

It was morning. On a tested field, and through  
the heated haze,  
Flashed back, from lines of burnished arms,  
the sun's effulgent blaze,  
While, from a sombre prison door, seen slow

can secure a home with all necessary conditions for development in any phase of mediumship. Mediums passing through Omaha will find an open door at the Mediums' Home, where assistance will be given in arranging for lectures.

phase of mediumship. Mediums passing through Omaha will find an open door at the Mediums' Home, where assistance will be given in arranging for lectures or seances, if desired.

1417 Cass St. Mrs. E. STANLEY.



## PAINLESS CHILDBIRTH.

Give us of **ELIXIR OF LIFE**. A specific remedy for vegetable and Magnetized. Positively true. It cures all diseases of the blood, purifies the liver, and kidney ailments there is no medicine so good for circulator. Dr. E. K. Myles, Iowa.

**PROF. J. H. RANDALL, SPIRIT HEALER.** Can furnish hundreds of testimonials. Send a lock of your hair, state one leading ailment, sex, age, whether married or single, and we will send you a diagnosis of your ailments. Address, California Ave., Chicago, Ill.

**WHY SEE A SPIRITUALIST.**

**BY ABRAHAM JUDSON, MINN.**  
His. Minn. Contents: Porritist and Life. Her Method of Gaining Under Spirit Influence. Lectures on the Spiritual World. The Spiritualist's missionary father and mother and other gables fully bound in cloth, 268 pages. Price 50 cents postage to coast. Remit by P. O. order or letter. "Terrestrial Magnetism" ten cents.

**AT LAST MY SPIRIT BARN.**  
I given their consent to diagnose your ailments by Occult Telegraphy, Psychometry and Clairvoyance. Send me a lock of your hair, and an article of apparel. A. W. R. Rothman, M.D., Western office, Suite 811 First National Bank Bldg., N.Y.C.

**DR. DUMONT C. D.**  
**SPIRITUAL SPECIALIST FOR**  
Nervous and chronic diseases, 231 W. 4th New York City. Complicated cases cured by method. Send me a lock of your hair, and I will treat. Dr. Duke has no peer in his experience. Send for circulars.

To the friends of science I take pride in

*OK* psychometric investigation and diagnosis

spiritual power.—PROF. JOSEPH ROYCE, M. D."

OF In the World with  
a, the a Rup- ture of a  
r, one- like Dr. Pierce's  
n Pro Elastic Truss's S  
Truss. This  
radically cur

**Night and Day.** Perfect Fitting Trusses and Avoid Inflammation! If you want the BEST stamps for Pimples No. 1, write for them at once to  
**Magnetic Elastic Co., Inc. (DEPT. LIT)**  
SAN FRANCISCO, CAL. or BAYTOWN TEX.

**DR. R. GORDON**

The Noted Specialist of the West at Chicago, treats by distance, how the distance, bowled success.  
All persons suffering from any malady or affliction who wish immediate and permanent relief respectfully invited to call.

age, height and weight, color of eyes and leading symptom. Address,

**DR. R. GREER, 127 La Salle St. CHICAGO, ILL.**

**P.S. Dr. Greer's New Electric Discharge** process stills and hearing, increases mental power and cures all brain and nervous diseases. Pamphlet.

**CURED! CURED! CURED!**

Are the grateful words of us by those who have wonderful **ASTRALNETIC REMEDIES**! We have testimonials from every state in the world be pleased to show **YOU**. Send symptoms

W.  
of  
hair  
lot  
SE  
ents.  
reat-  
own  
men-  
I may  
WY  
02  
SE  
mp,  
and  
DR. SYKE'S  
CURE FOR  
CATARRH  
OF THE  
BLADDER  
AND  
PROSTATE

# THE PSYCHOGRAPH

OR  
DIAL PLANCHETTE

This instrument has now been shown thoroughly to numerous investigators, and has proved more satisfactory than the planchette itself. In regard to reliability and correctness of the communications, it is a means of developing mediumship. Many who were at first skeptical of the gift have, after a few sittings, been able to receive something of a glimpse from their departed friends.

Capt. D. H. Edwards, Orient, N. Y., writes: "I have been able to receive from my deceased friends, even from the old soldiers whose names are missing from the old yard."

given my heart the greatest comfort is the way in which my dear daughter, and mother and brother, Mr. Eugene, have been able to understand me. I am so familiar to those interested in psychical research as follows: "I am much pleased with your article, and with what you say about the principle and construction, and I am sure much of the power to spirits power than the one known. I believe it will grow in the future, and its superior merits become known."

P. A. Miller, journalist and poet, in an editorial in the *Chicago Tribune* (1890) writes to the *Advocate* (Min.) ADVANCE, says: "The Psychograph is a movement upon the planchette, having a dial with the letters of the alphabet, and a pen which writes down the letters. It is apparently required to give answers to questions. We do not hesitate to recommend it to all who are interested in the question whether spirits can return to the living."

Just what investigators want. Home circles, price, by mail, free with full directions for use.

**BOOKS.**

They Are for Sale at This Office

**PSYCHOPATHY, OR SPIRITISM**  
ing. A Series of Lessons on the Relations of the Spirit to Its Own Organism, and the Inter-  
of Human Beings with Reference to Health,  
and Healing. By the spirit of Dr. Benjamin  
through the mediumship of Mrs. Cora L. V. Stebbins.  
A book that every healer, physician and Spirit  
should read. Price, 9c.

**POEMS FROM THE INNER LIFE**  
By Little Helen. These poems are as strong  
as steel. Price, 15c.

**BEYOND THE GATES, BY ELEANOR**  
Rathbone. A new and original story of  
the life of a woman who has been  
in the world of the dead. Price, 15c.

**OUTSIDE THE GATES, AND C**  
of tales and sketches. By a band of spirits  
through the mediumship of Mary T.  
Schubert. An excellent work. Price \$1.25.

**THE MYTH OF THE GREAT I**  
up. Something you should have to refer  
James H. H. Price 15 cents.

**THERAPEUTIC SARCOINOMY.**  
the Soul, Brain and Body, to the Sclerotic  
and Treatment of Bodily and Mental Dis  
the Sclerotic, the Sclerotic, the Sclerotic, the Sclerotic,  
with a Review of Autopsy, Medicine and H  
tem and Massage, and presentation of New I  
for the treatment of Sarcoidosis. By Joseph  
Richardson, M. D. A large volume of rare know  
A large work. Price \$3.00.

**THERELIGION OF MAN, BY H**  
not Tattle. His works are always invalu

**THE WORLD'S SIXTEEN CREEDS** By Kersey Graves. You read and know. 128 pages. Price 25c.

**THE RELIGION OF SPIRITUALISM** By Florence and Phineas. By H. S. Watson. This work was written by a modern seer and a noted seer. Price \$1.50.

**THE GIORDANO BRUNO** Compiled from the FreeThinkers Magazine. Value 25c.

**THE CHILDREN'S PROGRESS** By Andrew Jackson Davis. With directions for the cultivation and management of the child. Price 25c.

**PSYCHIC PROOFS OF ANOTHER LIFE.** Letters to the Society of Spiritualists. By Francis J. Lippitt. An illustrated pamphlet. With weight in gold. Price 10c.

It is thank God for interpretational novel. Price 10 cents.

**SELF-CONTRADICTIONS OF THE**  
Bible. 144 Propositions. Theological, Moral, Historical, Specialized. Proved affirmatively and negatively by quotations from scriptures, without comment. Price 10 cents.

**THIS QUESTION SETTLED.**  
Careful Comparison of Biblical and Modern Criticism. By Moses Hull. An Invaluable work. Pp. 170. \$1.00.

**SPIRITUAL SONGS, BY MATT**  
HULL. Eighteen in number. Admirably adapted for singing in churches and homes. Each has price five cents; on paper, two for five cents.

**PHILOSOPHY OF SPIRITUAL IN**  
terpretation. By Andrew Jackson Davis. A new work. It commands great merit. Price \$1.25.