



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

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FRIENDLY CRITICISM.

Theosophy and Metaphysics

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Coming down through the corridors of ancient time and overlapping the present is an axiom or proverb that touches human nature at a very sensitive point. It reads as follows: "Faithful are the wounds of a friend," and:

"Tis thy faithful friend
That tells thee of thy faults."

One of the great faults of many writers on metaphysical subjects is seen in the frequent habit of taking things for granted, or assuming a thing or a proposition to be true without a particle of evidence. But this is not a modern fault. We find the same thing in very ancient literature. Whoever wrote the opening sentence of the Bible was guilty of this flagrant wrong. Without stopping to offer any proof of the existence of such a being as theology calls "the great Creator," Moses, if it were he who wrote the lines, said: "In the beginning God created the heavens and the earth," assuming the existence of God as a creative intelligence. This very ancient assumption has given rise to endless controversies that are not yet settled. Where this disposition originally came from is more than I can tell. In modern times it may have received some support from a rule in algebra that allows of two expressed quantities and the assumption of a third in order to reach a fourth as a conclusion.

It will do in mathematics, but not in metaphysics. The science of logic, as applied to metaphysics, admits of no assumptions.

If theology and pseudo-philosophy assume that there was a time when nothing was but God, (How long since he must have been.) True philosophy affirms the eternity of matter and mind, and this affirmation is based upon the fact that neither can be destroyed. It devotes upon the assumption of a time when nothing was, a time when matter was not. That this is heresy none know better than did dear old Voltaire, and the his and prior times who held to it. I taught the eternity of matter. I do not hesitate to say that I have no patience with that "assumptive ultra-transcendentalism of Germany recently set forth by Schopenhauer, in which he says, in substance, these absurd things, to-wit: that mind or force is all there is in the universe; that force causes what we seem to see and feel as matter; and that if force was withdrawn from the matter of which this earth seems to be composed, the whole of it could be placed on the point of a fine cambric sewing-needle. It will require more than the dicta of a German or other sort of a philosopher to satisfy my mind on a subject of that sort.

But the object and subject of our fraternal criticism comes closer home to our own times. Modern writers on metaphysical theories are wonderfully prone to assume wonderful things, which, if proven, would lay a foundation deep and wide for what is claimed in theosophy, if those wonderful assumptions were only susceptible of demonstration. As, for example, the pre-existence of human souls as intelligent entities.

The origin of the soul can only be accounted for, I think, in one of three ways: First, it must either be eternal, an intelligent entity, or in its component parts; or, second, the soul must have been developed by the transmutation of matter, as is matter acted upon by and through the operation of electro-chemical laws. But if this be true, we have the supposed impossibility exhibited of an inferior giving birth to a superior. Without appearing dogmatic I would raise the question as to whether in matter this is possible? Physical science says it is not possible; for it would be equivalent to steam rising above its fountain, or to a man lifting himself over a fence by pulling on the straps of his boots, which we know is an impossibility. Impossible! Yes; not that a man might not be transferred to the opposite side of a fence while holding on to the straps of his boots, but the force thus landing the man on the opposite side of the fence could not flee the man or his boots, but some other outside of himself.

When we speak of the possibilities of the human soul, through the laws of development, they may be almost boundless. But in material things there are many impossibilities. But let us now inquire if it is an impossible thing to mix two or more simples and thus create a third or fourth substance, superior to any one of the simples?

An illustration in answer is found in the compound called gunpowder or gun cotton. This powerful and terribly destructive compound, gun cotton, is made of two or three very simple things. Nitric acid, sulphur, and charcoal, common things, are scarcely worthy of being called "simples," yet combine in the proportions, soak cotton wool in the solution and then dry it, and you will do well to look a little out, as the saying is, "for it if it should go wrong it would do mischief any way." A drop of the fulminate of mercury, for touching of sticks of dynamite, will cause the whole of all material substance that I have any knowledge of to be some of the more

recently-discovered explosives belonging to the dynamite family. One drop, or a few grains solidified, placed on a blacksmith's anvil and struck with a sledge-hammer will tear out the face of the anvil as though it were made of clay. The component parts of the fulminate of mercury are very simple and harmless indeed. So is the dust of wheat and flour—yet the terrible explosion that resulted in the destruction of the largest flouring mill in the world, that was recently occurred in Minnesota, is fresh in the saddened memory of many thousands to-day.

May it not be possible that by the transmutations, changes and combinations of matter, this mysterious, indestructible thing called the soul may have originated as the result of material combinations? I will not say this is an absolute truth, for I do not know. I hear an objection to this effect: "The causes that you have supposed are wholly of physical compounds. The soul is supposed to be pure spirit. Matter, of itself, could hardly produce something so infinitely superior to itself as spirit, or souls superior to matter."

I will not debate the question, but pass on to note the third general proposition, by stating that material nature hints at her own possibilities along the material line as follows: The crust of the earth was, according to the Laplace hypothesis, a shell or crust of granite—nothing more. Then came soil, and water, by water, sun, air, electricity, light and darkness, came all the vegetable world that grows out of soil. Then came the lowest forms of animal life; microbes, animalcules, crustacea, etc., etc., all springing out of the conditions formed by decayed and decaying flora of the past.

In the mineral kingdom we have, next to granite, other forms of rock, of an infinitely higher order, and successively of the highest and finest polish—as diamonds and other precious stones. These may be sublimated into still higher forms of matter, as by heat, into gas.

Then came the invisible, impalpable gases, as oxygen, etc. Then we find electricity, and in everything, the invisible, impalpable, without taste and smell—yet potential, without explosion adequate or conception.

Now in this little, imperfect resume of material forms, we reach, possibly, the border line between inorganic matter and matter organized through which life and intelligence more fully express themselves.

Is it not possible that right here is found the gap, the missing link, so-called, between dead (?) matter and live matter? Be it remembered, however, that we do not ignore or forget that form of life and motion known as mineral life—expressed by chemical action upon the molecules of matter.

But the point reached above, the more easily understood by common, is the line between inorganic matter and matter organized through which life and intelligence more fully express themselves. Is it not possible that right here is found the gap, the missing link, so-called, between dead (?) matter and live matter? Be it remembered, however, that we do not ignore or forget that form of life and motion known as mineral life—expressed by chemical action upon the molecules of matter.

I wish the student to pause here: do not be in too hot haste; take time to look about you and examine your surroundings. Call to mind what great ones have said in reference to the nature and power of electricity. More than a hundred years ago, even before much was known of electricity, John Wesley, under pressure, evidently of inspiration by a still superior mind, said, "Electricity is life." That statement must have startled thoughtful men in his day. But what have experiments in later times proven? Among other things the following: Protoplasm is supposed to be the basis or matrix of all life. But of itself it is without life or motion. But send a current of electro-galvanism through a mass of lifeless protoplasm—and in a few minutes the mass teems with life. Where did this life originate? This, profoundest of all problems, must be referred for solution to the protoplasm, as the negative element, and to electrical galvanism, as the positive. Here, then, are two material elements, neither of which is a living entity, yet the two brought together, and life is abundant.

Now, suppose we apply these facts and principles to the question—where is the human soul? and see how the "lookers, as a scientific and philosophical solution to this momentous problem. Probably the highest form of protoplasm known in the great laboratory of nature is that of the human female ovum. And it is also probable that the highest form of electro-galvanism is found in the electro-chemical or electro-vital action which generates the human body, and which by contact electrifies the ovum and causes the structural form of a body—"strangely and wonderfully made," and an immortal mind, or soul, to commence, which commences then and there does call forth many speculations from so-called scientists far more absurd than the above, in its homeliest garb.

NOTE.—Let us have a word about protoplasm. What is protoplasm? Of what is it composed? Carbon, oxygen, hydrogen and nitrogen in certain proportions. These gases, properly combined, give us a nitrogenous, viscous material in vegetable cells, by which the process of nutrition, secretion and growth goes forward; the vital vegetable substance. This alone may be called vegetable protoplasm, and as animal life is higher form of structural organization, we must naturally look for a higher

form of this viscous, nitrogenous material in man's physical beginning than in facts. To be sure, the single cell, which the eucalyptus globulus and the mastodon and mammoth to be, are so near alike that the most powerful microscope touches only the slightest possible differences (see the author's forthcoming work on psychology, under the head of "Vegetable Psychology").

Or, third, the soul must have originated in the trial of an omnipotent creative energy, as intimated in Genesis, and transmitted, by the law of heredity, to all the descendants of the created pair, as is taught by the most of the theologians.

This is a very easy way out of difficult problems in nature; and there are many who are ready to say, "Stop your speculations, and refer all secret and difficult problems in nature to the omnipotence of God;" and they quote Bible to prove that they are right, thus: "Secret things belong to the Lord; he spake and it was done," etc. But the inquisitorial Greek and the American Yankee resent this suggestion, and with pickaxe and spade they dig into the very heart of nature—and with scalpel and crucible, quadrant and sextant, logarithms and differential calculus in hand, they probe and cut; distill and weigh; measure and compare; analyze and synthesize; till they would pick out the very heart of God, if they could find it, and see what was at the center of it.

Is it the soul existed from all eternity as an entity, it must have existed in some form. That form must have had some of the external expressions of matter—for we cannot think of anything that has no form, or shape, or color, or some other properties of matter. For example, I move my hand, the ego that moves the hand you cannot see, but the ego must have some form, or shape, or color, or some other properties of matter of which it is composed change place. Now the soul existing prior to incarnation must have existed in some form, in some shape, as no living thing can be conceived of as shapeless or formless.

But I am asked to think of love, or hate; and am asked to ask, if they have length, breadth and thickness? I answer: Love is not a thing—love is a principle—so is hate, so are all kindred ideas. But the soul is a something. The soul must be something or nothing. If it is a something, then that something has form—it has length, breadth and thickness; and we are entitled to the right of inquiry as to how long, how wide, how thick is the soul? For if the soul is within the body and not outside, the form in which it exists must have these concepts of materiality in order to impress its existence through the lower senses; sight, or mental conception.

To what part or place in the universe does it belong? Of what kingdom of nature is it a part? Does it belong to the mineral, vegetable or animal kingdom? Or must we designate it to the electro-magnetic department of nature? Is the soul akin to "the Prince of the power of the air?" In order that the soul be a subject of investigation, it must be considered under some of these ideas as to its existence, before its incarnation or incarceration in the forms of matter: for it is generally conceded that the soul is within the body and not adhering to the body as an adhesive plaster, but rather occupying a bodily form within the individual corresponding precisely in contour with the gross physical body. This is referred to by an ancient apostle, where Paul says: "Now there is a natural body and there is also a spiritual body." And there is strong evidence in the scriptures and the necessity of this position in the experiences and observations of Andrew Jackson Davis, Miss Lizzie Rizer and many other clairvoyants as they have witnessed the departure of the soul, clad in the spirit body as it departs from the physical body in the ordeal called death. For further information on this highly interesting and important subject, the student is referred to a work by Andrew Jackson Davis, called "The Magic Staff," and also to that author's little book called "Old Theosophy Turned Upside Down." These books give interesting examples of this wonderful transition of the human body and its indwelling soul, from the terrestrial to the celestial state.

As to the power of the soul expressed through matter, that is a very different thing. The statement made by the author of the treatise called "The Necessity of Reincarnation," calls for our attention. Let us look at it a little carefully, in two or three particulars. In speaking of man's unfitness for spiritual life he raises the question, "Is such a being as man, narrow, biased, carnal, sickly, fitted at death to enter on a limitless career of spiritual acquisition? Is he not a creature of the flesh, and hence, even if he never was before? And has he not now entered upon an eternal spiritual state? In a country where spirituality, mentality, and the higher conceptions of soul-training are to be attained. Why then should he, at death, be reborn as a human being, and return to earth and attach himself to, or be incarcerated in a physical body, and run the same race or one similar to it, in the flesh. Are the degraded conditions of physical life better suited to the development of spirit and intellectual existence? Why, then, should a soul with a single day's experience with the cruder forms of matter wish, or need to return and assume those forms a second time?"

Are the conditions of infancy, with its creeps and colics; its measles, mumps, its chicken-pox and whooping coughs; childhood and youth, with the smarting

of the lash in the hands of a cruel father and mother; the disappointments of early and more mature manhood, with their crushing, grinding vicissitudes; their losses and their crosses; are all these untoward conditions better adapted to the development and unfoldment of the soul's powers than those elysian fields of beauty and glory and wisdom, "where the soul may respire, dilate in full fruition let loose all her powers?"

Is it the material forms of matter that you wish to study? Nay, but as I understand it, the higher forms of metaphysical existence. But even if one's life in the physical form is cut short before the soul has finished the study of physical science, even of arithmetic, geography and the higher mathematics—even then, and in a case like that I infinitely prefer the views expressed by that grand old philosopher of England, Dr. Dick, who wrote: "I expect, when I am done with earth to prosecute and perfect myself in the sciences of arithmetic, grammar, etc., and under the conducting guidance of some grand old archangel, go from star to star and from planet to planet in the study of the geography of the heavens." Where, then, is the necessity of returning to earth for even these purposes? Why do you wish, as an archangel, to change places with an Ethiopian slave, having once been a slave yourself and groaned under the cruel lash of a taskmaster? Why not go on to the stars and forever towards the great central thought of the universe?

As I understand different authors, they say that you will have no choice as to who shall be your next parents. Hartman specifically says that the soul in its half-asleep condition during the intermission of embodiments, floats about like a thistle-down, at the caprice of every gust of wind, and when the time comes to start on another career of earthliness, you are as liable to start from the slums of New York, or "Dark-England," as from the loving household of culture and refinement found in the very highest walks of virtuous life—quite on the verge of heaven.

But here, again, if you must come back to prosecute your experiences in connection with matter, why don't you come back "right away quick" so as to "catch on" where you left off? You must remember the world does not stand still. If you should die to-morrow and lie around and sleep for a thousand or five thousand years, and then undertake to catch up the thread of life where you left off, you wouldn't know yourself; for while you have been asleep in your celestial boudoir, the world, like John Brown's substance, has gone "marching on." You would find nothing here as you left it. You will have lost all the experiences of the more fortunate immortals that were born later.

The author of the above-named treatise further says: "There are only three ways in which this obvious unfitness may be overcome—a transforming in death; but this, the author says, can have no power, thereby contradicting a leading and essential tenet in the philosophy of Universalism—which assumes that it is the bodily organization that sins, and not the soul. That form of theological philosophy assumes that the soul is a spark of the divine, of God—and therefore cannot sin, or be contaminated; that it is the body that eats to gluttony and drinks to drunkenness; that it is the body that commits murder, arson, theft and all the crimes with which the civil and criminal laws deal; and that for these iniquities of the body Christ died in order to make satisfaction as a corollary; all will be saved and none lost, because when the body is dead, the thing that offends is dead, but the soul, rescued from its prison, is free and uncontaminated. Now, personally, I would be glad to have it understood that I do not accept this so-called philosophy of nature, but have referred to it as an interesting nut for our theosophic friends to crack; for since they hold the soul to be a spark of the Divine it can neither be contaminated nor freed from contamination. Now, personally, I would be glad to have it understood that I do not accept this so-called philosophy of nature, but have referred to it as an interesting nut for our theosophic friends to crack; for since they hold the soul to be a spark of the Divine it can neither be contaminated nor freed from contamination. Now, personally, I would be glad to have it understood that I do not accept this so-called philosophy of nature, but have referred to it as an interesting nut for our theosophic friends to crack; for since they hold the soul to be a spark of the Divine it can neither be contaminated nor freed from contamination. 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THE BIBLE SPIRITUALIST'S CONCORDANCE.

A Digest of Biblical Spiritualism.

BY REV. MOSES HULL.

OF "QUESTION SETTLED," "THE CONTRAST," ETC.

II. CHRONICLES.

manifestation in this book, like biblical manifestations, occurred in a found in chapter i., verses 1-10. When went up into the mountain, where Moses and so many air "thus saith the Lord," and he held a regular *tele-tele*, God makes promises to Solomon, as are very profuse in making to be shall be the wisest man in the before or since, was or will there dig of wisdom as he. Of course ed it; and if Solomon was not an in the world, he lived and the world a terribly mistaken man. all this wisdom Solomon offered burnt offerings. I verily believe ings in hundreds of instances producing genuine spirit mani- believe the burning of numer- and sheep on these occasions out a chemical change in the which enabled spirits to approach their friends what they could not

thing he remembered; Jehovah God of the hills." Moses got ac- with him in the mountains; there he all Moses coaxed him to go down in the tabernacle. Still Jehovah mountains, so in order to be sure their manifestations from Jehovah ed the tabernacle from Jerusalem a place that was at Gibeon." Verse 3; Solomon got through with his visit ab he "came from his journey to the e at Gibeon." Verse 13.

ould also be remembered that when built the temple he built on Mount where he would be more sure of of Jehovah, and less liable to be ated by other gods than elsewhere. As was above all other gods (see ii., 5), ould build his temple on the highest he could find. See iii., 1. William in his "History of the Supernatural," that the Indians who inhabited this when it was discovered, strove to have oricism, mediums developed in the highest w Yorks they could reach, so that they would igher influences than if developed on

grounds. Life is those days music was necessary for good and comestations. Chapter v., 13, 14, says: "It up to pass, as the trumpeters and singers as one, to make one sound to be heard in and hanking the Lord; and when fted up their voice with the trumpets mbale and instruments of music, and praised the Lord, saying, for he is good, for his mercy endureth forever, that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house." This "glory" might be rendered, *brightness*. It was simply a spirit light.

Let those who are opposed to dark seances remember that God's room in the temple was dark; vi., 1, says: "Then said Solomon, the Lord hath said that he would dwell in the thick darkness." But I have built an house of habitation for thee, and a place for thy dwelling forever." Please compare this with I. Kings xii., 12, and Lev. xviii., 2.

Solomon in his long prayer gives the temple to God, and asks him to go into it; "into thy resting-place, thou and the ark of thy strength." Verse 41. I have before proved that the ark which was kept in God's room was a cabinet—a place for God to retire and get strength. Solomon hopes that God will not wander far from the ark, as he wants to get to him in cases of emergency.

God proved to the assembled multitude, at the dedication, that he was there. When Solomon ended his prayer, the priests could not enter the house of the Lord (that is, the Lord's residence), because the glory (brightness) of the Lord filled the house; vii., 2 and 3, reads as follows: "And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped and praised the Lord, saying, for he is good, for his mercy endureth forever."

In verse 12, the Lord appeared to Solomon by night again. Rehobam had prophets, or mediums, sent to him occasionally; but as that matter was pretty thoroughly brought out in the examination of I. Kings, I will not quote the places here. I will, however, say that when he passed away the historian said: "Now the acts of Rehobam, first and last, are they not written in the book of Shemaiah, the prophet, and of Iddo, the seer?" xii., 15. I can but again express my regret that the most of the spiritual parts of the Bible were lost. The books of Shemaiah, the prophet, and of Iddo, the seer, would undoubtedly throw much light on the subject of Spiritualism. The books under examination are state papers and necessarily dry and statistical, while more of the prophets and seers would afford more of an insight into the spiritual histories of the characters introduced.

Asa was generally a pretty good king. A medium or seer by the name of Hanani used to visit him; xvi., 7. This medium told Asa some very straight truths, and Asa did not like it. He put Hanani into prison and determined to have nothing more to do with mediums. Verse 10. When he got sick he sent for the doctors instead of the mediums. The result is stated as follows: "And Asa, in the thirty and ninth year of his reign, was diseased

in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers and died in the one and fortieth year of his reign." Verses 12 and 13. Is this a warning to Spiritualists?

In chapter xviii., 19 to 27, is another history of the lying spirits; but I explained that so fully that I now pass it by. In xx., 14 to 17, is a message given by the medium Jahaziel to Jehoshaphat and Judah. This message is said to come from "the Spirit of the Lord." Every word of it was marvelously fulfilled.

Chapter xxi., 12, says: "And there came a writing to him [king Jehoram] from Elijah, the prophet, saying, thus saith the Lord, God of David, thy father, because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, king of Judah, . . . thou shalt have great sickness;" etc.

Now remember there were two Jehorams; one was the son of Ahab, and reigned in the later part of Elijah's life. The other was the son of Jehoshaphat, and did not enter upon his reign until several years after Elijah had passed away. Elijah here in this written message refers to both Jehoshaphat and Asa, each of whom came on to the stage after Elijah passed off. This Jehoram had reigned and wrought wickedness eight years before this written communication came from Elijah. Thus this becomes a strong case of spirit writing.

In xxxii., 21, the Lord sent an angel to fight the battles of Hezekiah, and to cut off all the men of valor among the Assyrians.

In xxxiii., 6, Menassah is condemned for forsaking Jehovah and dealing with familiar spirits.

In chapter xxxiv., is the history again of the finding the book, in the ruins of the temple; and of the king and the whole nation putting themselves under the teachings of the medium, Hulda. This has been referred to at length.

EZRA AND NEHEMIAH.

These books contain the history of two attempts, partially successful, under the men whose names head the books, to rebuild and restore Jerusalem. In the first attempt, under Ezra, the governor would take no judgment except that which came from a priest, and through Urim and Thummim. Ez. ii., 63.

Urim and Thummim were precious stones, worn next to the heart of the priest, and, it is supposed, to be looked into, as some to-day look into a Japanese crystal or a goblet of water to enable them to see the future.

The temple was Jehovah's temple; and Ezra, the priest, was determined to rebuild it; and so afraid was he that other influences would utter other words beside those that he taught, that he made a decree that if any one gave any thing differently his house should be pulled down and the timber should be set up and he hanged on it.

"The word of God" was never anything else, in the Bible, from the time that "the word of the Lord came to Abraham," Gen. xv., 4, to the close of that book, than messages that came to mediums. I have wondered if Ezra, when he speaks of those "that trembled at the words of the God of Israel" (chapter ix., 4, and x., 3), did not mean some such trembling as all Spiritualists have seen, on the part of mediums, when they were charged with important messages. See Is. lxvi., 2.

Nehemiah claims to have been particularly inspired for his work. Several times he uses the expression, "The hand of my God was upon me." See Neh. ii., 8, 18. The same is true of Ezra. See Ez. v., 5; vii., 6; ix., 28.

Nehemiah's trouble came mostly from false mediums—mediums who prophesied in the interest of one Sanballat, his principal enemy. Shemaiah and Tobiah, also the prophetesses Noadiah, were mediums working under the pay of Sanballat. See chapter vi., 10 to 14. This Sanballat, before he sent these mediums to Nehemiah, wanted to get up a seance at Ono, where these and other mediums were, and have Nehemiah attend. But Nehemiah sent word: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come to you?" vi., 3.

In chapter ix., 5, of this book, at a great seance the manifestations of the past were all recognized—such as crossing the Red Sea, verse 11; the cloudy pillar and the pillar of fire, verse 12; the speaking of the Ten Commandments, verse 13; also the "good spirit" that went with them to instruct them; the manna, etc., verse 20. At this seance mention is also made of their sins, and that a "spirit in thy prophets" reproved them. Verse 30.

Although the Book of Esther, the only remaining historical book in the Old Testament, contains the history of the wonderful deliverance of Esther and Mordecai, and, in fact, all of the Jews, out of the hands of Haman, who was hanged on the gallows he had caused to be erected to hang Mordecai on, I will pass the book with only a word. The things which transpired at the seances of Esther, Mordecai and Esther's maids are not stated.

I now leave the historical parts of the Old Testament for its more inspired portions—its poetry. The subject from this on will be more versatile.

uncertainty of riches and the necessity of patience under bereavement. This is now acknowledged to be the oldest book in the Bible. Some say that before Abraham was it was others that it was written sometime between Abraham and Moses, and still others suppose that Moses wrote it as a kind of pastime while he was watching Jethro's sheep.

It matters little to the investigator of psychic questions who wrote it or when it was written; it is a very old book, and is written by inspiration. It shows the trend of thought before any other word of the Bible was written.

Whether this book is history or the story of a novel writer, whether the book is prose or poetry, makes little difference; it is filled with spiritual thoughts, and is a proof of their existence at that time. If I had time and space at my disposal I would give a complete digest, not only of the Spiritualism of that book, but of the book itself, but "life here is too short."

In Job i., 6, 7, God, Satan and "the sons of God," all seem to have one general rendezvous. The Lord and Satan enter into quite a *tele-tele*, which it is unnecessary to quote.

The "sons of God" here are probably the same "hosts of heaven" that figured in I. Kings xxii., 19—the same ones that shouted for joy, in Job xxxviii., 7; possibly the same ones that took the daughters of men for wives. Gen. vi., 2.

The result of this meeting between God and Satan was, there was a compact formed by which poor Job was to be robbed of all his earthly possessions. Even his children were taken from him. In ii., 1, God and his sons meet Satan again, and another bargain is made by which Job is deprived of health. But I must only give a synopsis of the Spiritualism of this book.

In iv., 12 to 19, Eliphaz, one of the characters in this dialogue, says: "Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up; it stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice saying: Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants, and his angels he charged with folly; how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"

Could inspiration be better described? Note the points:

1. "A thing was secretly brought." Stealthily brought.—Margin. That is, spiritually brought.

2. No exoteric or outside power brought this revelation—no visible lips spoke it; it came "in the thoughts, from the visions of the night; when deep sleep falleth on man."

3. "Fear came upon him." Some say, awe came upon me. How many mediums have similar experiences?

4. His bones shook. I have seen mediums shake as if they had an ague chill.

5. "A spirit passed before my face." That is, he was clairvoyant.

6. "The hair of my flesh stood up." Such things occur at times with nearly every medium.

7. He could not see distinctly enough to describe the spirit; but he saw the "image."

8. "There was silence and I heard a voice." The marginal reading is better—"I heard a still voice." This signifies that the voice was addressed, not to his ears, but to his understanding. I have myself heard such voices many times.

9. "How much less them that dwell in houses of clay." This implies that the angels have moved out of their houses of clay. We on earth are the only ones who live in houses (bodies) of clay.

The character represented as Job seemed obsessed with frightful visions; and while he did not dispute that God speaks to man "in the vision of the night," he says: "When I say, my bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me with visions;" vii., 13, 14. He argues further that he could not reason with this God—the influence which is affecting him. He says: "How much less shall I answer him, and choose out my words to reason with him;" ix., 14.

He argues that as God, this obsessing spirit, had "poured him out like milk, and curdled him like cheese," so he would, in the other world, take him to a "land of darkness"—a land where there was no order, and the light is darkness; x., 20 to 22. The fact is, he was thoroughly discouraged, and expected to find things worse, if possible, in the other world than in this.

In xiv., 14, occurs that oft-repeated and terribly misunderstood text, "If a man die, shall he live again? all the days of my appointed time will I wait until my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine own hands." In this it is well to note two things: first, it is conceded on all hands that this is not a question. The writer does not ask, "if a man die shall he live?" but he asserts that if a man die he shall live. Instead, therefore, of this being a question, it was the very strongest possible form of assertion. Second, the word "again" is supplied by the translators, to fill what they supposed was an ellipsis. They had an idea that future life depended on a physical resurrection; so they added the word "again" to the assertion that, "if a man die, he shall live." They were honest enough to put the added word in italics to denote that it was their word, and not Job's. The appointed waiting-time is not, as many suppose, in the grave, but it is here and now. The waiting is for the change called death. He would not take his own life, but would wait until "thou shalt call and I will answer thee."

In xxxii., 7 to 9, Elihu says: "I said days should speak, and multitude of years should teach wisdom. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment." This speaker is a young man, and apologizes for one of his years undertaking to teach the old. His apology is that he is inspired; that great men are not always wise, and the aged do not always understand. His argument is that all real wisdom is inspiration. "There is a spirit in man and the inspiration of the Almighty giveth them understanding." The doctrine that wisdom is bestowed by inspiration is found all through the Bible. See Dan. i., 17; ii., 21; Matt. xi., 25; James i., 5.

That Job saw these points quite as clear as Eliphaz or Elihu did, is clear from xxxiii., 14 to 17. There he says: "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction, that they may withdraw man from his purpose and hide pride from man."

Now that I am through with the book of Job, it occurs to me to say that the whole book is a huge nightmare. Job was wealthy and happy in the first chapter; he then passed through such an amount of trouble as no one ever had, except in dreams; and then awoke in chapter xlii., to find his sons, his daughters and all his wealth. How many of us have had similar "midsummer night dreams?"

I now leave this poem and turn to the book of

PSALMS.

From Job until you get to Isaiah, although this part of the Bible is inspiration itself, there is little outside of this inspiration which could be called direct proof of Spiritualism. The Psalms were written by various authors, beginning with Moses and running down to the Babylonish captivity. It is presumed, however, that most of them were written by David, who, as has been before proved, was not only a medium himself but who kept himself surrounded by mediums, so that he could enquire of the Lord. In Acts ii., 30, Peter asserts most positively that David was a prophet, or medium.

I shall refer to only a few places in the Psalms. In Ps. xvi., 7, David blesses the Lord for giving him counsel and instruction, "in the night seasons." Let it be remembered that ancient manifestations were about as liable to come in the night as manifestations are to-day. Why not? That is the most quiet and by far the most favorable time for these occult powers to work. The medium would at that time be more negative than at any other.

In xvii., 3, the same writer says: "Thou hast proved mine heart; thou hast visited me in the night." In xxxiv., 7, the doctrine of angel ministry is asserted as follows: "The angel of the Lord encampeth round about them that fear him, and he delivereth them." In this it is supposed he refers to some of his numerous deliverances from Saul.

In lxxviii., 17, he says: "The chariots of God are twenty thousand, even thousands of angels (even many thousands of angels—Margin). The Lord is among them as in Sinai, in the holy place." In the previous verse he refers to the fact that Jehovah is the God of the hills, and will forever dwell in the hills. He was in Sinai and spoke his law there because it was a holy place.

In lxxix., 22, 23, *David* refers to his enemies, who were plotting and seeking spirit aid to plot against him, as follows: "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened that they see not, and make their loins continually to shake." David here clearly recognizes that his enemies will consult spirits, to beat him; hence he prays: "Let their table become a snare. Let their eyes be darkened, that they see not." That is, let them lose their clairvoyant power. Once in time of a rebellion against him he made a similar prayer. He said: "O Lord, I pray thee, turn the counsel of Abiathophel into foolishness." II. Sam. xv., 31.

Asaph, the leader of David's singers, in a song written probably by David, for him to sing, laments that "we see not our signs; there is no more any prophet; neither is there any among us that knoweth how long." Ps. lxxvii., 9. How often Spiritualists in the same strain lament that there are no good mediums that they can reach.

The lxxviii. Psalm is a poetical, historical reminiscence. It recounts the works done to and for Israel in the past. In verse 14, he says: "In the daytime also he led them with a cloud and all the nighttime with a fire." I have before shown that this was a spirit-light—that the angel went before them in the manner here described. He here tells of the things which were done for Israel, and of their sins; and in verse 49 says: "He cast upon them the fierceness of his anger, wrath and indignation, and trouble, by sending evil angels among them." Why are there evil angels sent among them? and why does Jehovah send them? Surely the great Deific power does not do this! but Jehovah does. This being so, we cannot always trust a "thus saith Jehovah," much more than we can a thus saith a spirit.

In lxxxvi., 8, David compares the spirits of gods as follows: "Among the gods there are none like unto thee, O Lord [Jehovah]; neither are their works like unto thy works." In this the inspired writer acknowledges these other spirits to be gods; but his choice is Jehovah. When a husband, in praising his wife, says, "Among the women there are none like unto thee, O Maria," he does not intend that she shall understand that Maria is the only woman in the world, but he does want her to understand that in his estimation she is a little the best woman he knows. I understand this text in the same way.

In xci., 1 to 10, the writer describes what Jehovah will do for his people. In verses 11 and 12, he says: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Spiritualists thoroughly believe in angelic interference in behalf of those who trust and keep in rapport with them.

Ps. xlvii., 2, shows that Jehovah lives in the dark. It says: "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne."

In ev. the departure out of Egypt is again described. Verse 39 says: "He spread a cloud for a covering, and a fire to give light in the night." Chapter cix. of this book contains 176 verses, every one of which refers to spirit inspiration, under such terms as "law," "testimonies," "precepts," "commandments," "judgments," "statutes," "word," etc., etc. This Psalm is the grandest prayer for light, inspiration and guidance I ever read. To quote it all would take over two columns of THE PROGRESSIVE THINKER.

I now leave the Psalms and turn to the prophecies, only stopping to look, for a moment, at Proverbs xxix., 18, where Solomon says: "Where there is no vision, the people perish; but he that keepeth the law, happy is he." This is true; where there is no vision all spiritually dies, and the people become besotted. It takes communion with the spiritual world to keep the people in a spiritual condition.

ISAIAH.

The book of Isaiah is recognized by Bible students everywhere as being an inspired poem embracing a variety of subjects; so it will not be necessary for me to refer to the evidence of its inspiration. The few facts of Spiritualism in it, together with the fact that these inspirations came from angels—tutary deities—will, perhaps, be better appreciated than any other kind of evidence.

I have several times referred to Jehovah as a departed human spirit, who dwelt in the mountains; and to the fact that in order to insure his presence in the tabernacle it was necessary to remove it to the mountains. In Is. ii., 3, the prophet assures his readers that the time will come when "many people shall go up to the mountain of the house of the God of Jacob." Among the good results of this will be, men will cease to learn war; they will beat their swords into plowshares and their spears into pruning-hooks.

The inspiration controlling Isaiah was like many of our modern inspirers, mistaken. Men are learning war more now than ever before. War is more of a science to-day than at any previous period of the world's history. And men have ceased to go up into the mountain—the residence of Jehovah, to worship.

In vi., 1, Isaiah claims to have seen the Lord seated upon his throne; this Lord was not Jehovah. There were several others with him; and, in verse 3, they were saying one to another, "Holy, holy, holy is the Lord, God of hosts." This Lord God of hosts they were praising was Jehovah. Remember wherever the word Lord occurs in small caps, in the Old Testament, the original word is Jehovah.

In verse 5, of this chapter, Isaiah finds himself undone, when a seraphim, that is, a strong angel, came and touched his lips with a live coal from off the altar. This "live coal" was either a figure representing spiritual illumination, or a literal spirit-light.

In vii., 3, Isaiah is sent as a medium to Ahaz. In verses 14 to 16, he prophesies of the birth of a child. Many good Christians, in their anxiety to have Jesus a subject of prophecy, have made the mistake of referring this prediction to him, but it referred to Maher-shalhash-baz, Isaiah's own son.

In verse 15, he says: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Honey was believed to contain a developing power, and was recommended as an article of diet to those who wished development. To-day, some say, honey feeds the imagination.

In viii., 1, the prophet makes another prediction concerning this Maher-shalhash-baz. In verses 19 and 20 is the oft-quoted text against Spiritualism. It reads as follows: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

It will be noticed that this text does not say spirits cannot communicate; it does not even hint that it is wrong to communicate with spirits; it rather leaves us to infer that every one should go to their own gods, or guides, "Should not a people seek unto their God?" "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

These terms, "law," "testimony," and "word," are all terms signifying mediumship or inspiration. If they have "light in them," spiritual light, and speak at all, they should speak according to their inspiration. There are those who pretend to be mediums, and who are not; such will talk to you, but "they have no light in them."

In xi., 1 to 4, is a prophecy of a medium on whom the spirit of the Lord shall rest, giving him wisdom and understanding. In xiii., 1, the prophet claims to see a vision of the future of Babylon. In xiv., 9 to 12, even the dead, in hell—sheol—the place of the dead, are moved to talk. "All they shall speak, and say unto thee, art thou also become weak as we." . . . "Is this the man that made the earth to tremble?" See verses 9 to 18.

In xix., 3, is a prophecy of a time when, in consequence of the grossness of the people, "the spirit of Egypt," "schemers" and "familiar spirits" shall all "fail."

The first four verses of chapter xx. show Isaiah to have been rather a peculiar medium. He went so far in his mediumship as to strip himself naked, in obedience to his spirit-guide, and prophesied, and proclaimed the "word of the Lord," in that condition. I am glad spirits have grown wiser since that time. The spirit who to-day would compel his medium to follow Isaiah's example would, after that, be compelled to give up his medium or control him in a lunatic asylum or prison.

In xxi., 5, when Isaiah's visions scared him he asked the people to not only "prepare a table," but to put a watchman in the tower; he wanted some to sit at the table for manifestations and others to watch in the tower.

In xxi., 14, the Lord of Hosts spoke in Isaiah's ears. In xxviii., 7, 8, Isaiah makes as serious charges against some of the other prophets as ever was made against a medium in the world. The indictment is as follows:

"But they also have erred through wine, and through strong drink are out of the way" (I have known modern mediums to err in the same way; "the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." Is it possible that when they sat down to "tables" for manifestations they acted like that? I will discuss this matter further in Jeremiah. Suffice it now to say, prophets accused each other, Christs accused each other, apostles accused each other, and sometimes even mediums accused each other. See Matt. xxiv., 5, 24; II. Cor. xi., 12, 13.

In xxix., 4, the prophet describes "the voice of a familiar spirit." If familiar spirits never spoke, how could he make his readers know what their voices were like? In xxx., 10, he talks of people who go to mediums determined to get just such a message as they want. He says: "Which say to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophecy deceits." In xxxvii., 36, the work of an angel is described as follows:

"Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand; and when they arose in the morning, behold they were all dead corpses." This occurs also in II. Kings xix., 35.

In xxxviii., 1 to 5, is the account of the healing of king Hezekiah after a message from Isaiah stating that he could not be healed. This was referred to both in Kings and Chronicles.

In I., 4, 5, Isaiah gives an account of his mediumship. He says: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back."

In liv., 13, he prophesies a universal mediumship, when "all the children shall be taught of the Lord."

In lxi., 4, he tells what he preaches under spirit influence. He says: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Thus, I have gone through the book of Isaiah, and culled from it some of the selections which assert or imply mediumship and spirit communion.

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A POTENT SERMON.

It is Preached by the Microscope.

The Scientific American gives some startling facts with reference to the microscope, showing that the mineral powder lately brought into use, under the name of electro-silicon, consists, as shown by the microscope, entirely of silicious or flint shells of the diatoms, species of diatoms, each shell being a flat disk. The editor of that paper measured their diameters; he found them to average one-two-thousandth inch, while the thickness was one eight-thousandth inch. Therefore, when piled up like coin (and in this way they appear in the mineral), 5,000 of these are one inch thick; while a square inch can contain more than 200,000,000, or over 4,000,000,000 such disks; and the number present in every cubic inch is thus more than 8,000,000,000, or over 32,000,000,000. When we consider that the thickness of the deposit in Nevada, where this mineral is found, is reckoned in hundreds of feet, and the length by hundreds of miles, we can only be struck by the immensity of the organic creative power with which the atoms of matter are endowed, a power which forms these atomic objects, in regular shape and in numbers to be counted, not by millions of millions, but by countless myriads. Not this alone; but this power also ornaments most of the species in the most tasteful and intricate manner: an ornamentation which is revealed only by the most powerful microscope.

These instruments and appliances which reveal to our comprehension a knowledge of nature and her laws, may be regarded as bibles, which, if they do not fully present the wish of God with reference to mortals, they unfold many mysteries connected with his handiwork. The telescope so illuminates the dark, obscure places of the celestial regions that the eye is able to discern worlds and systems of worlds that would otherwise have forever remained concealed from mortal vision. Immense suns of dazzling brightness, speaking volumes in reference to the wisdom of Deity, have been unfolded to the view, thereby revealing the surpassing grandeur of the universe, which mortals once supposed was confined to the planets and stars that could be seen by mortal eyes, and which were supposed to be hemmed in by massive walls. The telescope unfolds a sermon exalting, in beauty of thought, pathos and eloquence, anything ever uttered from a Christian pulpit by puny, insignificant men. Though it does not present to an astonished world the word of God, revealing his wishes, and intentions with reference to mankind, it does open the bright doors of the heavens, revealing there the extended of the universe, and demonstrating the infinite nature of the divine architect.

The telescope gives us a grander idea of the universe, intensifies the devotional spirit, enlarges our conception of creative energies everywhere manifesting themselves, and inspires us with a reverence for that something which controls all things. It is a more important factor in illuminating the world and giving expression to divine thought than all the Beechers, Talmages and Spurgeons that ever lived. It exhibits the works of God, which, without its efficient service, would have forever remained in the dark. Through its instrumentality we now know, as eloquently set forth by Sir John Lubbock, that our earth is but a fraction of one out of at least 75,000,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt that there are countless others, invisible to us from their greater distance, smaller size, or feeble light; indeed, we know that there are many dark bodies which now emit no light or comparatively little. Thus in the case of Procyon, the existence of an invisible body is proved by the movement of the visible star. Mr. L. refers to the curious phenomena presented by Algol, a bright star in the head of Medusa. This star shines without change for two days and thirteen hours; then, in three hours and a half, dwindles from a star of the second to one of the fourth magnitude; and then, in another three and a half hours, resumes its original brilliancy. These changes seem certainly to indicate the presence of an opaque-body which intercepts at regular intervals a part of the light emitted by Algol.

"Thus the floor of heaven is not only 'thick-laid with the patines of bright gold,' but studded also with extinct stars—once probably as brilliant as our own sun, but now dead and cold, as Helmholtz tells us that our sun itself will, some seventeen millions of years hence."

The Christian Bible tells nothing with reference to these marvelous statements. The Koran of the Mohammedans is as silent in reference thereto as a granite rock. The Eddas of the Scandinavians is silent, too, and also the Try Pikkies of the Buddhists, the Five Kings of the Chinese, and the Vedas, and the Talmud. As a factor in increasing the knowledge of the world the telescope is far superior to any bible, and gives humanity generally a grander conception of Deity. Without ministers of the gospel the world would still advance, still extend its knowledge, and still grasp divine truths. Without the telescope, microscope and other scientific implements used in the domain of science, humanity would retrograde, and a denser ignorance than ever before would super-vene. "No microscope is of more utility to the world than all the sermons that ever escaped from the lips of the promi-

nent orthodox ministers of the gospel. The Christian religion, considered as a reality, makes no new discoveries; it reveals nothing in the domain of science not before known; it never discovered a new planet, and never pointed out additional suns in the region of space; it was never a particle of assistance in unfolding any new scientific truth; it cannot be eaten; it can never quench the thirst, and never affords food for the hungry. In times of epidemics it never cures disease. When a cyclone is sweeping over the country, spreading devastation and ruin in its pathway, it never arrests its destructive course, or restores to life those whom it ruthlessly murders. It is powerless as a breath of wind to prevent the ravages of yellow fever or cholera. It wished that slavery might be sustained and extended, yet after a fierce struggle arising from a civil war, it was abolished. It even does not render its ministers perfect, or keep them from committing diabolical crimes. When one of its especial advocates is sick it never heals him. Poor, disconsolate Spurgeon had the gout very badly, and his "pure and undefiled religion" afforded him no relief whatever. Beecher suffered excruciatingly from the deleterious effects of hay fever, but his religion was as powerless as the vain babbling of an idiot to afford him any relief. It does not even show us God, an angel, a spirit or the devil, or present to the vision a view of heaven.

The microscope is of far more utility to humanity than the orthodox religion. A writer in the Chicago Tribune sets forth some of its revelations:

Forty-eight microscopes were on the tables at the exhibition, Lyric hall, and a magnificent show they made.

A section of a human scalp about as large as a pinhead, examined through them, looked like a map of the Grecian archipelago. The islands were painted green and the intervening canals red, and a liberty-pole stood up on a rocky peninsula and disappeared in the clouds. This, the exhibitor said, was a hair.

The bacillus tuberculosis, the monster that burrows in the lungs and causes consumption was said to be 1-68,000 of an inch long. It looked like the air-cushion that Peter Cooper sat down on. The Lord's prayer was exhibited, photographed on a space smaller than a pinhead (1,800 of an inch). It looked about as large as a pie-plate.

The file of a katydid looked like a saw-mill saw geared into a threshing-machine, and looked as if it would cut a log in two at a clip.

Prof. H. Hiltchcock exhibited life within a trout's egg and formedifera. The latter, the ooze taken from a depth of two miles and a half in the South Atlantic ocean, had somewhat the appearance of the four-leaved clover; while the former arranged itself symmetrically, like pancakes or ginger-snaps waiting to be eaten.

Trichina in pork resembled gold knot-holes in the side of a cedar barn; but the more aged specimens looked like those iron rings that are used for quoits, with holes to put your thumb through. A bit of quartz crystal looked like an exhibition of fireworks on Staten Island—petrified pyrotechnics, as it were.

Eventually science will be taught from the pulpit instead of the vain speculations that now distinguish it, and then Spiritualism will have full sway in the world.

Spiritualism Sleepless.

If the very sagacious clergy imagine for a moment that they will ever find the Spiritualists asleep at their post of duty in these more modern times and in proud America's land of religious liberty and free speech, their imagination is doomed to be very cloudy. If they can see anything consoling to them in the revolutions of the wheel of progress, in the rapid advancement of science, the constant unfolding of new evidences of the truth of the spiritual philosophy, the thirsty throng of human souls at the threshold of every open door and window of the Spirit-world, the tenacity with which all adhere to what they obtain, without fear of absolutism, or in the fact that now, at the age of forty-five years, Modern Spiritualism numbers, counting upwards and all, nearly fifteen millions of people, they are welcome to such consolation. No! Spiritualism is not asleep any more than are the myriad atoms in space, or the infinitesimal drops of water that aggregate to make the mighty ocean; and their effort to subdue it will be as futile, either by legislative action or otherwise, as would the effort of the electrician to utilize all the electricity in the universe to propel a railroad locomotive. Its principles are too staunch to be overthrown; its motives are too high and just to be gainsaid; its many arms are too powerful to be paralyzed by so fragile a foe as these fossils of degenerate manhood have resurrected from the dusty records of antiquity, of inquisitions, of the slaughter of innocents and the torture of the true and the brave. Tornadoes of abuse can but enliven and freshen its evergreen boughs; no fires of an orthodox hell can scorch its natural roots and protecting bark; and time will add to the mighty force of its all-convincing arguments, until not one vestige of Protestantism or Catholicism, or even materialism, remains to mark the era of their sway, the age of their persecutions; and none will live who dares to own a lingering relic of an opinion of the defunct child of autocracy and barbarism. Suns will rise and set, and moons perform their duty to the night, and Spiritualism will press onward and upward until the two spheres are blended into one, and man the spirit and man the mortal are the same.

CHANGE IN CONCEPTS.

Analysis of Nature's Forces.

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"As a man thinketh so is he," says the Kansas City Journal. Because this proposition is found in the Bible people give it a religious coloring, but no more profound philosophical utterance can be found anywhere. It has been in harmony with this idea that for some years in these Sunday talks the necessity of a new or enlarged cosmogony has been insisted on as necessary before the human mind could respond to the powers within itself—or before civilization could attain its full development. We as a race are still very ignorant. We have not even arrived at a conception of a thought-world, or realm, but are groping along in the misty, unexplored realm of a material mentality. We think from the outside to the in. Yet the reverse is the evidently correct method. For example, we take the scalpel and the microscope and go from bone to bone, from intestine to nerve and from brain to cell, and from them predicate life and mind, while all these are but the mediums formed by intelligence by which to make itself objective. We know this, but in our educational systems ignore it. We know that all must be made to come from the germ of conception to the corpse, yet we fall to cover this fact in our teaching. And we entirely overlook the other fact, that the impulse that precedes conception is as much a creative purpose as any that follows it. We know this, but in our teaching at all on the beginning of things—we simply note and register consequent phenomena.

It is more to get back to these elementary ideas than to note events as such that we refer so often to the discoveries of modern science. We know that these two so-called sciences lie the secrets of life-forms and life-manifestations. They are the key by which the processes of creation are to be unlocked and humanity enlightened as to its origin and destiny—as far as it can be while the soul inhabits a material body.

But we must have some knowledge of how we came to be and what we are ourselves. And to know this we must begin with a correct knowledge of the nature of the world on which we are and by which life is. The God idea, or the concept of the creative power, the human mind, and no thinking is possible above or outside this original premise. The debate now in progress in the Presbyterian General Assembly rests on this proposition: "In the beginning God created the heaven and the earth"—in a way and in a time there described, and until that concept is changed there can be no progress either in their creed or their science. To talk as is to waste words, to expect otherwise is to be disappointed. This cosmogony is held as theologic dogma at Princeton, and rejected by the astronomical teachers in the same college. Yet the scientific department is overshadowed by the other.

The discoveries of Franklin, Tesla, Davenport and others have been discussed in these articles not so much to tell what is being done as to note their bearing on the change going on since the time of Copernicus, Newton, Descartes, Davy, Priestly, Faraday and others, by which this theologic theory of creation or nature is being banished from the thinking world. But it is marvelous how long an error will retain its vitality. Like a snake that has not yet shed its head till the sunset, so this cosmogony lives in the ecclesiastical mind long after it has ceased to affect scientific thought.

Tesla has demonstrated that the higher electric force and the more intense its action, the less the human organism senses it. How far this fact from the conclusion that the life of the body is not this action in still higher intensity than our measurements register? This is simply the response of reason. Dewar has liquefied the air. What is matter but the condensed form of space, as the air is a less condensed form of the same? Here again reason answers. This is the function of reason—that it is for—to put this and that together, and make a whole out of the parts. This old cosmogony is set aside. But this old concept went farther. It said that "God made the two great lights; the greater light to rule the day, the lesser light to rule the night. He made the stars also; and God set them in the firmament of heaven to give light upon the earth, and to rule over the day and the night, and to divide the light from the darkness." We have been more particular in this quotation. For its literal acceptance has done more to retard knowledge than the other ideas as to the earth's formation.

Science has itself as yet hardly grappled with the consequences—for it still accepts the theory that heat and light, as such, come from the sun. Far too late as twenty-five years ago it was a problem among astronomers as to how the sun was fed with cosmic fuel to keep up the combustion, and that absurd idea was only supplanted by the recent hypothesis that its fires were due to the friction of the contraction of its crust. But class of thinkers—cranks—have still held to the idea of Descartes, that worlds were formed by a vortex, so held and moved, and that each world made its own light and its own heat. A sun being the center of a system, or formed by the master vortex, and the planets floating in this vortex in a vortex of their own, give rise to the phenomena we see. The light is but the so-called electric emanations of the planet—or its electric currents. And so of the sun. The earth being situated external to the sun and turning on its axis, breaks these electric currents of light and we have shadow or light. The sun's electric central rays radiations are never cut off and it is a photosphere. We can only to-day state the hypothesis, leaving the details to a future article, if desired.

What we want to do now is to call attention to science and the light its discoveries are throwing on these theories. Tesla and Dewar are exact in accordance with it, and if our readers carefully read an interview with Professor Blake, of the Kansas University, in the Journal of the 9th inst., they will note two very suggestive and remarkable statements. Professor Blake says that he "proved most conclusively that light is an electric magnetic power," and that "the light and heat of the sun are simply the transmission of these waves of light and power which agitate the ether, in which

all celestial bodies are imbedded, and these waves are intercepted by the atmosphere of the earth, and transformed, or rather recovered and distributed as heat and light."

We have only one criticism to make on this declaration, and that is the statement of the newer truth in the idiom of the older theory. In effect it is the admission by experimental science that the old theory of light and heat is untenable, and that discovery has exploded it. There is only one more step to take, and that is in regard to what space is. The ether theory is only an effort to bridge over the chasm that divides the old from the new thought. As "all celestial bodies are imbedded" in these waves of ether, it is not doing violence to the condition to say that they float in a vortex that formed and sustains them, and that they were formed from space, which is only the substance or matter of worlds in solution, as salt or sugar is held in solution, waiting only the force of condensation. This solution may be transparent as the air that Dewar liquefies, or it may be as nebulous as the river water that Professor Blake corns on the river that give its current the benefit of an eddy-vortex, and you can cover the condensed deposit therefrom with enduring life and verdure. There are no mysteries in Nature, if we only allow her to be our teacher. She tells us what we are and how we come, but we can never tell each other what she is, for we have, at best, but a few score years out of an eternity to know what this small school-house has to give us.

We have only one more reference to make for to-day. It is the demonstration by Hertz that these "ether waves" or waves of light are unobstructed by anything, even by the earth itself. And again, that they could be "detected, concentrated, bent," etc., but they did not produce light. Why? There can be but one reason: They, under his manipulation, lack the conditions for their being. When scientific experiment reaches this test the solution will not be far off. The sun being in the master vortex, these "waves of ether" are, on reaching its magnetic force, polarized—and this is light. And so we reach the concept as to light, and that interplanetary ether, but the conditions for the production of this light and heat, for both come from the one source, and that these furnish the conditions for form-life on planets.

Such a "beginning" concept will supplant all dogma forever and free man in body, thought and action, here and hereafter. The discovery of science can be foreseen the coming redemption of man. Such men as Franklin, Faraday, Tesla, Dewar, Hertz, and those who are supplementing their work, are the real reformers of the world—worth all the theologic dogmatists that have existed in the race, for they are ennobling the human mind, and are entraining a Creator worthy the universe that knowledge unfolds. The only change is that the God of 1893 is far above the concept of the past as the concept of the Lick observatory is beyond that with which this article opens.

COL. R. T. VAN HORN.

The Vision-Seeing Faculty.

For as a child I was mystical and imaginative, religious to the very fingertips, and with a certain faculty of seeing visions and dreaming dreams. This faculty is not uncommon with the Celtic races, and makes them seem "superstitious" to more solidly built people. Thus, on the day of my father's funeral, my mother sat with vacant eyes and fixed, pallid face—the picture comes back to me yet, it so impressed my childish imagination following the funeral service stage, after a while, and suddenly with the words: "It is all over" fell back fainting. She said afterward that she had followed the hearse, had attended the service, had walked behind the coffin to the grave.

Certain it is that a few weeks later she determined to go to the Kensalgrave Cemetery, where the body of her mother had been laid to rest. She went with a relative; she failed to find the grave, and while another of the party went in search of an official to identify the spot, my mother said: "If you will take me to the chapel where the first part of the sermon was read, I will find the grave." The idea seemed to her friend, of course, to be absurd; but she would not cross the newly-made widow's path to the chapel. She looked around, left the chapel door, and followed the path along which the corpse had been borne till she reached the grave, where she was quietly standing when the caretaker arrived to point it out. The grave is at some distance from the chapel, and is not on one of the main roads; it had nothing on it to mark the spot. She asked the caretaker the number, and this would be no help to identification at a distance, since all the graves are thus marked, and at a little way off these pegs are not visible. How she found the grave remained a mystery in the family, as no one believed her straightforward story that she had been present at the funeral. We must present knowledge of the matter is simple enough, for I now know that the consciousness can leave the body, take part in events going on at a distance, and, returning, impress on the physical brain what it has experienced. The very fact that she asked to be taken to the chapel is significant, showing that she was waking up a memory of a previous going from that spot to the grave; she could only find the grave if she started from the place from which she had started before.

Another proof of this ultra-physical capacity was given a few months later, when, after two self-inflicted attempts, she slipped herself ill for "papa," was lying one night in her arms. On the next morning she said to her sister: "Alf is going to die." The child had no definite disease, but was wasting away, and it was argued to her that the rest of her life would be a rest of her life lost during the winter. "No," was her answer. "He was lying asleep in my arms last night, and William (her husband) came to me and said that he wanted Alf with him, but that I might keep the other two." In vain she was urged to make the best of her health. It was quite natural that she should dream about her husband, and that her anxiety for the child had given the dream its shape. Nothing would persuade her that she had not seen her husband, or that the information he had given her was not true. So it was a matter of surprise to her when, in the following March, her arms were empty and a waxen form lay lifeless in the baby's cot.

ANNIE BESANT.

A NEW MIND READER.

He is a Spiritualist and Medium.

TO THE EDITOR:—I enclose a clipping from the Gloversville, N. Y., Daily Leader of May 29, in regard to a test that was given by Mr. Harry Calef, a gentleman who came here some time ago and advertised as a medium. An out-of-town paper that has a large circulation here claimed he was a fraud, and he was obliged to defend himself, and did so by giving this test, which proved a grand success.

I am personally acquainted with the gentleman named in the communication, and know them to be men of undoubted integrity. Mr. Ross is editor of The Daily Standard; Mr. Burton is a prominent insurance agent; Mr. Foster is manager of the W. U. Tel. Co.; Mr. Brockway is city editor of The Daily Leader. Mr. Thompson is one of the leading grocers. Mr. Calef tells me this is the first attempt of this kind he has ever made. You would be surprised to see the interest manifested on our streets to-day. It seems to me as though people were beginning to think for themselves more than ever.

FRANK S. MEAD.

STRANGE BUT TRUE—HARRY CALEF FINDS THE

TWILIGHT MUSINGS.

As I sit at my table and think at this solemn hour, I can't help realizing some curious impressions. An air of solemnity seems to pervade my white nature. I can't help realizing the fact that there are many strange things connected with human life that I cannot account for or understand.

I cannot tell why it is that the one that robs his fellowman on a large scale, and by the robbery becomes extremely wealthy, is called a "financier," and is highly honored and respected by the ones he has robbed, when, at the same time, the one that robs on a small scale, and takes but little, is called a fraud and criminal and sent to prison.

I can't realize why it is that the murderer who slays thousands of his fellowmen should be regarded as a hero, and be tendered the highest offices and positions of trust and respect, while the man that kills but one of his race should be deemed a murderer, and be checked to death under the operation of what is called "Criminal Law." Strange inconsistency, is it not?

When a mere boy I had my attention called to this little fable: A farmer once came to a neighboring lawyer and informed him that his ox had gored the lawyer's cow so as to cause her death, and asked him what he should do under the circumstances.

"Then art a very honest fellow," said the lawyer, "and it would be no more than fair that I should demand one of your cows in return."

"But hold," said the farmer, "I was mistaken. It was your ox that gored my cow."

"Ah, indeed," said the lawyer, "that alters the case. I must inquire into the matter, if it is."

"And if?" said the farmer. "The husband would have been concluded without an fair had you been as willing to accord justice from there as you are to exact it from them!"

In its summary times have I called this little as the fable as I saw the moral it taught frowns of all in nearly all the departments of have not had.

At this now, in one instance, let heavens with go to Springfield, Illinois, and some and some proceedings of the Legislature some of our diva thundered from the all pending before that "angust version of the doctor's" and, not less than twenty-very Jesus, who, as fortune-tellers, or was made for man, as by means of Spiritualism Sabbath. Therefore and engage in the discov-land also of the Sabbath of lost or unknown der they failed in any other evidence of about the open Sunday Fd in the determination did not see or teach that truly, man, or man himself, and the State of Illinois owns the Sabbath. Who is to be the cow that man, collectively or ind-nta by way of has not the right to do as he pleases, they them- his day of rest? The priesthoo-yes, and while their selfishness, all the same, by vent the small at only one day to God, as if a-

ness, and giving them aid and comfort—the one whose ox has done, and is still doing, the mischief.

There are at the present time in the State of Illinois hundreds of ministerial jugglers who are robbing the poor, ignorant people of thousands of dollars from year to year, and not a fool legislator has discovered the fact, or having discovered it, is too cowardly to even refer to the fact or impose a fine in that direction. Why is this? It is because the robbery is done in the name of religion, and by the consent of the victims. Oh, circumstances alter cases, do they not?

Those ministerial robbers stand up boldly in their temples and cathedrals, and tell their audiences all about a God, his plans and his purposes, his likes and his dislikes; that they are his special agents, divinely commissioned for the work he has allotted to do, and for which they are to receive a good fat salary as a reward in this life, and in the next life a crown and a golden harp.

And were these silly legislators possessed of one single grain of common sense, they would know that these ministerial frauds and jugglers have no more knowledge of a God or a future life than has a mule of the natural ties of consanguinity, or a political orator of the true principles of just government.

Destroy jugglers, fortune telling or prophecy, and you destroy and sap the foundation of not only the Christian religion, but of all religions. Poor, silly orators, they know not what they are doing! They are simply tools in the hands of others, and really are not responsible for their actions.

Truth is an eternal principle, and good for all time. What was true yesterday is true to-day. A fish could not live out of water six thousands years ago any more than it can to-day. Men and animals are drowned in floods to-day in the same manner and under the same law as in the days of Noah.

Nature's laws are just as positive and certain in their operation and tendencies as they were in ages past; and all things have birth, growth and development now as they did in what to us seems to be the "mystic past." Any fool not a member of a Legislature knows this by actual experience.

If it is a moral crime to possess clairvoyant powers, and use these powers for the good of others, at their request, for a reasonable compensation, now in the State of Illinois, and thus foretell events yet in the future, thus warning the innocent of impending danger, was it not a moral crime for Christ to foretell the fate of the Jews, and the destruction of their temple? Is the human race improving or retrograding?

If a snake could stand up on its tail and tell a naked woman her fortune, (when they were, both of them, only a few hours old) correctly, six thousand years ago, is it unreasonable to suppose that a human being, God-like in form, can do as much at the present day? If a poor, simple ass could become clairvoy-

ant and see an angel with a drawn sword standing before it in the highway, would it not be reasonable for this ass-like Legislature to admit that human beings, even in the State of Illinois, can be educated and developed up to that grade of perfection to-day?

If an ass can be controlled by a spirit or an angel, and made to utter words and hold conversation with a human being correctly thousands of years ago, are there not persons at this day in Illinois that, under proper training, can become as proficient in that line as were asses in the days when people sold their curses, even, at a fair profit?

If a medium named "Samuel" could tell a young man named Saul where he could find his father's asses, by clairvoyance, and tell him correctly, thousands of years ago, could there not be found one Samuel in the State of Illinois that could do the same thing, after graduating at a theological seminary to-day? And if he could tell where they were, would it be just or humane to fine him for doing so?

That certainly would not be hard to do now. Almost any man at the present day could tell where to look for jackasses if they were lost. They would direct the inquirer to some legislative body, and inform him that a finer lot of asses were never discovered in one drove. Whether these legislative asses possess the same power to any great extent as did the one owned by a gentleman named Balaam, of olden time, the bill now pending is intended to determine.

There are three classes that are injured in their callings and professions by clairvoyants and seers. These three classes are detectives, thieves and preachers. First, the detectives, who sell their skill at a high price for their services, and are often beaten by the ones charging lower rates called seers.

Then the thieves, who are as fearful of these seers as a good Catholic is of the devil.

And, thirdly, the preachers, who charge the people for telling them what was done once, away back in the past, but cannot be done now under the best conditions.

Whether the members of the Legislature belong to either of these three classes, and are looking after their own interest, I leave for the clear-sighted ones in the State to determine.

There is no class of people so mean and despicable as the "has-beens"—the ones that are always prating about what was done years ago, but cannot be done now. Any person with common sense knows that they are liars. Then how can Legislatures possessing even common sense, or any idea of justice whatever, tolerate and allow these ministerial jugglers called preachers to practice their arts and deception, and thus rake in vast sums of money from their poor victims, while their churches and cathedrals are "paved"—they standing inside them, and with a holy and solemn tone telling the poor, simple, confiding creatures that they are the specially commissioned agents of a God they never saw and have no conception of.

They tell the poor creatures how a man named Jacob wrestled all night with an angel, got his thigh out of place, but threw the angel at last, and the angel was so expert at the game, that Jake thought it was God!

These preachers tell how two mediums (with a lot of other jugglers) turned rods into snakes, rivers into blood, and covered the land with frogs; how a woman was turned into salt and three men were thrown into a red-hot furnace, and remained there some time, then came out with not even a hair scorched or a blister on their skin; how a king went out and ate grass with cattle (and, no doubt, chewed his cud with them) until his hair turned to feathers and his nails to bird's claws; how another fellow that was too honest to preach and tell lies was imprisoned three days and three nights in the belly of a fish, and made to do so. As he had no money it was useless to fine him, and as no one was seriously injured, aside from being badly scared, he was let go with this short imprisonment. Then there was another fellow that, in order to make a good medium or prophet of him, was compelled to lie on one side three hundred and ninety days without turning over; then, in order to rest him some, he was allowed to turn over and lie on the other side forty days, and all this time he ate cake that a medium at the present day would be disgusted with.

If these ministerial jugglers are allowed to tell these stories for truth at the present day, in this government where all are said to be equal under the practical operation of law, why should the poor washer-woman, whose children are starving, be fined and punished for taking a small compensation for the exercise of her divine gifts for the good of others that are robbed and plundered by the lying clergy or the midnight thief or burglar. Oh, consistency!

Is it wrong to anticipate or read the future? If it is wrong, why should men scare people with hell or a general judgment, as these preachers do now, and after scaring people all they can, take up a collection for doing so? If the eight and touch of an old coat, said to have been worn by Jesus, or the touch of an old, dry bone, said to be that of a saint (without proof of either), can be charged for by the saintly showman, and the law tolerates the same and allows its collection, what would it be worth to see and touch a real, good, kind and loving angel?

If these remarkable occurrences really did take place in the past years, and the members of the Legislature admit that they did, why not endorse the same now, at this day and age, when the proof is more tangible, positive and certain?

If the members of the Legislature do not admit that they did take place as the preachers say they did, why encourage the lying frauds when uttered in public, in untaxed churches and cathedrals, by bishops and prelates dressed in pompous robes, and, at the same time, fine and imprison poor, innocent women, that prove their faith by their works? Is the civilization of the nineteenth century more intelligent than that of the Dark Ages,

when men "saw God in clouds" and heard him in the wind?

Why fight and punish mice, while the lion and the tiger go free?

I am glad to see one editor consistent. I am glad THE PROGRESSIVE THINKER is at work sowing seeds for thought and reflection. Its editor never utters a word amiss. He has no uncertain tone. You do not have to read a whole column to catch an idea; every sentence means something. The sentences are all eye-openers. They all mean Truth, Knowledge, Manhood, Freedom! They all mean death to old fossils and shams, to old cruelties and superstitions—life for the present and immortality for the future.

Thanks to the Spirit world! The angels have a paper here on earth, and J. R. Francis is its editor.

May this paper continue to be what its name implies—a "Progressive Thinker," and may it go on in its work educating all its readers to be thinkers and investigators, ever on and on to the time when the legislators of the great States of New York, Ohio and Illinois may become progressive thinkers also, and the lawmakers no longer be composed of the old skeletons of an ignorant, barbarous and unprogressive age. Then, and not till then, will the good angels of light and love rest from their labors and all mankind have a glorious and happy jubilee.

If I am not correct in my musings, my premises and conclusions, I am ready to listen to the real facts, let them come from what source they may. After many years' study of the law and its practical operation on the different classes of humanity, even in the United States of America, were it not for the spread-eagle orations delivered by the Fourth of July orators, I could not help thinking that lawmaking and lawmakers, to the thinking mind, are almost an entire farce.

So, with my compliments to the members of the Legislatures, and with my best wishes for their success in all laudable efforts for the good of their constituents, and hoping that they may grow wiser as they grow older, I will close my musings for this time.

M. P. ROSECRANS.

The Dr. Briggs Heresy Trial.

A great farce has been acted. Dr. Briggs has been tried by the highest judiciary—the General Assembly—of the Presbyterian Church, and found guilty of heresy in not believing the inerrancy of the Bible, and believing in the potency of reason as a factor in spiritual growth.

He is strongly tainted with Andover heresy of "future probation." He says:

"If the time ever comes that I can, I will gladly lay down my ministry in the Presbyterian Church, and go forth to teach the hope of salvation of some of those who apparently had died without regeneration in this world. But I do not hold that belief now. I cannot."

Would to God he could! How many hearts made sorrowful by false dogmas he might make glad and free by preaching the truth.

The vote against Dr. Briggs was 386 to 116. It is said that his friends in Chicago stood by him manfully. What will be the result of this trial is hard to tell; but we should think that a man of Dr. Briggs' calibre would not go back on his convictions after going through such a fight. Times are very different now from those of Bruno and Servetus; and even the bread and butter is turning over to the liberal side, so that there is no excuse for an honest man to back down, and we predict that Dr. Briggs, once free, will progress and unfold the great spiritual attributes within him until he will wonder that he could ever have submitted to trial by such a pharisaical body as this assembly proved itself to be.

We give the closing paragraph of Dr. Briggs' seven-hours' speech in his own defense, and his powerful and pathetic appeal to the assembly for justice. Returning to his belief in progressive sanctification after death, Dr. Briggs said:

"The doctrine of progressive sanctification is in accordance with the laws that God has established in the ethical constitution of man. The church and the Bible give their potent aid to the conscience in the ethical elevation of humanity. It is always, everywhere, and in every variety of form and education or training. Shall all this ethical training cease at death; all the varied stages of progress in the different periods of life, of culture, of racial and national advancement, be reduced to a common level and made of no effect by a mighty transformation that will deal with the race, father and child, mother and babe, master and scholar, self-sacrificing missionary and pagan convert, the devoted evangelist and the thief and the murderer (here Dr. Briggs shouted his words) turning in his last hour to Christ from the shadow of the gallows—all in one undistinguishable mass? Such a doctrine strikes a deadly blow at the moral nature of man, the ethical constitution of society, the historic training of our race, and the moral government of God. The doctrine of progressive sanctification after death harmonizes Christian faith with Christian ethics, and both of these with the ethics of humanity and the ethics of God. It enables us to comprehend the whole life of man, the whole history of our race from its first creation until the day of doom, and all the acts of God in creation and Providence under one grand conception, the divine sanctification of man."

Turning to the assembly and raising his hands solemnly, Dr. Briggs concluded his defense as follows: "I have endeavored to explain my views. I hold them sincerely and with all my heart. I hope they are set forth in holy scripture. I know many of them are set forth in the Westminster Confession. I challenge you before God to judge me right and conscientiously. I challenge you before God to judge me according to the record. I challenge you before Jesus Christ to do me justice in your judgment." R. NEELEY.

THE NEW CASSADAGA.

Interesting Features of this Favorite Resort.

Soon will be ushered in the season of 1893 at Cassadaga camp, and with it the annual tide of pilgrims, in anticipation of which many important changes and improvements are being wrought.

Hopes long entertained by those who have so near at heart the good of the camp and growth of the cause are being consummated, the inevitable result of which will transform this island into a modern Eden of beauty and a source of justified pride to the faithful.

That the enthusiastic wave of progress, the spirit of improvement, possessing to such an extent our officials and prominent workers at the close of last season, has not abated or lost fervor during the intervening month, is practically demonstrated by the army of workers now employed in the various enterprises nearing completion.

Requests and donations from all sources are furnishing needed funds, and making many things desired obtainable.

With the early call of the birds the carpenter's busy hammer and saw makes music, ceasing not until close of day, when the feathered population, with folded wings, seek slumber in their elevated homes.

The question of sewerage, so long agitated as the most immediate need, is now receiving prompt attention, and soon will be completed a system that promises satisfaction. This will be pleasing intelligence to all cottagers and visitors.

The electric-light plant, another welcome innovation that will so greatly enhance the beauty of our grounds at night, and the comfort of all sojourners, will be ready for use by the June picnic commencing on the 9th.

The Hotel Grand has undergone a complete renovation from attic to cellar. New decorations, paints, carpets and furnishings impress an old frequenter in the most delightful manner imaginable. Artistic taste and comfort are combined to an extent that guests cannot fail to admire and appreciate.

The exterior of this structure has been rejuvenated, like the modiste summer girl, in prevailing shades of the gaudy popular greens. The hotel is leased to Mr. Fred Andrews, of "The Marvin," Findlay, Ohio, a gentleman of extensive experience in the business, who comes recommended by a host of old patrons, assuring the public their comfort and entertainment will be first class under the present host's efficient management.

Entertainment can be secured at The Grand from the June picnic until September 1st, thus making ample provision for those who wish to be in attendance at the opening session of the psychical school, which commences June 7th. Even at this early date many have already arrived, attracted by this golden opportunity thus afforded for obtaining knowledge of spiritual matters of intrinsic value.

So many letters of inquiry are addressed us from all quarters relative to the school, it may not come amiss to briefly state a few leading points: While so much is being done for the material comfort and enjoyment of our summer guests, our association officials were not unmindful of the fact that some immediate preparation should be made to meet the demand of those thirsting for soul growth.

In response to popular demand and acting in accordance with advice of Cassadaga's invisible friends, it was decided at the close of last season to establish at camp a summer psychical school, under the direction of W. J. Colville, whose reputation has become national as a lecturer and teacher of Spiritual science. The name of Mr. Colville being sufficient attraction to guarantee success, and the nature of this school of so great interest to all thinking people, the association felt no hesitation in purchasing, enlarging and refitting the octagon building, as a nucleus around which a large growth will undoubtedly develop.

Many of the subjects treated in Mr. Colville's lectures will be the same as those discussed by the English and American Society of Psychical Research convened at Chicago, but we doubt the ability of even that august body to illuminate the matter more intelligibly than Mr. Colville is capable of doing.

It is the purpose of this school to give scientific instructions on all subjects of a spiritual nature, such as the "Science of Healing," "Spiritual Forces, and How to Acknowledge Them," "Universal Theosophy," and a score of subjects covering a wide range of thought that cannot fail to be deeply interesting.

The classes will be arranged in three courses, with two lectures daily. The terms are moderate, thus making possible to all the most attractive feature at our camp this season.

Come, friends, advocates of and believers in the beautiful philosophy of Spiritualism—come and let us enjoy together this feast of reason spread for our special delectation.

HAZEL.

Orion Camp-Meeting on M. C. R. R.

The annual camp-meeting to be held at Orion, Island Park, Mich., from June 10th to the 19th, has secured the able services of the noted and pleasing platform test medium and speaker, Mrs. Anna L. Robinson, of Lockport, N. Y., for the opening days, and during the week, and also Dr. A. B. Spinney, of Detroit, for the closing time. Other good workers are expected, among them one materializing medium, and all friends and mediums interested are cordially invited.

Boots and hotel rates are ample and reasonable, and admittance to the grounds is free, in the beautiful grove on the island.

N. B. WADSWORTH, President, Lapeer, Mich.
L. E. OWEN, Secretary, Lapeer, Mich.

A Veteran Passed On.

The angel of death wandered to our home, and ere he left struck with his bright albat that was mortal of a son and brother. Charles B. Bach was born in Wisconsin, February 2, 1867, where he remained until his eighth year, going from there to South Evanston, Ill., and in the spring of 1883 going, with his parents, to South Dakota, where he remained until 1887, when he went to the Pacific coast, where he contracted the disease which caused his transition. He was raised amid Spiritualist surroundings, and became a member of the First British Columbia Society of Spiritualists, Victoria, B. C., in 1891, and passed away in the full realization that he was going to a higher life, and that he would be met by friends on that side of life. He was conscious up to the last moment. When asked if he was afraid to die, he said: "Not a bit," remarking shortly after that the spirit friends were all around him, and he was fully aware of it. The end was instantaneous and painless, as he has since informed us—simply passing into unconsciousness, and awakening in the Spirit world surrounded by those with whom he was familiar. Such is the death of the Spiritualist. Charlie came back to us inside of twenty-four hours, and the first that I knew of his death was from him and those who were caring for him. Heart failure was the immediate cause.

The services were conducted by Mrs. Carrie Tryon, of Minneapolis, Minn., and the funeral is said to have been the largest ever held in Aberdeen.

W. H. BACH.

The Popular Science Monthly for June, 1893.

A subject of great and growing importance, that of "Irrigation in the Arid States," has the first place in the *Popular Science Monthly* for June. The article is by Charles Howard Shinn, who describes practical methods and their results, illustrating both with handsome cuts. Herbert Spencer concludes in this number his essay on "The Inadequacy of 'Natural Selection,'" which has attracted much attention from thoughtful evolutionists. "The Ceremonial Use of Tobacco," comprising the use of tobacco as incense and sacrifice, and in the operations of seers and medicine men, is described by John Hawkins. "An Ethnological Study of the Yuraks," a wandering people of Turkey, is contributed by Alcide T. M. d'Andria. The features, dress, and dwellings of this people are shown in illustrations. Under the title "Modern Miracles," Prof. E. P. Evans describes some of the astonishing feats of Arabian and Hindu fakirs. An article describing "The Phenomena of Death in Battle," is contributed by George L. Kilmer. In "The Rival of Witchcraft," some of the later developments of hypnotism are shown to be based on fraud and delusion. The article is by Dr. Ernest Hart, who has examined most of the famous hypnotic subjects in Paris. Certain "Adaptations of Seeds and Fruits" which serve to utilize favorable and resist unfavorable influences, are described by J. W. Folson. In "Why Grow Old?" some hints toward preserving early vigor are given. James Macdonald's interesting account of "East Central African Customs" is concluded in this number. Frank A. Eaton describes "The Bay of Fundy Tides and Marshes." Sir Archibald Geikie is the subject of the usual "Sketch and Portrait." Address, New York: D. Appleton & Company. Fifty cents a number, \$5 a year.

The *Popular Science Monthly* is considered the leading scientific journal of the present age.

A Mind-Picture.

Watching my wife giving the finishing touches to "Psyche," she, noticing my admiration for the picture, suggested that I paint a picture also, so I at once entered upon the duty to graphically describe my idea of a perfect mortal. Discarding the palette and the brush, I anointed myself with the sweet perfume of "Charity," and gave the following orthographical painting, after noticing very strongly the imperfections that go to mould humanity in general.

If I should paint a picture I would take a mortal for my subject, an individual whose brain was not stupefied from the effects of alcohol and tobacco, and whose lips were too pure to utter evil thoughts; a mortal who spoke from his soul, whose language was mirrored on his face, every expression a thousand sentences, and every sentence a boundless love for humanity; a mortal whose mind was not tainted by any theological teaching, and whose life was such that the divine truth was an inheritance. I would paint my subject with the heavenly tints of his own thoughts. I would blend and interblend spirituality with the characteristics of his life, and caliver the background with the lessons so lovingly taught, and frame it with the universal good accomplished.

ROBERT WHITE, JR.

"SPIRIT GUIDANCE."—Everybody will want to see what the controlling spirit has said through the mediumship of Miss Clara Marsh. She hails from Michigan, and we are glad of it, for THE PROGRESSIVE THINKER has a larger circulation in that State than all the other Spiritualist papers combined. Send for it, and see what this lady has to say. Sent three months for 25 cents.

WAS ABRAHAM LINCOLN A SPIRITUALIST? or, Curious Revelations from the Life of a Tragic Hero. By Mrs. N. C. W. Bidwell. A book that should be read by every American. It is a revelation of the truth about Lincoln. It is a revelation of the truth about the Spiritualists. It is a revelation of the truth about the life of a great man. It is a revelation of the truth about the life of a great nation. It is a revelation of the truth about the life of a great world. It is a revelation of the truth about the life of a great God. It is a revelation of the truth about the life of a great Jesus. It is a revelation of the truth about the life of a great Christ. It is a revelation of the truth about the life of a great Spirit. It is a revelation of the truth about the life of a great Power. It is a revelation of the truth about the life of a great Love. It is a revelation of the truth about the life of a great Truth. It is a revelation of the truth about the life of a great Good. 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KNOW THYSELF

The Views of Spirit C. G. Eliot.

I, George Eliot, have written this article "Know Thyself," and this is the necessity of really knowing yourself, for it is the first lesson you will have to learn here, and oh, friends, it is not an easy lesson. But I soon found from those around me that it was life in another world, and to find one's self with an other body, so much like the old one, only newer and stronger, and fresher, is a most glorious surprise. As I said, having no possible idea of what I was to see or hear, everything was a surprise to me, and I felt young and gay again. I, of course, supposed I was always to feel just so happy, and I did not care especially about seeing God or Christ, for I felt I was unworthy, and I did not want to feel uncomfortable. What I had now was good enough for me, to know that I was to live forever in this beautiful spot where there were such beautiful trees, rivers, brooks, mountains, fruits and flowers—such as we had never dreamed of, and the flowers are everywhere and can never fade; nothing can die here, for all is immortal. Oh, I thought, is not this blissful? But finally I began to feel that I would get tired with nothing to do, for we are such restless creatures, and I loved my work. I felt, too, that I was not having enough attention. "H'm," I thought, "George Eliot doesn't count for much here." That was something I did not like, for I liked to be sought after, for every author does, but each day I seemed to be more unhappy, and of less importance, and every one seemed to be busy to take up their time in talking to me, and consequently I seemed to be almost ignored. One day in my wandering through these beautiful gardens, and as I felt aimless and lonely, the thought came to me: "Well, if this is heaven, and I am here forever, what a terrible place it will become. What can I do to make myself of some importance?" As I stood and looked into the distance, I was struck with amazement to see my own name, Marian Evans, I hastened towards it, and there, oh! my God, what did I see? A very plain house, but evidently intended for me, for in it were many things, many of which I had chosen for myself, all of my own fancies and tastes, and in many respects my ideal home. I went inside, and I blushed to tell it, but the whole walls were mirrors, where I could see nothing but self! There I remained, for something held me to this little place, but I had to remain alone. I had lived for self alone, and now I had self, and all of it that I wanted, and before I left this place I had learned at least a part of this lesson, "Know Thyself." I do not know how long I remained there, but dear friends, my shame was such I could have crawled on my knees, I was so humble. I stayed until I knew the whole truth and knew myself thoroughly for the first time in my life. My whole life was there pictured before me, with all its false ambitions and pride. Whether you believe it or not, oh! friends, profit by my experience, and line the walls with good thoughts. I beg of you to see to it that the love of God and his children is the foundation of your life and not the love of self. Ask God to search your heart to "know thyself." Surely, when you read what I alone have endured, you will want to avoid Hell in Heaven. I declare, in presence of God and a band of his Holy Angels, all I have written is true, and I beg you to profit thereby. For we long to help you, we love you, for all is love, and are we not all the children of One Father? Are not we all sisters and brothers in Christ? Hear us, for Jesus' sake! Amen.

GEORGE ELIOT.

Another Bird Story.

I have read with pleasure the stories of bird-life which appear from time to time in your paper, and as it may interest some of your readers, I send you the following narrative. Some years ago my father had a pair of common white pigeons. They were very tame, and became very much attached to him, so much so that they were almost his constant companions, accompanying him in his walks or when out driving. They would answer his whistle like a dog, and would alight on his proffered hand or enter his pocket if opened to them. A skeptical friend thought they would show the same familiarity to any other person, and, to give them a fair trial, he procured a suit of clothes of the same color as that which my father wore.

Arrayed in his disguise our skeptical friend, imitating my father's whistle as nearly as possible, whistled to the pigeons. Immediately they left their perch on the house-top and flew down to the hand held out to receive them, but when they came within a few yards of it they suddenly checked themselves, fluttered perplexedly for a few moments around our friend, and then flew back to the house-top. This was conclusive evidence. But a sad accident happened. One morning one of the pigeons was found on the highroad dead, its body bearing marks of injury, but from what cause we never knew. We carried the dead body home and buried it in a sunny and quiet spot in the garden. For three days the surviving pigeon, with untiring energy, searched the country far and near for its mate, but in vain. It refused to touch food, and even the influence which my father usually exercised over it failed. On the third day we found it dead, its little heart broken.

It is a little heart broken with the loss of its lifelong companion. It is a little heart broken with the loss of its mate. Since then I have never kept pets.—London Spectator.

The Opera House in the Paris covers three acres and cost \$1,000,000.

The largest ship ever built—83 broad, 60 deep, and 28,027 tons burden.

Jeffrey Hudson, the smallest dwarf known to history was 18 inches high at 20, and grew to 3 feet 9 after 30.

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SPIRIT INFLUENCE.

Our Own Reflections Thereon.

Facts and Incidents Illustrating the Power of Spirits for Both Good and Evil—Spirits the Cause of Sorrow and Suffering as Well as Joy and Happiness.

As much has been said and written in regard to the beautiful Summerland, I wish to give a few facts to illustrate the dark side of Spirit-life.

It is something that everyone ought to understand, mediums especially—that spirits have the power to maliciously, as well as ignorantly, throw upon mortals the same conditions with which they passed to Spirit-life, and that spirits are no better than they were in the mortal, until they have time to advance to a higher stage of development.

They carry with them every characteristic and peculiarity that was theirs in the mortal—their evil as well as good propensities remaining the same.

Many of the ills that flesh is heir to are partially, and sometimes wholly, caused by spirit influence. About three years ago I received a letter from a lady, five hundred miles distant, whom I had known twenty years ago, stating that she had been suffering with what the M. D. called liver complaint, which had confined her to the bed considerable of the time. She had taken a great deal of medicine with no lasting benefit, and wished to know if I could help her with absent treatments.

The next morning after receiving her letter I was taken ill very suddenly with a pain in my side, which was very excruciating every time I moved my body, and seemed as if my side was crushed in. My wife, being a medium, her control came and said it was the spirit of a man who had passed out by an accident that was causing me this suffering, my system being a little out of order made a good condition for this spirit to get a strong hold upon me. It took me five days, and then by the help of a magnetic healer, to get out of that condition. He said, on seeing me, that it was part influence that allied me.

Two weeks after, at Lake Pleasant, I was sitting in a circle held by Mrs. Dowd. She said the spirit of a man came to me in order to prove the truthfulness of an experience that I had lately passed through, which was very severe upon me. This man was a carpenter by trade, and fell from a building on which he was at work, striking across a stick of timber, which crushed in his side. He was carried to the nearest house, and soon after died from the effects of the injury. She said that if I would write to the lady that I had upon my mind, I would get this corroborated. I wrote Miss C., from whom I had the letter, and asked her if she knew of any carpenter in her vicinity that had died from the effects of a fall from a building. I wrote her also that I had an impression that she was cured of her disease.

She wrote me, stating that a carpenter, a neighbor, had fallen from a building three years previous, and, falling across a stick of timber, was so injured that he died in a few minutes after being carried to the nearest house. It was soon after this that her trouble commenced, but she had been entirely free from it since such a date (which was the morning I was taken sick).

She wrote me eighteen months after that she had no return of her liver complaint.

This spirit was attracted to her after his demise, and was the innocent cause of all her suffering. He has since then thanked me, through a medium, for helping him out of his condition. Sick spirits are often brought by our hands to my wife, and helped to control, who are throwing their conditions with which they passed to Spirit-life upon my patients, and I treat them magnetically while they control, just as I would any patient suffering with the same disease. This process heals the condition of the spirits, and they then develop and progress into the higher spheres of Spirit-life.

They tell me that until this condition is thrown off the spirits, they are many times earth-bound, and can't get away from the place where they passed out, and they cannot come very near into the aura of those in the earth-life without feeling the aches and pains just as they did before they passed out, and thereby suffering about as much as they did in the mortal.

The persons whom they are around, if sensitive and negative, take upon themselves the condition of the spirit, which makes the spirit feel better, and they cling all the closer to the mortal, which engenders and after awhile produces organic disease in the person to whom they cling. At other times persons sick attract to themselves spirits who passed out with a similar disease, and have not thrown off their earth condition; this aggravates the disease of the person in the mortal, and often causes them to pass out.

There is another class of spirits who were Catholics in the earth-life, and they are so zealous for Catholicism that they seek every avenue that they can use to perpetuate their religion upon the earth plane.

Catholics have been taught by their church, through all the ages past, that the end justifies the means, and anything they might do towards heretics was all right if done in furtherance of the cause of Catholicism.

Catholic spirits are well organized, and their leaders tell them to bring to Spirit-life all the heretics they can, so that they finally can usurp the powers of government and make this a Catholic country. They have a greater animus against Spiritualists and mediums for the reason that it is through them truth is being brought to earth-mortals. The Catholic Church has always sought to keep its people in ignorance, that priestcraft might have more power over them; and they are seeking diligently by all means possible to turn back the avalanche of truth and light that is being brought to us by advanced spirits.

This accounts for the fraud and discrepancies

of some mediums; they will cause them to use strong drink and do many things to bring reproach upon themselves and the cause of Spiritualism.

If more Spiritualists could understand this fact, and when they find a medium going wrong lead them aside with love and sympathy, and throw around them a strong influence for the truth and right, they might break the Catholic influence that surrounds the medium, and they be saved to do a great and noble work for our cause.

I have in mind a medium who was controlled to write very fine poems that were of a high and exalted character. She also wrote tests of a very convincing nature for different people, and was awakening quite an interest in the cause, when all at once she was controlled to write the most filthy and obscene stuff that one could imagine. This was persisted in, and the lady not knowing the reason and how to get rid of this influence, gave up her mediumship. This was a Catholic influence which sought to destroy her mediumship, and they succeeded through the ignorance of the law governing spirit influence.

Last October I was sent for to treat a man sick with diabetes and liver complaint. The M. D. could not help him, and pronounced it a very peculiar case. He had been afflicted for over two years, and was a complete wreck. He would get up in the morning, take the tongue and pound on the stone hearth, over throw the wood box, and throw its contents about the room, would shout at the top of his voice in the house and out in the yard—at times there was scarcely any getting along with him. This condition was very distressing to his family, as well as to himself, as he had a daughter sick in the house with nervous prostration.

His family were contemplating sending him to the insane asylum. I told them that although his malady was a severe one in itself, lying back of this were spirit influences, who were greatly aggravating his disease, and some of the symptoms were produced by them. After treating him and returning home, a Catholic spirit controlled my wife, and talked very angrily to me for meddling with their business; said they had control of this man, and would make him perform all the antics they had a mind to, and were going to take the old heretic to Spirit-life, and I could not help myself. I talked and reasoned with this spirit, and pointed out to him that he was not doing as he would like to be done by; that he was bringing distress and sorrow upon these people, and there was not any good according to himself, but that he was hindering his spiritual development and keeping his spirit in darkness; there was no true pleasure or happiness in such conduct; that he was catering to low, malicious and revengeful propensities, instigated and led on by the psychological power of priestcraft in Spirit-life. After further appeals to his honor and manhood, he promised to not molest anyone again, and would try and do right; that he could now see the evil he had done, and would do all that lay in his power to right the wrong he had been doing to others. He told me there were three other spirits engaged with him in augmenting the disease of this gentleman, and making him act in a crazy manner; as soon as my hand could get the other three away from him his crazy spells would subside, and he would get well. One after another these spirits were brought and made to control till the four were led out of their spiritual darkness into the light; then this man's crazy symptoms disappeared and have not returned, and he was completely restored to health and happiness. In this case the man's disease made a good condition for these spirits to act upon him, and no medicine could cure while they were throwing the elements of disease upon him. After the cause was removed the cure by magnetic treatment was speedy and certain.

There are thousands of people incarcerated in asylums and dungeons, many of them fine mediums, that are not crazy, but simply under the power of undeveloped spirits. This accounts for the many peculiar cases of disease that baffle the skill of our best physicians. I would advise all engaged in healing, by whatsoever school of practice, to make this subject a study, and by obtaining thorough knowledge of the laws governing spirit influence they will be more successful in curing disease.

AMOS A. KIMBALL.

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