

TO THE
PRIESTS AND PEOPLE.Address and Confession of
SPIRIT HENRY S. LAKE,
Formerly Roman Catholic Priest
of New York City.His Apostasy in 1847 and Subsequent
Death Called Forth Widespread
Comment from the Press of the
Country.GIVEN THROUGH THE MEDIUMSHIP OF
HIS WIFE."The truth, the whole truth, and nothing
but the truth.""The man who seeks freedom for anything
but freedom's sake, is made to be a slave."

HARMONIZING EXTREMES.

The universe is made up of extremes,—light and darkness, heat and cold, calm and tempest, growth and decay, mind and matter, soul and body, love and hate, joy and grief, hope and despair. The duality of sex runs through the entire structure of the visible and invisible; at least so far as man has been able to penetrate. And, as there is a law regulating the manifestation of every form of life, man's only safety from the encroachments of the nether side of existence, and his only surety of attaining to the superior condition, is in understanding and applying those laws to every atom and every movement of his being.

All "error" has some small leavening of truth, and all "truth" has some slight impregnation of error. The secret of harmonious being lies in the ability to adjust extremes. If you do not believe this, ask the sick millionaire what he would give for the robust health of the iron-muscle blacksmith in the yard yonder, and he will tell you that he would rather have his riches. Go, then, and ask the blooming but ambitious maid, over her machine or her tub, what she would give to be mistress of a fine establishment and gorgeous equipage, and she will, if she be not genuinely in love with some humble mechanic,—thus harmonizing extremes,—tell you that she would exchange her freshness and healthfulness for large means and a gentle pallor. The ever-fluctuating current of the omnipotent force is constantly playing upon the environments of the human soul,—drifting it hither and thither,—now enriching and now impoverishing. We are, as I take it, all, whether intuitively or knowingly, seeking for the balance-sheet of human existence.

And now it may not be amiss for the disembodied and the risen to impart some lesson from the plane of vision which we now occupy.

It was always my desire to stimulate the faculties which we are wont to designate as "higher faculties"—love, hope, veneration, aspiration. I saw the world around me the conflicting currents which belong to the different strata of human existence; but, unable to harmonize them, I sought that extreme which divorces the superstructure—spiritual being—from the foundation of healthy, normal physical life. To do this, I entered the solitude and secrecy of a monastic life, and there, operating upon by one distinct and powerful element in the upper world, whose confines I was so eager to touch while in this (not so much for the tolling and struggling, and hungry and heart-sick around me, as for the elevation of myself and my comrades), I labored, zealous and self-sacrificing, for the attainment of my designs. Success was not wanting; for, with the pressure of a will which could not endure defeat, I subjugated my own normal humanity to the insatiable demands of, if you please, a spiritually gluttonous appetite; and the best years of my life, which should have been filled with the hearty and healthy breeze of an adventurous and manly work, were devoted to tightening upon myself, and upon my followers, the cruel impositions of a spiritual dynasty, whose extortions are more terrible than the demands of any absolute earthly monarchy which has ever cursed the history of mankind.

But there came a time when the currents of an opposing influence were brought to bear upon my being, producing a shock so terrific that, although I have now been for some time a resident of this new sphere, I have not yet entirely recovered from the effects of that shock. I am now, painfully over the pathway of my life, erring here and touching up there, as does the painter with his palette, ere he tremblingly places it before the merciless criticism of his friend.

DECLARATION OF FAITH.

This, my first effort to publicly declare the effect of my transgression (which was simply a lack of knowledge relating to the harmony of human existence), I place here through the kindly hand of my wife, whose heart ever beat responsive to the desires and aspirations of my own. And if I shall not enlighten you upon such points as you shall desire to have explained; if I suggest to you things which you have not expected to hear, you must attribute the fact to the knowledge I have gained in my sojourn on this plane; for the things which were once to me of chiefest importance, now have no significance, and those which before appeared to me in vain, have risen in due proportion.

First, then, let us seek to understand the secret of successful living, for that alone is the key to every sphere. The secret of successful living, my dear friends, is not found in large bank accounts, in political reputation, in intellectual supremacy, in numerous friends,—who come gladly when bidden to the feast; but it is found in the service of the human: in the homage which we render to the great truths which underlie the movements of nations and of men.

When a truth vibrates the physical realm, it causes a commotion therein, like unto that of the waves when swept by a hurricane, and the dwellers upon the waters ride safely, or sink, according to the strength of their vessel, and the skill and knowledge of the commander.

The storm which is now playing upon the bosom of the world is the most gen-

eral and severe that has ever taken place, and the disaster will be widespread and astonishing. Unconscious of the nature of the commotion, there yet is a general and tumultuous questioning among the people. It is universally admitted that there is a crisis impending in the moral and religious world, and none behold this more clearly than myself; and if I were to-day in the natural form, I should cry out: "Plea from the world to come! But oh, what a different significance would I impart to that instruction! I would go with each man, and each woman, who to-day receives my words, into the sanctuary of self, and we would there explore and lay out the hidden and secret springs of individual life. It would be no easy task for the knife and the scalpel would often be necessary to lop off the excrescences produced by artificial living.

Were it possible to unroll to your vision a view of this interior life in which I now reside, you would be surprised at its simplicity and effectiveness. You would wonder how it was possible that I should have so surrounded myself with the thick and almost impervious coatings, which are the natural result of the abnormal condition of the world. And this condition, my friends, for I feel like so addressing you, is caused by the distorted views which mankind are given of the simple principles of human life.

Now it is apparent to you, at the first glance, that you sustain some relation to all created being, and that if you voluntarily abstract yourself from the aggregate of human life, you produce a strained and unnatural condition around you; you destroy that harmony which engenders repose in the human breast; you have marred the symmetry of human life.

THE PROBLEM OF LIFE.

Let me then say to you, my friend, the first step towards solving the problem of existence, is to learn to balance the forces of your own being. I do not say that you shall not intensely hate and abhor; but see to it that that abhorrence and that hatred take only the form, if I may so term it, of mental warfare, which may be carried on by assigning the labor of overcoming obnoxious influences to the domain of moral law. I have full faith in the power of the intellect, and I oppose any condition which shall abridge the sphere of man's natural liberty. If there be a man who has a serious desire to wrong himself, do not restrain him without explaining to him the reason why you deprive him of his liberty, and let that reason be always: you are encroaching upon the liberty of your neighbor. If the day should say to the night: "I am light, therefore you shall not exist. I will illuminate you?" Where would then be the softness of the dew, and the sublime benediction of sleep? What if the night should say to the day: "You are brazen and bold. I will cover you with my black mantle?" Where would be the electrical heat which plants life and love in the bosom of the earth, until the daisies lift up their heads, and the violets tremble with ecstasy, and the robin calls to his mate in the green tree: "Awake, my love, the morning is here." God, in a double being, embraces all creation, and from His magnetic and electric forces are struck the counterbalancing conditions which man's knowledge and intuition must adjust.

In the life of the world, as in the history of man, it passed through currents and counter-currents, and the aggregate and segregate effects are the mile-stones which mark the march, and are to be referred to in future reckoning.

NEW SPIRITUAL LIFE.

With the pain and difficulty which attend the throes of child-birth, we are now passing into a new spiritual life. You are each of you receiving, and being affected by, the rays which are interpenetrating your world from our side, and I should not to-day be laboriously imparting through this mortal instrument the breathings of the immortal, were it not for a divine law of reciprocity; and were it not conditional upon advancement and growth, that as we receive so should we impart; and if, with my experience, I generate thought and experience in another, you perceive that I thereby fulfill the object of my being and of his.

Mankind yet live in the sphere of selfishness and lust, these twin curses of all human life. You tell me that without selflessness we cannot live in the human world; and now exists, I say to you that unless you subjugate that selfishness to the blessing and benefit of your fellows, the very spirit which you seek to attain—that of satisfaction—will flee from you and will not abide with you. All human experience illustrates the truth of this. He has taken that for himself, in order that you may possess yourself in that faculty, the necessity of discovering the law whereby it may become possible for you to subjugate selfishness to unselfishness. I admit that if you to-day put your hand in your pocket and take out a coin, and go forth a beggar in the world, you have only shifted the responsibility from yourself upon another, and burdened society with an incubus, or swelled its industrial ranks with a slave. You have made yourself a thief, and perhaps your fellow a kidnaper. He has taken that for himself, he gave no equivalent, thus beggaring himself and you. The balance has not been struck, and you have simply inharmonized on a different scale: a change of keys, but equal discord. There is something yet necessary to learn.

But if I were to solve for you, as we see it, this problem relative to the physical world and its needs, I should have placed under your feet a most solid platform, wherein you might gradually mount to the spiritual realm; but you would be defrauded, by me, of the pleasure and profit of laying the basis of your own being—the responsibilities entailed upon you by physical life.

How necessary it is for young men and young women, whose lives have fallen into the lap of luxury, and of material independence, to appreciate the fact that they are as poor with their inheritance as the widow's son whose father's ancestral expenses were paid by the lodge of "Brethren," the existence of which is a faint suggestion of the possibilities which encompass the problem I am placing before you, i. e., the harmonious adjustment of mine and thine.

Again, we will suppose that we have

placed man on a firm physical foundation. He is no longer pushed to crime, either by natural or inherited tendencies, or by the artificialities and necessities of the material existence. We will thus behold him in a condition bordering upon that which we have entered upon, and which we are endeavoring to make a practically upon the earth. Are there then any other difficulties to overcome in the way of the immortal spirit of all things? If I answer this by asking you if you have ever acquired any mental gift which you valued without severe and arduous labor? Does not the scientist, although surrounded by everything that can facilitate his discoveries, toil arduously at his tasks, that he may see a pair whose union would demonstrate a fact, which the lapse of the ages has again brought to your doors to be reincarnated. But the church says: "Never again shall this masterpiece of God appear upon the scene of earth."

This is false and an assertion, contradictory to the fact that the church has delayed your earth with blood. Think you there waits not in the womb of the world the fulfillment of hope, and the fruition of law? I tell you, yes; and so, while you question the divinity of Jesus (you are all divine), you should anticipate his second coming; not as a judge but as a brother, who has opened a way for deliverance from death by the fulfillment of natural, but unrecognized law.

GUARDIAN SPIRITS.

Again: You hang your wall with pictures, and you seek the closet for your saints. But, while they do helpfully exist, they are confined to no locality or condition, and do not specially reside over anybody or any event. Hence the pope may, at times, be overshadowed by the blackness of those souls who believe in the power of the saints. There is never a prayer which childhood faintly falters, or old age feebly articulates, which does not drop into the ear of an intelligent and ever-ready friend, anxious to succor you, and eager to sympathize. But it is more liable to be your mother than St. Joseph or St. John. It is determined only by the law of supply and demand. Call, therefore, upon your guardian spirit, and your guardian angel, and shall also be able to start some sluggish soul into activity in the upper realm, whither your petition ascends. The gods are messengers for human love.

ABSOLUTION.

I had a friend; she lay in the delirium of mortal agony, and on her young face fell a beam of mother love, and though the priest stood near, with his offer of absolution, there was no need, for the dead mother had caught her dying daughter's last faint whisper, and borne her sinking soul into the sweet seclusion of her spirit-home; and about the body stood many, marveling that the rites of the church had been displaced by the rites of nature. Truth and error! Spirit and form! God and the Devil! Do you not see that they are but conditions of the human mind?

Often when I sat in the confessional, and the penitent stood in with his tale of sorrow, have I felt ashamed to be the repository of secrets which I could not condemn, because I saw through the flimsy pretenses of the church, which deluded men with a purchased salvation; which made damned prostitutes of the whole human race,—teaching them to abuse themselves for self-preservation, and to regard the whole iniquitous system while the words of absolution fell from my lips. But I was bound hand and foot, and the fiends of fear and folly confronted me whichever way I turned.

ART.

There was one glory, however, in this field of blackness,—self-abnegation. The robe, the renunciation of earthly gain, these were living and stable truths; and the general idea that the millions which were coined for fellowmen, made gorgeous mockery in God's house.

He owned the world, and his children flattered him with foolish offerings through his priests. But I saw nothing better. Wherever wealth flaunted, there poverty crouched in rags, and if I could not see the robes of humility and self-approbation I often but a whitened sepulcher, full of the decay of honesty and uprightness, while underneath many a seemingly impure exterior dwelt the real saint, almost spotless in virtue.

THE MINISTRY OF LOVE.

You do not ask me: How were your chains broken? and yet I will tell you. God spoke to me, through another human soul, and I was freed. The human soul condemned my course, and counseled me to return. It commanded me to cease the work of destruction, which I was making among men with creeds, which the entire universe proclaimed as false. Through the ministry of this soul I learned the light of love. Not love of God, or Christ, but the devotion of one human soul to another. This was the anchor which stayed me, as I reached out over the abyss of death, so soon to open before me. Death? Who knows the meaning of that word, if he has not faced its power? What man can tell me that he has comprehended its import, though he may have sat in the shadow of the sanctuary, and partaken of the sacraments for a lifetime? Death! It is the laying low of all things. It is the purifying process, whereby you behold yourself a new creature. And oh, how new! How fresh! How full of life, and feeling! Every nerve vibrates with sensation, and the great universe seems to respond to your emotion.

DEAD AND NOT DAMNED.

Such blessed repose as greeted me after the first terrible struggle, language can convey no adequate idea. Over my fevered and fettered spirit dropped a sublime calm, beyond the possibility of expression. Could it be, I said to myself, that I was indeed dead? That after the fierce struggle through which I had passed, I still was not damned? Clothed, and in my right mind, I beheld my wife alone and heart-broken. Over her prostrate form I poured unavailing tears, and then I awoke.

become familiar with the astounding realities of the spiritual world.

I have said all "error" has some small leavening of truth, and all "truth" has some slight impregnation of error. Let us then examine, in the full light of the eternal day, that code of religion which makes men both saints, devils and imbeciles. Let us see what the infallible church has in its keeping, to baptize men with truth, or to damn them with error.

When the Virgin Mary conceived and bore her adorable son, she was truly overshadowed by the Holy Ghost; the utmost harmony prevailed in her entire being, and the divine law was reproduced. On the hills of Judea, health and happiness had combined to produce a pair whose union would demonstrate a fact, which the lapse of the ages has again brought to your doors to be reincarnated. But the church says: "Never again shall this masterpiece of God appear upon the scene of earth."

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The central truth of Spiritualism is this: Every man work out his own salvation, or impurities. You may help, but you cannot cleanse your neighbor from a single stain of the soul. As to dishonest mediums, how shall we be freed from them when, like all other classes, the love or need of money, or of notoriety and praise, is their governing motive? I have done my best for you, I say, I can see but one way out of this confused, perplexing, and absurd conditions; and that is Nature's way. Evolve out of it each factor do where it stands, the highest and best it knows; correct personal faults. Avoid as much as possible commerce in spiritual phenomena for mere gain. Patiently open every door for the higher light to illumine the way.

Ferments always settle themselves, if not stirred. Dregs seek the lowest level. Nature will do her work. We are long way off from our possible spiritual goal.

Mrs. C. H. HINKLEY.

Grand Rapids, Mich.

The Etna Camp Meeting.

The great Etna, (Maine) Spiritualists camp meeting is over, and we are all saying good-bye to each other. A. E. Tisdale gave grand lectures; also did Mrs. Juliette Yeaw, and Frank T. Ripley, telemedium, of Boston, Mass. Says the Lewiston Journal: "Mr. Ripley's tests are the best ever given at Etna camp meeting." Mr. Ripley gave, during the whole camp meeting, 249 full names and descriptions, and all recognized. He lectures and gives tests in this State during September. Then he is ready for engagements for the fall and winter. Those who desire his services can address him at 9 Bowditch St., care of Banner of Light, Boston, Mass.

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With a rebound which astonished me I caught a view of the purpose of my transformation, and strove to communicate it to her; and after due trial, due torture, due agony, the blessed assurance reached her that I was not dead. Nay, I addressed her in the old endearing terms, and she heard; and into her heart did I pour the irresistible conviction which animated me; the purpose of my life and of hers. Seeing this, I grew strong, and I shield her from wrong, and assisted her for right; this was my duty and my delight. Verily did I minister unto her "the bread of eternal life;" and now let her break it unto others; let her impart to the hungry multitudes the strength and courage which are born of knowledge. There is no more groping; no more speculation; no more philosophizing; no more deceit; no more masking of the Devil to serve God. Open, free, wholesome, pure, sublime, all-perfading, is the ministration of these days. Into every household will be dropped "manna from heaven," and every heart shall receive its baptism fresh from the eternal world.

LOVE OR LUST, WHICH?

From time to time I read in spiritual papers or hear from Spiritualists this expression: "We must show ourselves as fair as our consciences." Do you the ship of Spiritualism from the baronies of "free-love" and fraudulent mediums," etc. Now, I give those who utter the above, credit for honest expression of what seems to them to be right judgment and correct opinion; and in differing with them in modes of procedure, as well as definition of words, I will set aside fair consideration, to the end that kindly interchange of thought may result in larger views and grander growth of soul, not presuming that any of us know it all, or are perfect in judgment.

Let me give you my idea of the definition of those words, "free love," and see if you cannot see a little different view. "Free," to me, signifies untrammelled, open, broad, cosmopolitan, and as to the word "love," to me, there is no word in the English language that symbolizes so lofty and at the same time so sweet and pure a thought as it does. Without the sentiment and essence of all that word signifies, what is humanity? A sounding brass; a tinkling cymbal. It covers at once the lowly and the highest monarch with its gracious mantle. It sweetens the rudest scene, and renders bright the otherwise rayless night of earth-life. Without it no disease is ever healed, no crime is ever retrieved, no burden ever lifted; without it there is neither joy, hope nor faith in the unseen. Now put those two grand words in all the world's vocabulary. Do you not want to rid Spiritualism or any other form of it? No! a thousand times no! Dear, troubled souls, who have so often taken those heaven-blessed words in vain, shall I tell you what that ugly thing you had in mind was, the thing which was not very flattering to you to have thought, nor very clean to be exposed to view? Yes, I will whisper it:—It was "free lust!"

Where in the depths of your own being did it find soil to fasten? Manifestly there is something noisome there, that may not be in your brother whom you want so badly to clean out. Jesus said (and it is just as true) "If somebody else said it." He that hath no love, is just as guilty of the deed in his heart." To clean that barnacle out of the world is a herculean task, for it sticks in some form to all of us; the lust of the eyes, the lust of gold, the lust of power, the lust of love, and the pride of life. Begin right at home to clean. Too long has the world been ruled by the idea of a few self-elected purities, with a general idea that impurities rested mostly in neighbors, and needed their organized efforts to eradicate them. Too long has the idea prevailed that two or three of these purities could be made vouchers for the honesty of others. It is not true. Every heart knows its own depths, its own integrity, or lack of it. What you seek to mask in robes of humility and self-approbation I often but a whitened sepulcher, full of the decay of honesty and uprightness, while underneath many a seemingly impure exterior dwelt the real saint, almost spotless in virtue.

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ECLECTICISM,
THE PROTESTANTISM
OF MEDICINE.The Eclectic School Its Only
Exponent.A Paper Read Before the Eclectic
Medical Association of Pennsylvania
at its Eighteenth Annual Meeting,
Held at Franklin, Pa.

BY J. R. BORLAND, M. D., FRANKLIN, PA.

Protestantism, as generally understood, means the reformation instituted by Luther and his coadjutors, against the dogmas and teachings of the Church of Rome in religion, and her domination in civil affairs, which led to the separation of Church and State, or rather the freedom of the State from the domination of the church. It was a protest not only against one, but all the wrongs of the church against humanity.

Medical Protestantism had its advocates inside as well as outside of the profession. Those inside hoped to reform it, as did Luther the church, and were ostracized. Others despairing of reformation, left it, and with them became the Protestants of medicine, the eclectics of yesterday and to-day.

Although religious or political issues should not be dragged into the domain of medicine, yet it may be well to imagine how medicine has been affected thereby, and what relationship exists between medicine, Church and State.

During the early ages, the practice of medicine was in the hands of the priests, and for many centuries the church dominated the world, not only in medicine, but every other walk of life; but from the beginning of the Christian era, medicine has been gradually slipping from the priests into secular hands, although the church exercised more or less domination over it, especially of that branch which existed contemporaneous with it, which some are pleased, in these days, to call regular, and medicine was divested of priesthood, but priesthood retained its death grip.

In Europe medicine was never able to absolve itself from the dicta of the church. In the fourteenth century the Roman Catholic Church restricted the practice of medicine solely to educated physicians. It proclaimed, "that any woman who dared to heal others without having studied was a witch and should therefore die." (Mitcheil's Witches of the Middle Ages, p. 15.) During the reign of Henry VIII., Parliament enacted that practitioners were "to be licensed by the Bishop of London or the Dean of St. Paul." (Knight's History of England, vol. ii, p. 498.)

During the long reign of the church, the Dark Ages supervened, and the Inquisition was established; ignorance, superstition and fanaticism kept pace with the power of the church. Wars were instigated, kings dethroned, states with their people destroyed, heretics tortured and put to death, or incarcerated, never to see friends or the light of day.

Massacres were invoked and perpetrated, all in the interests of the church and the name of religion! Human selfishness ran riot; none were safe; the foundations of society seemed about to break up and the gates of hell about to open to engulf a helpless world! The practice of the teachings of the Christ had no place; the brotherhood of man no advocates; the liberty of the glorious gospel was a myth, even in the church which professed his name!

The medical profession became imbued with the malevolent and relentless spirit of its foster mother, and still cultivated it in these modern times and in this free land!

Then came the Protestant Reformation, with its basic principle expressed by Luther: "Private judgment is the right and duty of every man," and the rights of the individual were recognized by mankind, since the rise of Christianity over the ruins of paganism, began, and not only religious but civil affairs, except medicine, were imbued with and manifested the spirit of freedom from the rule of the sceptre, mitre and fagot; and the domination of the church over mankind, by the power of men was broken.

Our forefathers brought this spirit, these principles of freedom with them, to this, then New World, where was put forth another declaration. "The right to life, liberty and the pursuit of happiness," both corroborating complements of the Golden Rule, and upon these divine ethical structures our American government was built. Medicine seems, however, to have been an exception, as it brought with it the same intolerant spirit which had pervaded the church, and with other incompatibles of a republican government, was tolerated until it has grown to be an insolent dictator, and a tyrant in spirit and action.

In this land the medical profession (regular branch) must absolve itself from this spirit of intolerant domination, become imbued with and practice American freedom, change the firm name, or quit business. The church code of human rights, on which that of the Old School is based, is being torn to pieces, and a diviner one, which recognizes the fatherhood of God and the brotherhood of man, is being instituted. Medical intolerance will be relegated where it belongs, with other dead issues. "Manners cannot be scourged back to slavery." The power to do that has passed forever from the Church, State and medicine. Protestantism, evolution, pervades and leavens all.

PARALLELISM OF OLD-SCHOOL MEDICINE AND THE CHURCH.

One well-informed in ecclesiastical and secular history—that of the Church of Rome, of the persecutions she waged, of her copyist and rival, the Established Church, and the persecutions it waged against Covenanters and Non-Conformists, and who will compare with them the history of medicine in Europe and this country, cannot but be struck with the similarity and parallelism of Allopathy with the church of these and later times. In its aims, bigotry, domination, and self-asserted infallibility. Its intolerance, and who will compare with them the history of medicine in Europe and this country, cannot but be struck with the similarity and parallelism of Allopathy with the church of these and later times. In its aims, bigotry, domination, and self-asserted infallibility. Its intolerance, and who will compare with them the history of medicine in Europe and this country, cannot but be struck with the similarity and parallelism of Allopathy with the church of these and later times. 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THE SOUL IN MAN.

Its Personal Existence Explained!

From a Rational Standpoint.

BY DR. ROBERT GREER.

For the benefit of all whom it may concern, I propose to advance some arguments in proof of the personal existence of soul in man, and its destiny for a higher life, from a rational standpoint.

It is a popular theory with scientists that one form of life develops into another, and that man is the outgrowth of the lower animal kingdom; that why should scientists stop here? Why not go a step further, and theorize upon a higher development of life for man?

If plant and animal are on the road to man, why may not man be on the road to angel and to God? If man developed from the Ethiopian, or chimpanzee, or, if eternal progress towards higher formations be the law of nature, why may not this same change be perpetually from the lower to the higher, or from man to some higher form of life, between earth and air and sky?

Is man the diamond of creation, and all else the mere gilt or golden setting? Or is there no higher life, no higher development for man? Why not follow the path of human progress intelligently in this direction, and behold the limitless expanse of nature, above and beyond the domain of man? Where science fails to explore, why not bring reason to bear, and see, almost at a glance, the infinite possibilities which may exist in this direction?

Do scientists know it all? Or is what they do not know, or do not care to know, not worth knowing?

Why may not man produce a still higher form of life in space beyond the stars? Nature, surely, is not frozen out or exhausted in this direction. There must be somewhere in the arcana of nature a higher form of life and a higher intelligence than man.

But scientists, generally, seem to overlook one very important or particular thing in this direction, and that is, that there is a soul or spirit in man, and that the inspiration of the Almighty dwells in this direction. It is this soul or spirit in man which gives to man his intellect, his genius, and his power; and it is by reason of this soul or spirit in man, as well as by his superior physical formation, that man ranks, in the order of nature, a distinct genus. But the question is often asked, and justly, too: What rational proof have we for the existence of any soul or spirit, or anything whatever of the superhuman in man, which can survive the death of the body?

For instance: the body of man may be subjected to the severest chemical tests; may be dissected, disorganized, and reduced to liquids and gases; may be burned and reduced to ashes, and not a trace of a soul can be found. But there are no philosophical arguments to demonstrate the personal existence of soul in man? I answer, yes.

But, to begin with, what is soul or spirit? And what is life?

Soul (commonly called spirit), in a general sense, as I understand it by the light of reason and of science, is the divine energy or immortal force of the universe; the origin and source of all the forces of nature, such as cohesion, gravity, magnetism, electricity, and a multitude of other forces, of which I have no doubt, mankind has no conception. In a word, soul, in a general sense, is the universal life-principle of all nature; an imperishable essence; a strange, mysterious, omnipotent force, which no man or science can comprehend, weigh, measure or analyze; because it is infinite and intangible.

The difference, too, between universal spirit and universal matter, science has never revealed; yet, spirit is spirit, and matter is matter, and both, we know, are totally different.

Soul or spirit, in a special sense, is the active, living basis of all organic life; and is especially applicable to the human life of man. Every outward living human form is but the expression of the soul or spirit which animates it. But whence this soul or spirit in man? Is it of human or divine origin?

There are many who believe or imagine that the soul of man comes direct from God, and enters the germinal cell at the time of conception; and that while the body of the body, God creates the soul. There are other theories about the origin of soul, but they are too childish and too absurd to call for any serious consideration on this occasion.

The soul or spirit of man is simply the product of the vital spark in the germ, which is developed by law of procreation. The reproductive elements of soul, as well as the reproductive elements of the body, reside within every one of us; and when a new being originates, it only requires the natural process, viz., the act of generation, by which the germ is produced, and that which is produced, by the germ is evolved into the complete organism, and that organism is retained within the matrix, for nourishment, until matured for birth. So that while the pre-existing elements of the soul, like the pre-existing elements of the body, may be said to exist always, the structural formation of the soul, like the structural formation of the body, is only of recent origin, and did not exist always. And so, instead of the soul being the direct creation of God, as some imagine, the soul, like the body, is simply the production of nature. So much, then, for the origin of soul in man.

Now, then, what is life? Life is simply the manifestation of spirit. Human life is not the result of organization, but organization is the result of life, and life is the result of spirit.

While man is seemingly, only one organization, composed of matter and force, he is the personal embodiment of two distinct natures. These two distinct natures represent two distinct lives or personalities: the animal and the spiritual man; or, in other words, body and soul. Separate the soul from the body, and the great chemical change called death will be the result. When the body is dead, it is because the spirit has fled. From that point, inanimate body and living soul are separated, and the breath of life and the spirit of life have departed forever.

The life power that once moved the machinery will move it no more, for the great engineer of soul who once controlled it will control it no more, and simply because the life power is not in the machinery—it has gone to the great unknown.

But what is the philosophy whereby we demonstrate to our senses the personal existence of soul in man? I will tell you.

It may be news to some that mesmerism, science or mesmeric power will demonstrate the presence of soul in man, or a two-fold existence in a single individual. Distinguished men of science, and experts in mesmerism in this country and in Europe, have proven again and again, by experiments upon mesmerized persons, that man can both see and hear without using his eyes and ears, and can communicate thoughts without uttering them through organs of speech.

It has also been satisfactorily demonstrated that man can travel to distant places, and take cognizance of things

there while his body remains under the hand of the mesmerizer. A clairvoyant also can see, not only in the dark, but can see the most intricate, internal arrangement of his or her own, or another's body; and even the most remote objects, though separated from the clairvoyant by intervening walls or mountains. These facts can be demonstrated and repeated over and over again, as well as any fact can in chemistry or physics.

If, then, our inner man can see, hear, speak and travel, without using the corresponding organs of the body, may we not reasonably conclude that we can live without the body, and exist after the dissolution of the body? Here, then, this universal craving for evidence of the personal existence of soul in man can find satisfaction at once. Thus, through the agency of mesmerism or clairvoyance, we have a direct proof of the distinct personality of the human soul; and an incontrovertible argument to all objectors, made against the doctrine of human immortality, so that we may naturally infer that, if a man die, he may live again.

In sleep, too, we have a powerful evidence of the personal existence of soul in man. Sleep is the symbol or image of death. It is a partial suspension of life itself. When we sleep, we are as if dead, and our soul glides from the body to take, perhaps, a general outlook of the surroundings; or to visit, perhaps, some distant loved ones. But the soul returns. It again takes possession of the body; and if there is any impression made upon the brain, we call it a dream.

How little we know of dreams! Dreams are sometimes spirit warnings; and at others, the reminiscences of the soul's experience in "dreamland," while the body was lying in the image of death. Great mental feats, also, have been performed during sleep, such as the composition of poetry, or the solving of a difficult problem.

La Fontaine is said to have composed remarkable verses in his sleep. Alexander the Great is said to have planned battles while he slumbered, and slept. In the same way, mathematicians have solved great problems. Even school children have accomplished difficult tasks during sleep. Great inventions and discoveries, also, have been made known in dreams.

The only seeming difference between sleep and death, is: sleep is a brief rest, while death is a state of eternal repose for the animal man. Then, not least, death is a mere sleep, but rejoices to know that the death of the body is the liberty of the soul.

Your immortality is not dependent upon your moral qualities, or mental capacities, but your exaltation is. Immortality is the gift of nature, or result of natural law inherent in every one of us, a power to live forever and ever.

Scientists, too, affirm that the elements of spirit or form are indestructible and eternal, and, therefore, the soul of man must be immortal. But if you want to advance in spirit-life, or achieve a mighty destiny in the roll of immortal fame, or, in other words:

If you want to be an angel, and with the angels stand, You must first be an intellect That can transcend the mortal band.

This earth-life is simply a school of development for the soul. And judging from reason and common sense, I am inclined to think that mental intelligence, moral culture and moral refinement, are the true saviors of mankind, in this world or the next. Indeed, I can well imagine how intelligence of the head and goodness of the heart will be of the soul of man as he enters upon his new spiritual existence. And I can also imagine how ignorance in the Spirit-world will be at a terrible discount, for ignorance in this world is a terrible misfortune.

A spirit once said: "The next life is but a continuation of this. We begin there where we close here. If we are upon lower planes here, we shall enter upon lower planes there. If we sustain high relations to wisdom and goodness here, we shall there also."

Another spirit said: "This life is but the horseshoe of the future. Try, therefore, and make the present as glad and golden as the future you should like to see."

But to return to our subject: the death of the body is the birth of the soul; the body dies, the soul survives; the casket breaks, and lo! The soul of man is born again.

Ripening through light and shade, the soul emerges from the chrysalis state to enter a new life, and to ascend one degree higher in the eternal order of nature. Just as the caterpillar has to die to give birth to the gorgeously beautiful butterfly, so man must shuffle off his mortal coil. The animal man must die, he must give up the ghost. The spiritual man must be born. This is simply the philosophy of dying, and dying is the philosophy of living. If we are evolutionists, there could be no evolution, for transformation can only take place at death.

Death, then, has its important uses. It comes to set the spirit free from the prison-house in which nature has confined it. Death means transition to a higher life, a change of worlds, and nothing more. Sorrow, not therefore for the departed, but let your demonstrations for the dead be of a joyous kind. Let merry mirth and sweetest music take the place of dirge and tears, and let snowy white take the place of sombre black. In a word, welcome death!

Thus a spirit's natural birth, and giving up the body as of change; Then nature's trial let all adore: Our mortal life will soon be o'er.

In conclusion, man is but a little lower than the angels, and is destined for a higher life. But how can man enter that higher life, except through the golden gates of death? Man, therefore, must be born again; for the true end of life is personal perfection.

A New Camp Meeting.

We learn from the Cleveland *Leader* that a new camp meeting project has been inaugurated at Lake Brady, a romantic spot thirty-five miles south of Cleveland. The meeting to organize was held in the hall at Kent's hotel, and was presided over by Mr. Orange McArthur, of Cuyahoga Falls. Mr. Henry Cobb, of Mantua, acted as secretary. After a general discussion of the subject, in which all agreed as to the need of a permanent organization, the following officers were elected: Captain B. F. Lee, of Mantua, Station, Ohio, President; Charles Thomas, of Newbury, Vice-President; Louis Ransom, of Akron, financial secretary; J. Thomas Drexler, of Cleveland, corresponding secretary; and Noah Merrill, treasurer. All present at the preliminary meeting returned home feeling that Lake Brady or Piquette, near it, was the most desirable spot for the Spiritualists of Ohio to establish their camp meeting grounds, and giving up for his use all the earthly possessions. The women, especially his favorites, who are always the plumpest of figures and handsomest of face, dare not get out of the home even for a visit or a walk in the park. They about it, and obtaining his consent and blessing. And though they may have contributed thousands to Teed's exchequer, they no longer control a dollar, but must apply to him for every nickel they need, even for car-fare.

Teed's followers, they profess to live as communists—that is, to own everything in common. It is thoroughly understood that neither man nor woman can

CYRUS TEED'S WAYS.

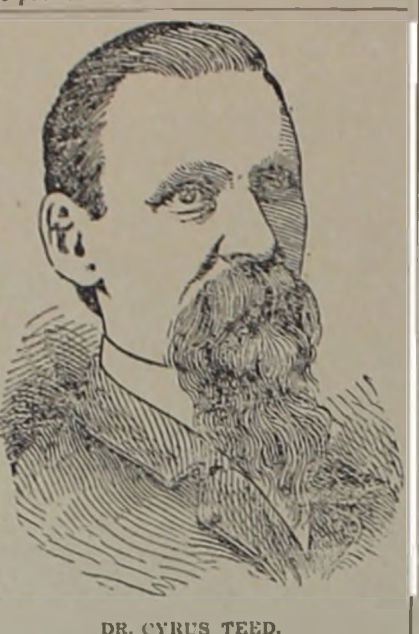
Startling Story of a Former Dweller in His Home.

Communist Ideas Prevail in the "College of Life."

The "Messiah" Sends Chicago's Doom and Foretells His Translation—His Dupes—Koreans Excited.

The strange little band of infatuated women and misguided men comprising the Korean flock that worships at the shrine of Dr. Teed, is said to be in a wonderful state of excitement, says the *Inter Ocean* of Sept. 13. Religious fanatics and mysterious anticipations have laid hold of the faithful who dwell in the "College of Life," at the northwest corner of Cottage Grove avenue and College place.

This is because "Cyrus, the Messiah," is daily expected to return from San Francisco, and make final preparations not only for his own translation, but also for the bodily passage of ten of his favorite and most advanced followers to the eternal gardens of the golden age. Cyrus has further promised, at his translation, to save "144,000 true believers in Korea at one swoop"—these are his words—and he quotes Scripture to prove his assertions.



DR. CYRUS TEED.

But if Cyrus really means business, Chicago may expect to witness some very lively events before the end of the World's Fair. He has sent inside the dock here, in which he gives it out plain and flat that Chicago is a doomed place—the modern Babylon—referred to by the prophets of old as the city by the sea, with three sides, where the nations of the earth shall be gathered. This prophecy, he says, will be fulfilled when the World's Fair comes to pass. Then, according to Cyrus, the streets will run with blood, the war between capital and labor will be fought to an end, and the iron age will at last give way to the ushering in of the long-hoped-for golden era.

He says that his own blood will be spilled in some way, he knows not how, but that he shall triumph over death and fly away, to enter upon the higher life of Korea. After his reincarnation, he claims that he will have the male and female principles both united in his own body, and that the ten chosen ones who are elected soon to follow him will be six women and four men. They are to be merged into one supreme being, who will be known as the goddess Minerva, and from whom will spring a perfect race.

Among the dupes of this arch-deceiver, who heads what he calls the Society Arch-Triumph, it is said that these teachings are being followed with child-like faith, and the most intense anxiety prevails to know whom the "Messiah" has chosen for the translation. With mysterious whispers they discuss the coming events, and ask of one another: "Who will it be? Is it I?"

While Cyrus is thus getting ready for his translation and his entrance upon the golden age, his wife and silvery-haired father, feeble with years and poorly clad, goes about canvassing for the sale of knives and forks to earn money enough to keep body and soul together. He is about eighty years of age. He does not accept his son as the Messiah. Hence his standing in the "College of Life" is very poor indeed.

An intelligent person who spent the most eight months in this institution, ostensibly for the purpose of learning and espousing the Korean doctrine, but really for observation and investigation, has furnished some facts, including the foregoing statements, that are sufficient to condemn the so-called "College of Life" in the minds of all people interested in the moral welfare of the community.



A DRAGON SOMETIMES SWALLOWED HIM.

PLATONIC INSTRUCTION.

"I think," said the speaker, "that Dr. Teed will be back in full charge of his Chicago flock Sunday. When Professor Lloyd O. Spoor, who was long his associate, dissented and exposed his methods in San Francisco and Portland, Oregon, his outlook on the Pacific coast was too gloomy to warrant his remaining there. This showed and consciousness of the fact that his followers were not to be deceived by the facts and laws of nature, yet the faith of these blind followers remains unshaken. I cannot understand it at all. There is no doubt that Teed possesses wonderful personal magnetism, and the most reasonable explanation seems to be that he has hypnotized every one who has espoused his doctrine and accepted his claim that he is the Christ. The men are as much his slaves as the women, although the latter are greatly in the majority. They all do his bidding without question, even to the extent of forsaking family, friends and children, and giving up for his use all the earthly possessions. The women, especially his favorites, who are always the plumpest of figures and handsomest of face, dare not get out of the home even for a visit or a walk in the park. They about it, and obtaining his consent and blessing. And though they may have contributed thousands to Teed's exchequer, they no longer control a dollar, but must apply to him for every nickel they need, even for car-fare."

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enter the home without first turning over all the worldly property they may possess. And Teed has this property put in the name of one of his most subservient dupes, because of many old personal debts which would render it liable to legal seizure were it in his own



"CYRUS" AS NAPOLEON.

name. A Mr. Stevens, of Syracuse, N. Y., who years ago loaned Teed \$500 to set him up in business as a practicing physician, is said to be still awaiting for his money. Teed's old father took care of him and his wife and child years ago before he 'caught on' with his Messiah scheme, and is now rejoined with neglect, abuse, and ingratitude. I have often heard Cyrus tell his followers that he did not consider it wrong for them to get all they could off outsiders, or Gentiles, as he calls them. Such is a specimen of this charlatan's practical ethics.

"One striking feature of the 'College of Life' during my stay was the violent outbreaks of jealousy among the women. This, I soon learned, was because Dr. Teed showed favoritism. And his favors almost invariably went out to the women who were young and physically attractive. In respect to this, he is a display of affection. He kissed them and caressed them on every possible occasion, and these performances were invariably designated as manifestations of platonic or spiritual affection. There was always a lively rivalry among the women for Dr. Teed's favor, and for this they used all the arts of coquetry, and made themselves as attractive and interesting both in dress and manner as possible."

"While I was an inmate a woman came there for the treatment of her eyes by Dr. Teed. She had been told that he would cure her miraculously. Fearing she might lose her sight, she consented to try. Dr. Teed made passes before her eyes a few times, and even touched them once, but with all his powwowing her sight grew worse, and she gave his treatment up in disgust. It is openly claimed in the college that Teed performs miraculous cures at will."

"His claims that Koreans will all overcome natural death is notorious. This theory he taught with interest unabated until the death of Mrs. Patterson, one of his nearest and dearest adherents. This deluded woman had been one of his favorites, and was supposed to have reached a plane in Korean life where she could conquer death itself. But it was not so. She went just as other mortals must go. Then Dr. Teed was shrewd enough to see that he must change his theory to suit the occasion. It was necessary, he told them, that one should go before the law could be fulfilled. The faith of his hearers remained firm. But there followed a short interval in the death of Mrs. Patterson. Mrs. Reynolds, Dr. W. E. Teed, and young Bonnell and others. Cyrus, however, was equal to the occasion. He said: 'You can't expect to overcome death till after my translation. You must first overcome the devil, even as I do. God and the devil are both in me, and in all of us striving for the mastery.'

Rather strange, is it not, that an infinite God should have made the highest type of his creations so imperfect in the most vital part of his being that he should have immediately begun to rebel against the desires of his creator?

If this does not suit my orthodox friend, how will this do: Strange it is that a God should have made man so perfect that he should have found the imperfections of his creator's design; for, surely, if the story be true, it was a most perfect God who created the original scheme, to have any one else but Adam and Eve enjoy the pleasure of living on his footstool. We owe it all to Adam's hankering after a change in his diet. He ate the apple, and here we are.

Why does the preacher get up in his pulpit and thank God for prosperity, for all that he has and all that he is, and thank Adam. He alone should be thanked or censured, according to the way you look at it.

Just think how wonderfully and fearfully man was made. The primitive Adam kicks over the whole plan of creation, and the result is a God of love, who, in revenge for this act, pronounces a curse which should make miserable the whole human race from that time on. All this, too, from eating that forbidden fruit. He was evidently a crank, was this Adam.

"Thank you, but I have many just cracks to-day, who have dared to eat of the forbidden fruit of knowledge. Amid the frowns of anger and the glare of hate, surrounded by the multitude of enemies who have constantly sent up the cry of fraud, amid the taunts of the clergy, the sneers of the ignorant, the insults of the enemy and the decorations of the newspapers, this band of cranks, having tasted the forbidden fruit, experienced an insatiable desire to know more of the mysteries of life, and have gone on bravely to fight the enemy of truth, armed only with knowledge and courage. Have they fought well? Like the roar of a mighty catnap, the answer comes back from the millions of Spiritualists. 'They have.'"

"I think," said the speaker, "that Dr. Teed will be back in full charge of his Chicago flock Sunday. When Professor Lloyd O. Spoor, who was long his associate, dissented and exposed his methods in San Francisco and Portland, Oregon, his outlook on the Pacific coast was too gloomy to warrant his remaining there. This showed and consciousness of the fact that his followers were not to be deceived by the facts and laws of nature, yet the faith of these blind followers remains unshaken. I cannot understand it at all. There is no doubt that Teed possesses wonderful personal magnetism, and the most reasonable explanation seems to be that he has hypnotized every one who has espoused his doctrine and accepted his claim that he is the Christ. The men are as much his slaves as the women, although the latter are greatly in the majority. They all do his bidding without question, even to the extent of forsaking family, friends and children, and giving up for his use all the earthly possessions. The women, especially his favorites, who are always the plumpest of figures and handsomest of face, dare not get out of the home even for a visit or a walk in the park. They about it, and obtaining his consent and blessing. And though they may have contributed thousands to Teed's exchequer, they no longer control a dollar, but must apply to him for every nickel they need, even for car-fare."

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world, that he is the Messiah, and has at different ages of the world appeared in the bodies of Moses and the prophets, Napoleon, Swedenborg and other great men. He says the world has had 24,000 years of existence since Adam, passing through the golden, silver, brass and iron ages of 10,000 years each, and that he is now about to usher in a second golden age. In my opinion this crank ought to be muzzled.

"The most preposterous of all his claims is that he is the man child born of the mother of the sun. Immediately after this he was followed by the sun of dragons. This was his first translation. In recent years, he says, he has been pestered by women from many parts of the world who claim to be mothers of the sun, seeking their long-lost child."

FORBIDDEN FRUIT.

It Is Considered from Various Standpoints.

Orthodoxy claims that the whole human race is under the ban of inherent and universal sin, which is the result of a curse pronounced upon humanity by our common ancestor, the first man, who ate the forbidden fruit from eating the fruit from a certain tree.

This tree was said to be "the Tree of the Knowledge of Good and Evil," and we find the followers of this religion (orthodoxy) forbidden to eat of such fruit at the present time.

The church of Rome would keep its slaves ignorant on all subjects, while the other branches of this religion thunder from the pulpit their denunciations of those who dare to seek after knowledge of divine things in any other channel than the dictates of the Bible and their creeds. In proof of this statement, I submit the following:

Why should Adam and Eve not know the difference between good and evil? See how quickly the orthodox barber gives the stereotyped answer: "God's ways are infinite, and it is not for mortals to try to understand them." Do you see? He forbids me to eat of the fruit of knowledge.

An honest seeker after the truth, who asks questions about the thousand and one "mysterious ways" of the God of the Bible, he is immediately forbidden to eat of the fruit of such knowledge. Go to a dispenser of orthodoxy, and tell him you have made up your mind that you have trod the path of sin long enough, and want to become a Christian, etc., etc.; just give him the regulation confession, and see how quickly he will grab your hand and tell you how glad he is, and say, "God bless you."

A broad smile illumines his countenance. He wants to pray with you. He is glad you are seeking after the truth, and benediction starts you out on a course of Scripture reading.

Everything looks like clear sailing, but you are soon confronted in the good book with something like the whole story, or Joshua making the sun stand still, or the parting of the waters of Jordan. If you have a grain of inquisitiveness, you will wonder how in the name of common sense these things were done, and nine chances to one if you are not gifted with tremendous swallowing power, you will wonder if they actually were done. Now comes the tug of war. You must shut your eyes and swallow them down, or seek some explanation. You can't swallow them without an attempt to masticate, so you turn your battery of philosophy loose on them. Alas for your philosophies. They will bear neither the light of science nor reason, and now but one alternative is left: you must go to the preacher for an explanation of your difficulties. He meets you with his usual handshake and grin! You begin to unfold your difficulty, and his face begins to change. He sees that you are on the wrong track, and tries to steer you off by the well-worn "God's ways are not our ways," etc., and gently admonishes you not to speculate on things you cannot understand. If you still insist that you see no reason why you should accept as truth a thing, though stated in plain language as a fact, which is directly antagonistic to well-known and indisputable laws, he will grow distant in manner and is no longer glad you are seeking after the truth. He no longer wants you to become a member of his flock, for you might lead some of his sheep astray. You see you are after that forbidden fruit.

Rather strange, is it not, that an infinite God should have made the highest type of his creations so imperfect in the most vital part of his being that he should have immediately begun to rebel against the desires of his creator? If this does not suit my orthodox friend, how will this do: Strange it is that a God should have made man so perfect that he should have found the imperfections of his creator's design; for, surely, if the story be true, it was a most perfect God who created the original scheme, to have any one else but Adam and Eve enjoy the pleasure of living on his footstool. We owe it all to Adam's hankering after a change in his diet. He ate the apple, and here we are.

Why does the preacher get up in his pulpit and thank God for prosperity, for all that he has and all that he is, and thank Adam. He alone should be thanked or censured, according to the way you look at it.

Just think how wonderfully and fearfully man was made. The primitive Adam kicks over the whole plan of creation, and the result is a God of love, who, in revenge for this act, pronounces a curse which should make miserable the whole human race from that time on. All this, too, from eating that forbidden fruit. He was evidently a crank, was this Adam.

"Thank you, but I have many just cracks to-day, who have dared to eat of the forbidden fruit of knowledge. Amid the frowns of anger and the glare of hate, surrounded by the multitude of enemies who have constantly sent up the cry of fraud, amid the taunts of the clergy, the sneers of the ignorant, the insults of the enemy and the decorations of the newspapers, this band of cranks, having tasted the forbidden fruit, experienced an insatiable desire to know more of the mysteries of life, and have gone on bravely to fight the enemy of truth, armed only with knowledge and courage. Have they fought well? Like the roar of a mighty catnap, the answer comes back from the millions of Spiritualists. 'They have.'"

"I think," said the speaker, "that Dr. Teed will be back in full charge of his Chicago flock Sunday. When Professor Lloyd O. Spoor, who was long his associate, dissented and exposed his methods in San Francisco and Portland, Oregon, his outlook on the Pacific coast was too gloomy to warrant his remaining there. This showed and consciousness of the fact that his followers were not to be deceived by the facts and laws of nature, yet the faith of these blind followers remains unshaken. I cannot understand it at all. There is no doubt that Teed possesses wonderful personal magnetism, and the most reasonable explanation seems to be that he has hypnotized every one who has espoused his doctrine and accepted his claim that he is the Christ. The men are as much his slaves as the women, although the latter are greatly in the majority. They all do his bidding without question, even to the extent of forsaking family, friends and children, and giving up for his use all the earthly possessions. The women, especially his favorites, who are always the plumpest of figures and handsomest of face, dare not get out of the home even for a visit or a walk in the park. They about it, and obtaining his consent and blessing. And though they may have contributed thousands to Teed's exchequer, they no longer control a dollar, but must apply to him for every nickel they need, even for car-fare."

Teed's followers, they profess to live as communists—that is, to own everything in common. It is thoroughly understood that neither man nor woman can

world, that he is the Messiah, and has at different ages of the world appeared in the bodies of Moses and the prophets, Napoleon, Swedenborg and other great men. He says the world has had 24,000 years of existence since Adam, passing through the golden, silver, brass and iron ages of 10,000 years each, and that he is now about to usher in a second golden age. In my opinion this crank ought to be muzzled.

"The most preposterous of all his claims is that he is the man child born of the mother of the sun. Immediately after this he was followed by the sun of dragons. This was his first translation. In recent years, he says, he has been pestered by women from many parts of the world who claim to be mothers of the sun, seeking their long-lost child."

Teed's followers, they profess to live as communists—that is, to own everything in common. It is thoroughly understood that neither man nor woman can

sunshine of truth takes its place.

The tree of knowledge is laden with delicious fruit, and the world shall know that the old serpent was right when he said: "For God doth know that in the day that ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Be not afraid to eat your fill from this forbidden fruit. "For in the day thou eatest thereof thou shalt surely die." But your death will be like the death of the caterpillar. Dead will be the superstition that has hung like a pall over you from infancy, shutting out the sunshine of thought and lifting your soul with the darkness of ignorance and fear.

Dead will be the power that has so long held you a prisoner within the walls of mythology, and restrained you from the exercise of your God-given inheritance—freedom of thought.

Brother, if you have not tasted this fruit, try it. It is a flavor is delightful, its effect exhilarating. It will give you a new life. You will feel its life-giving essence permeating every fibre of your being. It will stir a dormant soul into activity, and set the life-current of truth free.

The tree of the knowledge of good and evil is planted in the garden of every human soul. Its fruit is free, and ripe at all times. Fear not to eat of it, for in the day ye eat thereof your soul will be opened."

Poor Pair, Mich.

F. D. JACOBS.

CRITICAL.

The Bemis Address at Cassadaga.

Its Absurdities and Foolishness Pointed Out.

It seems strange, in view of all the excellent work done for the cause of progressive truth at Cassadaga during the late meetings, that the *Hydrogeographical Journal* found nothing better to say than to praise the conference address of F. H. Bemis.

To me, who spent a very pleasant week at the camp, that address, as quoted in the *Journal* of Sept. 3th, seems weak and hurtful, rather than commendable. Let us analyze some of the points attempted to be made: let us measure its "breadth of thought," its "catholic spirit," which the *Journal* bows down to so graciously. Mr. Bemis strikes at "some of our platform lecturers," one of whom (as he says) "labored through two lectures to make the bible and Christianity second to all other sacred books and religions."

We do not remember that any speaker at Cassadaga argued specially that the bible and Christianity were second in quality and worthiness to all other systems of religion, and their corresponding sacred books, as Bemis seems to imply. The "broadness and catholicity" seems in this regard to consist of misrepresentation.

But all scholars and well-informed students do know that in point of time Christianity and its scriptures are far behind, by many centuries, other systems of religion, and are far inferior in quality and worthiness to all other systems of religion, and their corresponding sacred books, as Bemis seems to imply. The "broadness and catholicity" seems in this regard to consist of misrepresentation.

This is a broad and historically demonstrated fact that all true Spiritualists can advocate, and that no Spiritualist with an *objective* can dare gainsay.

We further aver, in all "breadth of thought," that Jesus of Nazareth can not consistently with truth be regarded as a miraculous, only-begotten son of the Infinite Spirit who, according to the unauthenticated gospel of John, existed from the beginning, and by whom all things were made: that there was neither logical justice, sense nor virtue in the shedding of his blood as a means for salvation for the human race from a "sin" which never occurred as stated in the bible myths of Genesis; that the same Jesus (if he really existed) was not as reported in scripture, perfectly wise either as a moralist or a reformer, and that, as before implied, few if any of the moral maxims attributed to him were first originated by him. We therefore hold the above to be more correct statements of the positions taken by an advanced speaker than that "the bible and Christianity were second to all other sacred books and religions."

We aver further, that if those strange myths

