



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

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## ROMISH SPIRITS.

### An Example of Their Nefarious Work.

J. M. Peebles, M. D., Battle Creek, Mich.—My Dear Sir and Brother:—You ask me to tell, for publication, in your new forthcoming book on Spirit Obsession, what I know of spirits, good and evil. In reply, I do positively know, from an extended experience of forty years in Spiritualism, that spirits, good and evil, do exist.

For with clairvoyant eyes I have seen them, and with clairaudient ears I have heard them speak, and have talked with them face to face many times. Some may ask, what do spirits look like. I answer, they look just like humans, that while some, like humans are clothed in different styles of costumes, and of different colors, others are completely nude. Some of the nude are transparent and bright as day. Others opaque and dark as night. From personal appearance, however, we cannot always judge of good and evil spirits. "It is only by their acts you can judge of them. Spirits who manifest to you with good intent are good. Spirits who manifest with evil intent are bad. Evil spirits will falsify to betray; good spirits, never. Good spirits represent all that is good and true and beautiful, moral and spiritual; angels of light, and love, and divinest intelligence. Their treatment of humans is always benevolent; that of evil spirits is always malevolent. Evil spirits are the very composite of all that is cruel, cruel and remorseless. They will stand at nothing to accomplish their ends, and except antagonized by friendly spirits, hostile spirits, to gain their ends will hypnotize, suggest, impress, stuff, obsess, and otherwise compel us to misfortune. They have done so to me many times. During the past forty years they have been my chief and only enemies, and often made me feel and think, by their persecution of me, that life was not worth living. For instance, they have often tried to kill, or cripple my usefulness, by cutting off my supplies. Once a spirit stood before me in the hallway of my own home, and audibly declared, as follows: "Dr. Greer, I hate you! I hate you! and except you if I can." Suffice it to say that on three different occasions I was made by means to swallow, on each occasion, poison enough to kill half a dozen men, but presence of mind and proper antidotes saved me. No later than three and a half years ago, they gave me a terrible fall, and threatened beforehand they were going to do it. "This fall did me considerable bodily harm, knocked me out of business, and laid me up for repairs for nearly a year. I have not quite recovered yet. A week after, while on my bed of pain, I was visited by three young men, spirits, with clean shaven faces, and in clerical attire. They appeared to stand in front of me, at the foot of my bed, and with eyes sternly fixed upon me, the one nearest to my left, exclaimed in tones of demagogical satisfaction, "Aha! aha! we told you we would fix you."

"Yes," I replied, "but, sir, what have I done that you persecute me so. Tell me, and if I can atone for it, I will, if possible." Their reply was, "You are atoning for it now, and you have pretty well atoned for it during the past forty years."

When you were young and in your prime, and overcame the religious zeal of Protestantism, you antagonized severely the mother church—the old peerless leader of the Christian religion, the only way to grace and glory. You drew from it many of its adherents, who also in turn drew from it many more, and many of whom are now here, but not of us. They worship the other shrines to the great discomfort of their family ancestors. In spirit life, as in human life, there are many sects, and church organizations, and we of the mother church are very jealous of any attempt by them, or others, to invade our sacred domain, to undermine the faith of our adherents. Our remotest ancestors, too, desire to have with them all their posterity, or lineal descendants, born in the church, and war, war, is ever waged against all who hinder, or try to hinder. Witness for instance our hostility, in earth life, to all those apostate priests and bishops who, from time to time, secede from us. To them we are unrelenting and merciless. But, you say, as you have often said, that the mother church is not Christian but Pagan. Perhaps you, although a layman, may think you know more than all our holy priesthood, since the mother church began. They ought surely to know more than you. They educate themselves, for us, they think for us, and tell us we are Christian, and we believe, and are satisfied.

"But to the point, we for forty years have been upon your track, and hostile to you, and you knew it (but did not know for why) for you attributed to us, and rightly too, all your misfortunes. To mar your joys and pleasures we often made you sick, deprived you of your energy, temporarily. Often, too, when you were wrangled in slumber, we entered into your dreams, gave you false impressions, to speculate upon, in your marts of commerce, but only to disappoint and despoil you. We broke you up in business, too, and made you bankrupt more than once, and all because we had orders from the mother church so to do. Not, however, for the purpose of dominating you to our holy religion, for that would be impossible. Besides, we would not have you if we could, for to us you would ever be a disturbing element, but our discipline of you was to teach you one of life's important lessons, namely: to have you mind, hereafter, your own business, and let mother church and her marriage laws alone, for we want to increase her population, her treasury, and her ecclesiastical power.

"Our treatment of you, we know, was rather rough, but well meant, and you bore it well, but only on one mission, with you with you. This shall be our last exploit against you. We will, therefore now leave you, and haunt you

no more forever. What have you to say?"

To this I replied: "Spirit missionaries of mother church, my adversaries, and tormentors: I have this to say, and I beg you will listen while I say it. In this last terrible fall you gave me, while descending my own doorsteps, and which is now causing me so much pain, you have played me a scurvy trick. Thus, for doing good, according to your own admission, I have paid a pretty severe penalty, for my sincerely religious devotion. So you call this Christian. Out with such an ideal! But, sir, I do not profess to know it all. I do know, however, from what I have read in church history, that Christ, the founder of the Christian Church, taught a religion of love, and the church that is founded was the church of the Golden Rule."

I know, too, from what I have read, that soon after the first century, because of the corruption of the priesthood, the Holy Spirit was withdrawn, and the original Christian church had ceased to exist, and that no church had existed again under the name of Christian till about the third century, when a few fanatical priests, with others, banded themselves together to take possession of the sacred ruins and called themselves Christian. They, too, soon began to be wicked and intolerant, claiming that God exclusively belonged to them. They fought and quarreled among themselves about the interpretations of the Master's simple creed, the Golden Rule, till as many as fifty millions of martyrs, during the dark ages, were slain, slaughtered, and burned alive. And all, it is said, at the behest of their mother church. For 1000 years she has kept up the fight, more or less, and blood and carnage have followed in her trail. Her methods, are now, of course, not the same. They are changed, thanks to the world of progress, but the spirit of intolerance is just the same, and if she dared to, she would inflict upon heretics to-day the same cruelties as she did in the days of yore.

"For my part, I have no respect for the mother church of mother church. Her religion, too, from my standpoint, is a sophism, a fallacy, a delusion, an absurdity. And from my standpoint, too, I regard mother church as a great gambling speculation, and all her devotees as gamblers, for they are gambling upon a futurity beyond the grave, of which they know nothing, and the clergy get away with all the stakes."

"Priests preach a world of future pain and bliss. To cheat the weak and rob the poor in this."

At this juncture, and wishing them to remain till through with my say, the speaker, as if stung at my retort, in a spirit of frenzy exclaimed: Brethren, let us be going. This man is defiant, incorrigible and irredeemable. Let us leave him with the lost, and bid him adieu. Whereupon they immediately vanished, and to be hoped never to return.

Dear Doctor, there are, as you know, two sides to everything in life and nature, the bright and the dark side. The above is the dark side of Spiritualism, the next will be the bright side if you desire it. Fraternally yours,

CHICAGO, ILL. DR. R. GREER.

### Has God Become Deaf?

About six o'clock in the morning on Friday, June 28, a visiting contingent of the Epworth League might have been seen solemnly wending its way up Ohio street in the direction of Thomas Hall, the highest point of land in the Queen City, on which is situated the stand-pipe of the Bangor water-works. This stand-pipe is about a hundred feet in height. Eighty feet above the ground is a balcony reached by a flight of winding stairs, which is open to the public at certain hours in the day. At the top of the pipe is a platform, in which visitors can usually gain access only by a permit from the water board.

On reaching the stand-pipe the members of the League, not finding the doors open at this early hour, sought Mr. Fred Crowell, the gentleman in charge, and obtained permission to ascend toward heaven. Arriving at the balcony, and still not feeling satisfied with their elevation above terra firma, they impudently the care-taker to allow them to ascend to the upper platform. As they were about to frantically shout, this request was also granted.

On reaching the top, they all knelt and poured out their hearts in prayer and supplication to the Most High, Jehovah, God of Abraham, Isaac and Jacob, and divers other barbarians of yore. Then, arising from their knees, they avowed the echoes of the peaceful city, with a few good, old-fashioned hymns, then turning to Mr. Crowell, they asked him if he liked singing, and receiving his affirmative answer, politely offered to sing for him any place he liked. Mr. Crowell suggested they sing, "Nearer, my God, to Thee."

We have not been informed as to whether their nearness to the supposed locality of the throne of grace obtained a favorable hearing for the good brothers, and sisters, but we sincerely hope it did. Such devout zeal ought not to go unrewarded.

If, however, the League's effort to obtain a hearing did not meet with its deserved success, would it not be advisable for the worthy brethren to organize an aeronautical praying corps, composed of the most eloquent representatives of the association, and send them up regularly in a balloon, that they might bombard the throne of Jehovah from close quarters?

EDITH MAUD LANGDALE.

Bangor, Me.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—Herbert Spencer.

Philosophy, when superficially studied excites doubt; when, thoroughly explored, it dispels it.—Bacon.

Quarrels would not last long if the fault was only on one side.—De la Rochefoucauld.

There are truths which are not for all men nor for all times.—Voltaire.

## A DIVINE LESSON FOR SPIRITUALISTS TO CONSIDER.

### An Interesting Account of Unique Experiments in the Training of Slum Children.

"Train up a child in the way he should go, and when he is old he will not depart from it."

This is what the scriptures say, and this is the principle upon which for the last ten years Dr. John H. Kellogg and his wife of Battle Creek, Mich., have been conducting a work here that is being watched with the keenest interest by all privileged to know of it, as set forth in the Chicago Inter Ocean.

The old axiom "blood will tell," finds no credence on the part of Dr. Kellogg and his wife. Heredity is a bugaboo, according to the doctor. It is the environment and training that makes children grow up to useful men and women, or vicious ones. But the blood or heredity makes no difference. The child of the drunkard, thief, or habitual criminal, according to the doctor, if removed from his vicious surroundings and given the benefits of loving home life and Christian training, is almost as certain to be a credit to such a system of training as the progeny of a long line of Christian ancestors.

Dr. Kellogg's work has gone beyond the experimental stage, and the correctness of his theory he thinks is established. During the last ten years several hundreds of children have been reared on the doctor's system, and as yet he has had no reason to doubt its efficiency. All of these children came from the lowest and most forlorn conditions of life. If the doctrine of heredity is of any value, then these children that the doctor has reared were almost certainly doomed to lives of crime and shame. That they have not followed such lives may be said to have given a severe jolt to the old doctrine.

Dr. Kellogg is well known for his work in connection with the Battle Creek Sanitarium, of which he is the superintendent, but he bids fair to attain greater fame in the future because of his unique theories and experiments in child culture. Although the doctor and his wife have never had a child of their own they have a family of twenty-four children, all of whom are living in the same house with them, while right in the immediate neighborhood of this remarkable family are 130 other children whom the doctor has rescued from the worst slums of America.

The household of the doctor is one of the most interesting in the country. The twenty-four children in it differ in nationality, color, and personality to a remarkable degree, yet they all live together as brothers and sisters, and with a less degree of friction than can be found in families that are one in blood. To accommodate this big family the doctor has a forty-room house, and the building and location contain almost everything that will make children better and happier.

The house is modern in every detail, and contains one of the largest private libraries in Michigan. It is set in the heart of a grove of fifty acres, which has been converted by the art of the landscape gardeners into a beautiful natural park. In it are found herds of deer, a dozen or more ponies, a large swimming pool, toboggan slides, a multitude of swings, and various other devices for the amusement of the doctor's family of waifs. These privileges are enjoyed not alone by the two dozen children who call Mrs. Kellogg mother, but by the thirteen dozen who live in the Haskell home at the opposite end of the grove, which is an outgrowth of Dr. Kellogg's peculiar theories in regard to the training of children. The home is named in honor of the late Mrs. Caroline E. Haskell, of Michigan City, who a few years ago gave it \$30,000.

To a reporter for the Sunday Inter Ocean Dr. Kellogg talked of his theories of child-training as follows:

"I am a firm believer," he said, "in the power of environment to neutralize or eradicate, to a large degree, hereditary tendencies. Evil is one thing, but good, no child is born actually vicious. The child simply inherits tendencies of predispositions which, when favored by a bad environment, or not antagonized by a wholesome environment, may develop into a thief."

"All children are born savages. None of us, perhaps, appreciate the enormous amount of labor required to tame and subjugate the animal man so as to bring under control the senses, the will, and the judgment. The child of the most cultivated parents brought up from infancy in the best of conditions, if savages, would differ little, if any, in his conduct from the wild-born savages about him. A boy requires an immense deal more training to fit him for life in civilized society than does a colt to enable him to do the work required of the ordinary work horse."

"Criminals, for the most part, consist of children who have never been trained, or whose training has been bad. For example, the statistics gathered by Morrison, Wines, and others show that one-third of the 10,000 boys and girls who constitute the child population of the prisons and reformatories of the United States, and the thirty thousand or more juvenile criminals found in the prisons of Great Britain, are largely made up of orphans or half-orphans, 33 per cent having been deprived of both parents, and a considerable proportion of the remaining two-thirds having but one parent."

"These boys and girls are left to run upon the streets like community cats and dogs, and receive almost no training in the usages and obligations of civilized society. Like other members of the animal creation, they are moved by physical impulses chiefly self-regarding in character, and are by these impulses led on from truancy to vagrancy, theft and other crimes against property, and finally to crime against the person. They have never been taught self-restraint, their moral training having been neglected, they are practically savages, but are deprived of most of the ad-

vanantages enjoyed by savages, and so sink far below the level of the ordinary savage. The worst savages to-day are to be found, not in the wilds and jungles of Africa, nor in tropical South America, but in the slums of our great cities."

"The statistics of juvenile offenders has also shown that 80 per cent of the parents of children who are not orphans are utterly unfit to give them the training they require, 38 per cent being drunkards and the remainder being criminal or disreputable. According to this showing, scarcely one-eighth, or not more than 13 per cent, of the children that are to-day found in reformatories and prisons have any home anything like a fair chance, and probably a careful investigation would show that but a small proportion of this small remainder have really enjoyed the benefit of proper mental and moral training, for moral, and even Christian, parents are often so engrossed in affairs of business and social life that their children do not receive proper care, and in not a few instances the influence of parents is almost altogether counteracted by the pernicious influence of immoral servants, or vicious playmates, or school associates."

"If, from the fact above stated—that 80 per cent of the parents of criminal children are themselves criminals or morally delinquent, it is argued that heredity must be the dominant factor in the development of criminal character in children, it is only necessary to suggest in reply that environment as well as heredity is brought to bear upon the child, and that in these cases, since morally defective parents are certainly incapable of surrounding their children with the educational atmosphere necessary to develop a good character."

"A child whose heredity is bad is, with rare exceptions, subjected to environment which tends in the same direction as heredity. The child who inherits a predisposition to drunkenness, from an intemperate father, has consequently been reared in an environment calculated to lead him straight to the saloon; but certainly heredity stamps a certain quality upon the character, as well as upon the physique. The child's brain resembles that of his father, as closely as do his eyes, his ears, or his figure; and his conduct is as likely to be like that of his father as is his gait, or his mode of speech, and for precisely the same reason."

"The child who has a bad heredity, as before suggested, is also likely to have a bad environment, and this is a very specially favorable environment. The boy who is born with a small chest has a natural predisposition to pulmonary consumption; his breathing power being defective, his vital resistance will be low, digestion will easily become enfeebled, and thus he will become susceptible to the tubercle germ. Such a child may be saved from premature death and may develop a very considerable degree of constitutional vigor by removal, at a sufficiently early age, to a mountain region. The rare and pure air found at an altitude of a mile above sea level may successfully antagonize, and even obliterate, a hereditary bias. So a child with a natural predisposition to theft may be saved from becoming a criminal, and brought up to a useful manhood by the elevating influence of the high moral tendencies of a Christian home."

When Dr. Kellogg was talking a handsome little boy entered the room. He was dressed in a neat white suit, and a smiling pink and brown face looked up from beneath a shaggy head of black curls. After he had withdrawn the doctor said:

"That little boy's case is a remarkable example. I rescued him from the slums of Chicago about three years ago. He was then only four years old, and had seen his mother, who was a prostitute, rear, receiving practically no care whatever. He picked his living from the garbage boxes and in the gutter, occasionally receiving a crust from some friendly saloon-keeper. He was familiarly known for a mile along Wabash avenue as 'Hilda's kid.' His heredity was as bad as it could possibly be, and his environment had been, up to that time, worse than that of a savage. The only training he had was such as he could get himself while picking his way under the feet of the horses and men, and through the refuse of the thoroughfare. In quest of apple cores and other fragments which constituted almost his only diet."

"He had had so little attention that he had not even learned to talk. He had no ideas. He was covered with vermin. He had practically no hair upon his head, the scalp being one great sore, caused by a parasitic disease. His case was so bad that I asked the kind-hearted ladies to turn him over to me, who he did. I wrapped a blanket around him and brought him home. I then turned up all his belongings, gave him a kerchief, bath, and set the nurse to work upon his scalp, and in six months he was well; he had a fine crop of black curly hair. In three years he has developed into one of the finest boys of his age, tall, fair, sunny-bright, sharp, moving, full of life and energy, rides a bicycle with remarkable skill, swims like a duck, and is an exceedingly promising lad."

The doctor then mentioned another interesting case—that of a child who was sent to Battle Creek from Chicago by Dr. Sarah Hackett Stevenson. This child was so badly afflicted with rickets that his case seemed to be practically hopeless, but the influence of a pure diet, pure air, sunshine, and a thoroughly natural life, in three or four years, developed the frail infant into a vigorous and healthy child."

The house is filled with interesting studies of children—some who still have the marks of the lower world on their

countenances, and some who have grown to strong manhood and beautiful womanhood, and are entering the world as doctors, nurses, or teachers. Stories could be told of some of them that would seem beyond belief, but they live only in the present and the future.

The work in the Haskell home is under the direction of Superintendent Conlin and his wife, but over all is the influence of Dr. Kellogg. The home now shelters 130 waifs from all parts of the United States, Mexico, and Porto Rico. A brighter and healthier looking lot of little ones could not be found anywhere, notwithstanding the various evidences of defective constitutions which these children presented when first brought under the influence of the home. Dr. Kellogg acted as an escort for the Sunday Inter Ocean reporter in a visit to the home.

The boys of the home were in the field picking berries, each having his stint, when Dr. Kellogg's familiar form came in sight. It was several weeks since he had been with the boys, he having just returned from Mexico, and instantly the field echoed with cheers, while dozens of bright, sunburned faces beamed with smiles, and dozens of berry-stained hands went into the air, to be shaken by the good doctor's hand.

"One dark-skinned boy, with beautiful black eyes, proved to have been originally a Mexican vagabond, whom the doctor found three or four years ago in a mud hut in Mexico."

"He was as woe-begone a specimen as you ever saw," declared the doctor. "He lived on the ground; he had never lived anywhere else. He was simply a little Mexican savage. To-day I don't think his own mother would know him if she had an opportunity to meet him—which I trust she never will."

The home is not like other institutions. The children live in groups or families, instead of being herded together like cattle. Each group has its "mother," who loves each child and is loved by them. Salaries for this work are few and far between. The "mothers" work for love.

Each family sleeps together in a cozy little dormitory, with a parlor and other rooms adjoining, and each has its own morning and evening worship. Each has its own table at meals, the height being to suit the height of each group. The children take turns as waiters. The food is simple and nourishing, with plenty of grains, fruits, and wholesome vegetables. No child ever sees meat in any form.

The home has its own schoolrooms, where sloyd work and manual training are found at their best. Most of the boys are handy with tools, and many can make chairs from the beginning, cutting and "curing" their material, while the girls make baskets and exquisite needlework.

The children rise early and retire early. They have the benefit of daily exercises in the gymnasium, out of doors, where they can play in a sand heap, swim in a large pool constructed for the purpose, exercise in various ways, including the use of such things as a consistent with modesty to the sun and air, so that they become hardy and develop the "rough" health of the cowboy and the savage. They have a number of Shetland ponies, and are thus given an opportunity to develop courage and capacity for management.

"And, by the way," added Dr. Kellogg, in pointing out this fact, "there ought to be an outdoor gymnasium connected with every school in our cities, where children, secluded from observation, could run about in bathing suits, plunge into water, roll in the sand, turn summersaults, and get as near as possible to nature. Nature is the great mother, the source of all life and energy. Civilization has led us into perverted and unnatural ways. We need an apostle to preach a return to nature. The gospel of health is, in a sense, a part of the greater gospel, but has been almost altogether neglected."

"I am glad Mr. Goddard is stirring up the Chicago public on the question of 'What Is Going Toward Homeless Friendless Men.' Chicago is shamefully in need of free swimming baths, where a man can get a bath as free as he can get a breath of air, which is one of the inalienable rights of every human being. A recent canvass of the tenement house portion of New York City showed that among 250,000 people there were less than 400 who had any opportunity for obtaining a bath. Chicago is no better off. Although the city extends for more than a score of miles along one of the finest lakes in the world, this long bathing beach is of no advantage whatever to the great unwashed multitude of the city."

"The city of Chicago differs little in this respect from the cities of Europe during the dark ages, when, according to a great historian, for 1,000 years not a man, woman or child could take a public bath except by accident. Millions are expended for ornamentation on parks, boulevards, etc., and millions more for political purposes of various sorts, whereas the expenditure of a few hundred thousand dollars would provide life and soul-saving means of the greatest value."

"Chicago ought to provide at least one bathing place—a swimming pool arranged for the accommodation of both sexes—in every ward. In my opinion nothing would conduce more toward the moral cleanliness of a city than such an opportunity for maintaining physical cleanliness and the development of physical health. The question of child culture is largely one of health culture, and this and cognate questions will receive an increased amount of attention in the immediate future."

With spontaneous accord all will concede that Dr. Kellogg is doing a noble humanitarian work. His unique enterprise will tell for good to the fortunate children who have been taken under his care, and will exert a far-reaching influence, extending out beyond the limits of that home in Battle Creek, Mich.

Such work bears the divine stamp; it is angelic; it is humane in the highest and purest sense. It is a work on which "spirit-mothers" can smile, and in which their kind loving natures can join

hands and hearts with those earthly "mothers" to uplift, ennoble, guide and spiritualize the waifs gathered from the streets and slums.

One can but think, how great the good results to the world if all such waifs, in every city and village, were gathered into such homes, to receive the divine impress of a new living and right training and guidance.

Truly Dr. Kellogg's experiment affords a worthy object lesson for Spiritualists to consider. It exemplifies the true spirit of Spiritualism, which bears for the welfare of humanity both here and now and in the world beyond this.

JAS. C. UNDERHILL.

## CONSEQUENCES

### Of the Cold Dead Hand of Ecclesiasticism.

The fact that a given mode of religion has done well, even magnificently, in one era, no reason at all that it will do well in another. To have succeeded once is enough. It shows that the work was duly performed.

There are living men who are cordially willing to give the fullest meed of praise to what the Romish, the Elder Greek, and the Protestant churches have done in Europe during fifteen centuries. Their history is read with great interest and deep satisfaction by many. Scholars have stood in their cathedrals with an overpowering sense of awe, they have lingered by their altars, studied their art, they testify that these aged institutions were the friends of man when, otherwise, man was friendless.

It is on record that those who were bowed down were lifted up by their strong hands. When it served them, they stood by the side of the weak against the strong, even when kings and emperors kept the people under their feet.

The way-worn children of humanity were gathered to their arms and were comforted. We need not forget this. We may think with deep and tender gratitude of the way in which the Roman church placed the sweet face of the Madonna over every temple, in every wayside shrine, above so many altars, and then brought poor women, forsaken girls, the tempted, the fallen, the broken-hearted, the ignorant and the deluded, brought them to their knees before their conception of the mother of heaven and comforted them with the thought of an infinite compassion and an everlasting and unchanging love. Let us never speak in bitterness against a faith that could do so much. Rather let us strive that the faith of the future may ever be as sweetly and gently human.

All that these churches claim to have done for learning, for industry, for sympathy and reconciliation, for boundless good will, let us cheerfully concede, nor now call up to memory the darker, more forbidding side of the historic pictures, with their agonies of persecution, their torture chambers, their fires.

But does it follow that, because in the barbaric ages, the long chaotic night of the "Dark Ages"—these to whom with a strong hand of power, did their kind service for the ignorant hordes of humanity, does it follow that here in a new world, in later ages, it is the proper or competent tribunal to answer our questions or mine? To solve our modern problems?

Should we prefer the asses of Syria for our traveling purposes, to the Pullman palace car? Let us strive to do justice to that religious faith which has fought the battles for freedom of thought and the soul. Luther, Calvin, Knox, Cromwell, Parker, Sumner, and many more deserve well of us. Let us gratefully acknowledge our obligations to them, and do our duty by carrying forward the work of enlightenment.

No need for us to despise those whose conservative natures lead them to cling to the old forms and ceremonies. But let us help them and lead them to a knowledge of the truth; show them that Jesus founded no church, was an avowed opponent of priests and confessor, and of ritualistic services. Love God, the Soul of Goodness, and serve man by helping him to light and freedom to spiritual liberty. This was his doctrine, practically. He disclaimed light from darkness, teaching one God only; and that God was Light, Life, Love, Goodness, Knowledge—the attraction that holds all things.

It has long been known that similarity exists between Buddhism and Christianity. The ceremonies, ritual and rites of the Buddhists closely resemble those of the Roman Catholic church. The Buddhist priests are monks. They take the same three vows of poverty, chastity and obedience. They are mendicants, like the orders of St. Francis and St. Dominic. They are tonsured; they use strings of beads like the rosary to count their prayers. They have incense and candles. In their worship, use fasts, processions, dances and holy water. They have a form of adoration of saints, repeat prayers in an unknown tongue. They chant a psalmody with double choir, they suspend the censer with five chains. In China some Buddhists worship the image of a virgin called the Queen of Heaven, having an infant in her arms, and holding a cross.

In Tibet the Grand Lamas wear a mitre, dalmatica and cope, and pronounce a benediction on the laity by extending the right hand over their heads. The Dalai Lama resembles the Pope, and is regarded as the head of the church. Relic worship is very old among the Buddhists and so are pilgrimages to sacred places.

Thralldom to these mere forms and ceremonies keeps men prisoners to the low conditions, and to those who seek to hold humanity in darkness, through the control of priestcraft.

As a verification of this and as an example of the harm done by these dark ones, let us read a communication to Henry Kiddle, from the (once) Archbishop of New York, Rev. John Hughes.

"Archbishop" (defaced)—"Hughes" is

my name and this is what I wish to be known by. Please leave my title of respectful homage in the back ground, for it only commends me to infinite misery. I do not wish to be rude; but it is merely a request that a spirit in mercy asks of your kind forehead.

"My name is Hughes. I was born in Ireland; and I remember the first many early education was under the tutelage of the followers of the High Roman Church, in the strictest Jesuitical style. Never a bent was given to my mind outside of my tutors' books—"

But fallacy is religion, and heresy is scorn, and the misled of the Bible are the fighters for liberty. My dear hearers of the Christian church, I am commanded to relate to you my passage from earth to my heaven! Following the education given by my superiors, I took upon me the dignity of office, in my castle of state, with the homage of a lord, for which pomp my soul longed, that I might reap the delight therefrom.

After lingering and enduring many hardships—from disappointment—I at last succeeded in reaching the highest position in the noble Roman church in America. I can but ask God's blessing upon it now in the fullest thought of its degradation. My mind is more humble now—not affected with either pomp or pride; and my extreme selfishness is gone.

"Firmly, my Christian hearers, I am now a reformer under the atoning blood of the Savior, or of the Lamb once sacrificed upon sin's release. Be the price what it may, I will bow my knee to no other God but Him. No other do I need, and no other will I accept than God and his Almighty Son in heaven, and by heaven and with heaven's love abiding."

"May heaven be your home. May bright seraphs waft you all the sunny air from harmonious circles of rapture and truth—as the sincere are secured by your holy altar of sacrifice, bond and free, in the love of your Master; and being taught by Him to live, ennobling lives, be not bound to any man, Pontiff or priest; no, never! Avenge me now the wrongs of my people. I suffer. O God! I suffer. Forbear: my grief is strong—is overpowering! O that the death of Hell were not upon me! Sometimes I see myself, as it were, enthroned with blackness and bigotry. Oh, be ye avenged, my people in bondage. Be lifted out of bondage into truth. Oh! find me a rest beyond a million graves! Oh! for all eternity I shall be kept from the fold, without redemption, unless you grant me a penitence in your existence, and turn, O God! Turn! Be led. Be taught, be persuaded; be enlightened—but unto God's love. Bow unto him for favor. Love and truth—Pray! Pray! always—in church and out of church. Be good for lovers of the Lamb; and remember that the day cometh when the word of the Lord will seal you unto a rest, or hope to go up higher and higher—to brighter and more peaceful rest, or—O God (that I should know the other and interminable anguish so well!) the remorse from unexpected loss—the thought of a misdirected life. I was in the care of saints. Where were they when I passed away 'with all my pomp?' I was a monarch, and I suffered for one of God's vintage. The grief of ages will cover us with mire. Alas—I am engulfed in the unfathomable pit of remorse. I shall grind and grate my spirit's feelings with an agony of thorns. I am, indeed in the love of God; but I am so much the worse off; for his love melts me into a vapor of hate toward myself. I could plunge myself into a cauldron of fire, if God would thus weak his vengeance upon me. But no, never a wrong do I perceive in his commands. Justice!

"Follow in my steps. O people in darkness, and you will obtain the reward of unfathomable justice for your blind folly. Mercy is shown to the giver of mercy. The blessings of God come not with distinction of persons, but are distributed unto all—both great and small, high and low, according to your work of love in the universe of his creation. "Pray for me—your counselor from God and save me, as likewise your desire for further painful retrospection. Moreover belong to the mansions of the Lord—(Light)—and not to the Apostates of Rome or Hell. Be warned unto God and flee the wickedness of Satan. Remember not Archbishop Hughes; he is dead—but the spirit finally conquers and I shall gain a day of atonement at last."

"Pray for me always. That is the reality of my present state of existence. "HUGHES."

What dreadful surprise and horror must strike Christians, indoctrinated with the ecclesiastical system of thought, when they discover a few days after death, that they are wholly unfit for the society of progressive humanitarian souls. That a great work of exploration and self-searching and of judgment awaits them. That they must become reconstructed into their whole mental and spiritual natures before they can reach their goal of peace and progress.

It is our duty as Spiritualists and Theophrastophiles, to make these truths known. J. P. COOKE.

## A WOOD DOVE.

The mourning dove. From out the deep sequestered wood, Doth sing all day, her plaintive flute lay.

Early across the misty marshes' garlanded border, Scented by new-mown hay, And when the Summer cool doth fan, The glinting heat away at even. O plaintive bird, this voice of thine Doth strike a sympathetic echo in my soul.

Like thee, I love the dim, deep solitude Of the sequestered daisy shadow. Of the damp deep wood— And there I'd sing like thee, The mournful plaint of sorrow, Forever unalloyed, forever new, Through long and midday and the long shades of eve.

Voicing some disembodied spirit's ceaseless plea, Like thee, strange haunted dove, like thee.

DR. LOUISE V. FISCHER.

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## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWENTY-ONE.

All worlds in space move in strict time, perfect rhythm and heavenly harmony. Each moves within its own measure. The music of the spheres is not a mere figure of speech, but they throb in unison, they move in time, their rhythm is perfect, and their harmony according to the great harmonies of heaven. The more you know about this world the better able you will be to make the earthly world correspond to it. The more you know about us, and our lives here, the nearer you will try to make your own lives like ours.

Every truth given by us to the world below makes that world better.

War is hell, and not fire and brimstone. The Christians, at the present time, are making a horrible hell, warring and slaughtering the Chinese. It is not the slain Chinese who are in hell, but the surviving Christians. The Chinese love their country and whether in or out of the body they will try to save it from the marauding Christian. Thousands of the Chinese have been sent to this world before they ought to have come, and every one has his face turned toward his struggling countrymen yet left on the earth, and they have but one thought—to help those that are left—to help them to free their land from the "accursed foreign devils," and until this has been accomplished their attention to this life cannot be gained. The Christians will not gain their point but will, eventually, be overthrown. The whole spirit world is against them, and Christianity is tottering to its fall. The Christians are the most warlike people on the face of the earth, consequently the most hellish. They preach and believe in hell, therefore hell is projected from them. They are continually shedding the blood of their brother men, and rioting in it, but every slain man turns again, in spirit, to rend and destroy the Christian.

Now, when it is fully understood that a man is like that in which he believes, he will try to believe or think that which is good. If a man believes in a hell and a devil he becomes a devil and lives in hell; he thinks it is his brother man who is going to live in hell, forgetting that as a man thinketh so he is, and his brother may not think hell, may not believe in the devil, consequently he cannot reside in hell or associate with his Satanic Majesty.

The Christian nations are busy to-day cunningly inventing hellish machines and warships whereby to slay their brothers. It is a mystery how such nations can be called Christian. Christ said, "if thy brother offend thee forgive him seventy times seven times. If he strike thee on one cheek, turn the other also. If he take away thy cloak, give him thy coat." To call these warring nations Christian is a misnomer; they cannot rightfully bear the name of Christ.

Buddhists live up to the teachings of Christ far nearer than the so-called Christian nations do.

Recall your missionaries. China doesn't want them. The Chinese could bear the name of Christian more truthfully than those who are slaughtering them. "Vengeance is mine and I will repay, saith the Lord of hosts." The true meaning of that saying is this: The Lord of hosts is the principle which governs them. If they are governed by the principles of war, hate and slaughter, those principles will turn again and rend them, for they are the principles of vengeance, or revenge, and nothing that is revengeful can be Christ-like or truly spiritual, and when the war spirit governs a nation, by war, or the same principle, shall it be laid low; and those nations that have warred the most vengefully shall be warred upon with more vengeance than any others and shall be conquered and laid waste, for a great natural law or principle can never work otherwise.

I hear some of you ask: "Madam, cannot the spirits do something to hinder these horrible and most atrocious massacres? Why do not the spirits, if they are as powerful as you say, put a stop to all war of whatever kind?"

Dear, unsophisticated reader, this is precisely what we are trying to do; but so long as the world will have a jealous and wrathful God, who delights in war, and who will put himself on the side of those who are the strongest and most warlike; who, for prayers and humble petitions will lend a willing ear and help the allied powers of the world to slay, and drown, and impale upon their bayonets his weaker and more helpless children, just so long the horrors of war will continue.

Can anyone conceive of a God in the form of a woman, listening and helping to slay her little weaklings? Did you ever hear of a mother who could be induced through petitions and prayers to aid in dashing out the brains of her most helpless children—to aid delightedly in impaling her helpless babes on the points of bayonets—in driving her elder children, the youths and maidens into the waters that she might delight in their drowning cries and gloat over their dead bodies which blocked navigation and rotted on the shores?

No; you cannot conceive of a God in the form of a woman committing such horrible, unnatural crimes. This God who aids and listens to the prayers of the strongest is a male—a great big man who must be worshipped and adored—who has no wife to intercede in behalf of her children and her little ones, her weak ones—he is Yahveh, or Jehovah, the jealous, the wrathful, the vain, the revengeful. He is a bachelor. He never had a wife that we know of or ever heard of; but he is most licentious and incestuous.

This is your God, O ye Christian nations of the earth! Do you wonder that you are filled with drunkenness, debauchery, revenge, incest, murder, and all kinds of unnameable crimes? Do you wonder that war and rapine follow in your tracks? Is it a matter of surprise that you invent hellish machines, bursting bombs, and gutting guns, that you may slaughter your thousands and tens of thousands—aye, millions—of your God's weaker ones, and then praise and thank the bloody monster because he has taken your part and helped you to do it?

Sing his praises in the thousands of costly temples erected for the purpose of falling down cowering, and worshipping him. Tell him how good, loving and kind he is; how beautiful, glorious, and altogether lovely; how full of justice and mercy; thank him because he has robbed his weak, but peaceful and industrious children of their rightful heritage; praise him because he has taken their cities and villages away from them and given them to you; praise him because he has invited you to tie together the long and beautiful hair of his weak women, his old men, his young maidens and youths, his little children, and cast them into the deep waters, there to strangle, struggle and drown; that beautiful, lovely God, sitting on his great white throne, that holy of holies; that all-wise, beneficent God!

How can such a God's throne be white? On the contrary it is reeking with blood—the blood of his helpless little ones. Pools, streams and rivers of blood are pouring from it in all directions; and this God is a raging devil, delighting and feeding on the blood of the slain, a beast with ten horns and a tongue of fire, whilst fire and brimstone are belched forth from his eyes and nostrils in the form of powder and smoke, and he tears and pushes with his horns—which are the Christian nations of the earth—and then with what a horrible grin of satisfaction he listens to their hypocritical prayer and worship, and you ask me: "Madam, why don't the spirits do something to stop all this dreadful carnage?"

My dears, I will tell you why. The world, excepting a few Spiritualists, has not been thinking of or listening to the spirits of just men and women made perfect, or far more perfect and wise than those who worship Yahveh, or Jehovah, or God—it matters little which you call him; on the contrary they have been listening to this imaginary

God, worse, far worse than any pagan God; in fact he is the small God of the pagans enlarged to an enormous size; and the many Gods of some of the pagan nations are joined together as one. All the vices and bloodthirsty wickedness of the many Gods are combined in the Christian's God. You have been listening to this God and not to the spirits, angels, or heavenly messengers. If we cannot be heard we can do no good. If a deaf ear is turned to us and the people run after the idol Yahveh, our pleadings and teachings will not reach the souls of mankind.

When we speak of Yahveh we do not in anyway refer to Jesus of Nazareth. Jesus has nothing to do with the Christian nations of the earth to-day. They know not Jesus, neither do they follow any part of his teachings. His gentle, loving spirit finds no place among them.

You ask: "Madam, what can be done?" My sisters, rise up and destroy Yahveh—demolish him root and branch. Write against him, fight against him, if need be, but do not fight each other. You have a perfect right to hew down and destroy an idol. An idol has neither sense nor feeling: Hew this grinning, bloody monster down. Purge your souls of this horrible idol. Believe not in him at all, neither worship him in any way, for no such creature exists except in the imagination. And when you have destroyed him, listen to the voice of the angels, and if you must have an idol, or a God, let it be male and female in unity or oneness; let the mother God gather her children, all of them without distinction of color or race, unto her loving bosom, shielding and caring for them equally alike; let the generous and loving father God provide for and guard his helpless little ones, or weaker children, as well as his strong ones; let this noble, good and wise God provide schools, colleges and educational halls for his children.

When he or she has done all the good and wise things possible, then you may praise him or her, a little if you must; but a good, noble and all-wise God does not care to be praised. The good he or she has accomplished is praise enough of itself. It brings its own reward.

The God within you is yourself, and as you are so is your God. Yours for the Right.

MADAM.....

## HE AND SHE.

"She is dead!" they said to him. "Come away; Kiss her and leave her, thy love is clay!"

They smoothed her tresses of dark brown hair; On her forehead of stone they laid it fair;

Over her eyes, which gazed too much,

They drew the lids with a gentle touch;

With a tender touch they closed up well

The sweet, thin lips that had secrets to tell;

About her brows and beautiful face

They tied her veil and her marriage lace,

And drew on her white feet her white silk shoes;

Which were the whitest no eye could choose;

And over her bosom they crossed her hands—

"Come away," they said, "God understands!"

But there was a silence and nothing there

But silence, and the scents of elegancere,

And jessamine and roses, and rosemary,

And they said, "As a lady should lie, lies she."

And they held their breath as they left the room

With a shudder, to glance at its stillness and gloom.

But he who loved her too well to dread

The sweet, the stately and the beautiful dead,

He lit his lamp and took the key

And turned it. Alone again—he and she.

He and she; yet she would not speak,

Though he kissed, in the old place, the quiet cheek.

He and she; yet they would not smile,

Though he called her the name she loved erewhile.

He and she; still she did not move

To any one passionate whisper of love.

Then he said: "Cold lips, and breast without breath!

Is there no voice, no language of death?"

"Dumb to the ear and still to the sense,

But to heart and soul distinct, intense?"

"See now; I will listen with soul, not ear;

What was the secret of dying, dear?"

"Was it the infinite wonder of all

That you ever could let life's flower fall?"

"Or was it a greater marvel to feel

The perfect calm o'er the agony steal?"

"Was the miracle deeper to find how deep,

Beyond all dreams, sank downward that sleep?"

"Did life roll back its record, dear

And show, as they say it does, past things clear?"

"O perfect dead! O dead most dear,

I hold the breath of my soul to hear.

"I listen as deep as to horrible hell,

As high as to heaven, and you do not tell!

"There must be a pleasure in dying, sweet,

To make you so placid from head to feet!"

"I would tell you, darling, if I were dead,

And 'twere your hot tears on my brow shed;

"I would say, though the angel of death had laid

His sword on my lips to keep it unsaid.

"You should not ask vainly, with streaming eyes,

Which of all death's was the chief surprise!

"The very strangest and suddenest thing,

Of all the surprises that dying must bring."

Ah, foolish world! O most kind dead!

Though he told me, who will believe it was said?

Who will believe what he heard her say,

With a sweet, soft voice, in the dear old way?

"The utmost wonder is this—I hear,

And see you, and love you, and kiss you, dear.

"And am your angel, who was your bride,

And know that, though dead, I have never died."

—Edwin Arnold.

## Gems of Thought.

No opportunity should be lost to inculcate a spirit of honor and respect for faithful work in every useful vocation.—Lewis G. Jones.

Chiefly, the mold of a man's fortune is in his own hands.—Bacon.

The Mohammedan proves the divine mission of his apostle by appealing to the marvelous propagation of the faith. If the argument is good in the mouth of a Catholic, it is not good in the mouth of a Moslem.—Ingessoll.

The true Christian not only feels no need of culture, because this is a worldly principle and opposed to feeling, he has also no need of (natural) love. God supplies to him the want of love, of a wife, of a family.—Feuerbach.

Tolerance is a most impious system and contrary to the views of the clergy. It can only be practiced by those Christians whose lack of zeal leads them to betray the interests of the church, by allowing everyone to think in his own way on certain questions; and especially on such questions as one can understand.—Voltaire.

Some of you have read Tacitus, and no doubt recall his account of the chastity of the northern tribes of Europe before they were conquered by the Romans or converted to Christianity. Such accounts come from all ages and from many lands—truth, honesty, chastity, gentleness, tenderness—such as are by no means universal in lands under the influence of Jesus.—Herbert Spencer.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

THE FEEBLE MINDED

Spiritualists, of course, regard the physical brain, not as the cause of consciousness and intelligence, but as the instrument by which these are externally manifested, and our readers therefore will note with satisfaction the full concurrence with this view clearly expressed by a distinguished medical man. We learn from the Eastern Daily Press that on the 9th inst., at Norwich, at the annual meeting of the Eastern Counties Asylum for Idiots, the Duke of Norfolk presiding, Sir Frederic Bateman, the consulting physician to the institution, made an eloquent appeal to his hearers for a practical sympathy with "the feeble minded."

There had, Sir Frederic said, been several definitions of an idiot. He had spent a great deal of time in the investigation of abstruse points of cerebral pathology, and the question of the idiot which they were exposed to. He submitted the following definition: An idiot is a human being who possesses the tripartite nature of man—body, soul, and spirit—but who is the subject of an infirmity, consisting anatomically of a defective organization and want of development of the brain, resulting in an inability, more or less complete, for the exercise of the moral, intellectual, and sensitive faculties. It would be observed that he had described an idiot as a human being. Time was when this would have been a great theological dogma of the sixteenth century, on being asked by a father what he should do with his idiot son, replied, "Drown him, he possesses no soul." Times were happily changed. We did not drown idiots in these days, but taught them to swim against the adverse currents to which they were exposed, we buoyed them up on the tempestuous waves of life; we piloted them through the rocks and shoals of their ill-starred careers till their chequered race was run, and they were safely landed into the haven of everlasting rest. Philosophers of even a later date than the sixteenth century had questioned the idiot's place in creation, and had gone so far as to pretend that the brain of the feeble minded idiot was so far removed from the human type as to constitute him a connecting link between man and the anthropoid apes. He admitted that all animals of the vertebrate type were constituted on a similar plan, and that man was an animal, but he maintained that the brain after all was merely an instrument by which the high psychological attributes became externally manifested. These philosophers had fallen into the common error of confounding mind, thought, and consciousness with the material instrument by which these attributes became externally manifested.

A reference to music would illustrate his meaning. The music could not be said to be in the instrument, but in the soul of the performer. If the instrument were in good order the inspiration of a Thalberg or of a Liszt would become apparent, but if the instrument were damaged nothing but discordant sounds would be produced, though the musical faculty of the performer remained the same. Idioty might be considered as a disease of the instrument rather than of the performer. The idiot's brain was damaged, and he became an unfit instrument for the outward manifestation of the powers of the mind, but the lowest idiot possessed the germs of intellectual activity and of moral responsibility, and within his malconstructed organism there lay concealed, in its fragile, fleshy casing, a precious jewel of immortality—an imperishable essence that was destined to live on forever and, for aye, through countless aeons of time, when the dicta of the dreamers of whom he had been speaking would have "melted away like streaks of morning cloud into the infinite azure of the past."

To old books on medical nomenclature idiots were classed as the feeble minded. The mind of the idiot would be seen skulking in the corner of the lunatic asylum courtyard, chained to a staple and lying on a litter of straw. Nowadays idioty was not regarded as a form of insanity. The distinction between the idiot and the insane was clear and marked. The idiot suffered from an abnormal development of the brain, the idiot from an undeveloped brain. The mind of the idiot was not in proper balance; in the idiot it was not in proper power. "The idiot was alone in the world, isolated, as it were, from the rest of nature; he saw, but did not perceive; he heard, but did not understand or appreciate; the organs of sight and hearing might be perfect and yet useless; the impressions formed upon the optic and auditory nerves were duly transmitted to the sensorium, but no idea was there excited; he cared for nothing, he was not moved by grief, fear and beauties of nature; he stood unmoved at the thunderclap, the foam of the rushing cataracts, or the roar of the mighty ocean; he heeded not the hum of the insect world, or the song of the early lark, that winged chorister of the air; the star-bejeweled canopy of heaven; the mountain landscape lighted up with all the purple splendor of the sunset; the music of the sea, and the hum of the world about him—he was a soul shut up in imperfect organs. Idioty knew no distinction of rank; it invaded alike the palace of the peer and the hovel of the pauper, but the greater number of idiots were to be found in the cottages of the poor, where the trouble of providing for one such member often reduced the family to pauperism. It was formerly thought that an idiot was beyond the power of belief, but the results obtained in the asylum showed that many of them might be done for him, and that under the proper training he might become sensible, affectionate and happy. They had proved that in the majority of cases the idiot might not only cease to be a source of annoyance and danger to those around him, but be made able to contribute to his own sustenance, by obtaining a knowledge of simple trades, such as the charcoal brick, such as those of the carpenter, shoemaker or tailor, and by following household and industrial pursuits. Science in the twentieth century gave an emphatic denial to the statement that nothing could be done for the idiot. Science had done much, science would do more. The idiot had the germ of intellectual activity and of moral responsibility, and this germ, cherished and nourished by the genial warmth of human kindness, fenced round and protected from the blasts and buffetings of the world by the cords of true philanthropy, watered by the dew of human sympathy, although, possibly, only permitted to bud here, is destined hereafter to expand into a perfect flower, and to flourish perennially in another and a better state of being.

"The Gospel of Buddha, According to Old and New Authorities," by the Rev. G. G. P. This book is heartily recommended to all who are interested in the history of the world, and to all who wish to gain a full conception of Buddhism in its spirit and living principles. It is a rare and valuable work, and is not to be found elsewhere. Price 5s. For sale at this office.

"The Pantheism of Modern Science," by F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"The Progress of Modern Science," by F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

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THE TWO WORLDS, MANCHESTER, ENG.

WHITE LADY OF STOCKHOLM.

In a volume of reminiscences just published by the Rev. Pastor Wadstrom, a minister of the Lutheran Church in Sweden, he relates an incident which he resolved from the lips of the Princess Eugenie, sister of King Oscar of Sweden. It occurred in the month of March, 1871, and shortly before the death of Queen Louise. The Princess and her mother, the Queen Dowager Josephine, were passing through the apartments of Charles XV., on their way to the bedchamber of the Queen, when, in the middle of the saloon, the younger lady of the two saw the figure of a tall and stately lady, very distinguished in appearance, standing in the centre of the room under the great chandelier. She wore a robe of white satin, and a lace collar falling over her shoulders. As the two passed her she did not stir, but looked at them without any change of countenance. When they reached the door of egress, the Princess turned round and saw the stranger still standing under the chandelier. "Who is that lady?" she asked of her mother. "What lady?" replied the Queen Dowager. "The lady all in white, who never stirred and never saluted us as we passed." The elder of the two was profoundly agitated and said, "Do not breathe a word of this to anyone, for it is most likely the White Lady you have seen; and, if so, some great trouble is about to happen; possibly it is the death of the Queen." Next morning the bulletins announced that the Queen's condition had become critical, and three days afterwards she died. The appearance of the White Lady in the palace at Stockholm has always been the prelude of a similar bereavement.—Le Progress Spirite.

A DREAM REPEATED.

I am not one who believes in all dreams, nor am I superstitious, but I certainly did feel as if something would come of the dream which occurred as follows:

As I near as I can guess it was about the 12th of June that I dreamt I was very ill, and had to be put to bed by my friends. The following night the dream was repeated, with the addition that I had to call my sister to do my house work. This happened again on the third night, on which occasion I could see a nurse attending me. A few days after I was taken very ill indeed, had to be put to bed; my sister and friends had to be informed, and I had to be nursed for more than fourteen days. Thus was my dream fulfilled, and I can say, I dreamt since then that I was again very ill, and I called the same doctor as before. I could hear him say, "I am going to magnetize you." He commenced to magnetize me, and I lost all my strength. I could see my husband trying to relieve me. He was sitting on the bottom of my bed. This also came true. One night when very tired, I laid myself on the sofa to await my husband's return from business. I had not rested twenty minutes before I realized the same feeling. I was not asleep for I heard the clock ticking, in fact almost every little noise. I heard my husband enter the house, he spoke and I could hear but could not see him, I was practically blind and motionless at that moment, but when he aroused me, to my astonishment he was sitting at the foot of the bed just as I had seen him in my dream.

Spiritualism at Marcellus, Mich.

The Marcellus Progressive Spiritual Society was organized under the state law in the fall of 1895, and has been gradually gaining, although for years we were unable to hire a hall or have a regular speaker, and the main work was an occasional speaker, and home circles for development, which resulted in several mediums before I realized the same feeling. I was not asleep for I heard the clock ticking, in fact almost every little noise. I heard my husband enter the house, he spoke and I could hear but could not see him, I was practically blind and motionless at that moment, but when he aroused me, to my astonishment he was sitting at the foot of the bed just as I had seen him in my dream.

However, in 1899 a hall was rented and fitted up with seats, stove, tables, lights, mottoes, etc., and I was asked to give short lectures and poems from subjects from the audience. This has been continued except during the camping season, and with an occasional addition to our list of members.

But last spring a new thought came, that of holding meetings once in three or four weeks at the home of some of the members of the society who live at a distance, having a kind of picnic dinner in the shade of the trees if the weather would admit. Gathering round the tables where each one tries to do his share, and enjoy his share of the jokes, makes this a social feature that all enjoy, and even the bashful can get acquainted.

In addition to the lecture and poems, we have a program consisting of instrumental and vocal music, recitations, essays, and talks by any that may have a word to say, and these have brought out many good thoughts and made our meetings not only entertaining but instructive as well; and I wish to thank all those who have helped us in this work, and young people, and I would say in behalf of the society, we welcome you always; you may think you are too young and cannot help, but when you favor us with a song, recitation, or an essay, it makes a place for you in our hearts and we say, what could we do without the children, and the good thoughts they bring. Yes, children, you have helped much to make our meetings pleasant, and we say, come. Come prepared and you will surely win a place.

I wish to say just a word in regard to a poetical sketch of my meetings from the very first until we were all to meet at the "Poor House" (the home of Mr. and Mrs. S. Poor, of Deatur, Mich., where we all met July 28). This poem touched on the higher thought as well as the comical features of our meetings and was truly an excellent satire on our meetings at the "Poor House," especially to those who had attended our meetings, and I trust that all in our society feel like saying to Mrs. Cropper, please continue the record. It will be seen that our society is not on the decline, but to the contrary it is gradually advancing; these meetings out of town reach and awaken people to our line of thought, that otherwise would never attend a meeting. Yes, we are letting the light shine in the dark places, forcing not to speak our highest thought; so should every society and individual, and with our grand philosophy, based firmly on natural phenomena, and supported by our literature, and such papers as the Progressive Thinker and others, we shall not decline, but our light shall illumine the world.

H. L. CHAPMAN.

Marcellus, Mich.

"The Pantheism of Modern Science," by F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

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## COLONEL OLCOTT TELLS OF THE MIRACLES OF MME. BLAVATSKY.

A few minutes after learning that Col. Olcott was in town I began to feel the influence of an agreeable flowing out of influence from his direction, and within half an hour I had reached his hotel, and was walking down the corridor to his rooms. I had never seen him, and had but vague notions as to his personal appearance, which notions, such as they were, turned out to be quite correct.

The colonel is a man of powerful physique, weighs probably 200 pounds, and stands within an inch or so of six feet. His head is large and finely built; his white hair and full beard have the aspect which we are used to term patriarchal; his features are strikingly handsome. In the mass he recalls Walt Whitman, but his face has more delicacy of expression, while fully the equal of Whitman's in power.

Power shows all through him, physical, mental and psychic. Wholesomeness, health and geniality radiate from him. His voice is mellow, but strong, and his speech is swift, fluent and, withal, terse.

### HIS LIKELY TO BE A YOUTH AGAIN.

Here is a man in full possession of all his faculties in their best estate, and with an informal simplicity of bearing which is charming. His nose is a broad aquiline; his eyes are blue, beneath thick, white brows; between the brows, above the root of the nose, there is that wide triangular space which I have always noted in persons of psychic faculty. He was near-sighted in his youth, and does not now wear glasses. At the age of 69 he has a vigorous, bodily and intellectual, of a man thirty years his junior, and he called my attention to the fact that his hair at the temples had begun to revert to its original dark color. It seems likely that in a dozen years more the colonel may have an outward aspect conforming to his inward qualities.

He greeted me cordially, and, with a massive grasp of his strong right hand, we had come near meeting at his home in Madras, India, three or four years ago, but for occult reasons, perhaps, the event had been deferred till now. He is here in North America but for a few days, but he expressed the hope that he may be able to make us another visit two years hence.

Meanwhile he has planned an immense work in India, not on theosophical lines merely, but in the way of benefiting the native races. There is in him a rare combination of spiritual and practical ability, and he resembles not in the least the conventional idea of a theosophical expert. All is bluff, hearty, sincere, and direct. He is a man of a better subject for interviewing I have never had the fortune to encounter.

### ALL WATER IS ALIKE TO HIM.

He was clad in a soft white shirt, without a collar, and while we conversed he fanned himself vigorously with a palm-leaf fan, and when the gentleman attendant upon him asked whether he would conform to the American "ice-water habit" he signified ready assent.

"But I don't care whether the weather is hot or cold, it's all the same to me," he informed me.

And thereupon we went into executive session.

I was first curious to know whether the present activity among scientific men and inventors was due to psychic communications from the mahatmas; whether, for example, Edison and Tesla were the instruments of esoteric suggestions.

"Edison is a member of our society, you know," said the colonel. "Not an active member, but he is interested on that side. I once asked him how he came to get at all of his inventions; he told me that he was walking in a street, and the idea suddenly came to him full-grown. Now this same idea had been thought in space—in the course of several mornings' work, by a mahatma of my acquaintance; he had worked it out piece by piece until it stood complete to his mental vision.

"Edison, by his character and training, was the instrument for its presentation in the world; but which he had transferred the conception to his prepared mind. That is the method; or, as one might put it, they know where the proper soil for their ideas exists, and plant them there. Edison told me that he would never be content until he had telegraphed by brain power."

### CURIOSITY ABOUT MR. TESLA.

I told the colonel that Tesla's method of working out his inventions or discoveries was similar to the mahatma's; he had informed me, at our last meeting, that he elaborated all his processes and creations in the abstract, and often carried them for a long time in his mind before incarnating them. He knew, before he had so much as put pen to paper to draught his design, exactly what his machine, when complete, would accomplish.

"Does he know about theosophy?" the colonel inquired. I could not tell him; but I opined that he was in a condition to apprehend quickly whatever might be suggested to him on those lines.

The colonel now began to give me anecdotes illustrative of "occult phenomena." He was at one time in Boston, with Madame Blavatsky, looking for a medium to be employed in some research, and happened upon a lady whose specialty was the production of flowers by occult means; the flowers themselves being actual flowers, already existing, but brought to the sitters in the sense by spiritual means.

"We would form a circle round the table, holding hands," he said. "I would be the doors and windows had been closed, so that no one could get in, and the medium herself was so placed as to make tricks on her part impossible. After a while we would feel a cool air breathing into the room, and soon after, on turning on the light, we would find the table heaped up with beautiful fresh flowers, just gathered from the garden."

"I think he would like a whistle," though why, under the circumstances, she did not suggest an Aladdin's palace, I cannot imagine. Madame had a bunch of keys on a ring at her girdle.

"Oh, he can have a whistle," she replied, and forthwith began to loosen two of her keys from the ring. As she took them off, she thrust them over to each other, and handed them to the mother; but they were now no longer keys—they were a nice steel whistle.

"They were made of the keys," you know," remarked the colonel, "and the old lady had to have two others made for her trunks."

"I visit India again. I am authorized to make my headquarters at the Colonel's lovely residence in Madras, photographs of which he showed me. And if he first returns here, I shall surely give him a cordial welcome. Without pretending to pass my opinion on the philosophy of which he is the most eminent known exponent, I feel sure that he will never have any other influence upon the world than a beneficial one, and that there were more men like him the world would be more prosperous than it is."

"Colonel Olcott will lecture this evening in Old Fellows' Temple upon the subject 'The Use and Perils of Psychic Hypnotism and Spiritualism.' Julia Hawthorne, in Philadelphia, American.

## VERY ACTIVE.

### Spirits That Haunt a Home.

To the Editor:—Enclosed is a statement which may be relied on for its verity. The account is so interesting that I took the pains to investigate it. On reaching the residence, I was met by Mrs. Jahnke, and made my errand known to her. I asked her if the published report is true.

"Yes, in every particular," she replied.

"Can I see Mrs. Tetrick?" I asked.

"While we were talking, a lady in an adjoining room asked me to come in there as she had overheard our conversation. This was Mrs. Tetrick. She appeared to be a woman of intelligence and refinement, and when I obtained more of the particulars, I remarked that there must be a medium in the house, and I felt that it was she. She then told me she was a medium and had been offered advantageous terms to go on the platform; but her husband would not permit her to do so. She was anxious to know how to improve her mediumship, and how to deal with her surroundings, and evidently felt the unfavorable influences around her.

"We of course wonder why this beautiful and soul-inspiring philosophy makes so little progress; why this mad race after wealth and pleasure should command life's energies, while our being here so plentifully abounds in opportunities to enrich our lives. But so it is. In my eight months' experience with the spirits in Spring Hill, nothing more seriously impressed me than the regret expressed of the sitters by a spirit artist, both the artist and the subject being visible while the drawing is being made.

No more complete vindication of the claims of Spiritualism has ever been made. 'There is not a shadow of excuse for caviling. Indeed the person who should try to explain the apparitions, conversations and writings of spirits would make himself ridiculous. The only question whether the narrative is a truthful one. Neither can the competence of the sitters be called in question. Aside from the reputation of the sitters, who were well known and highly respected at home, the matter is related in such detail that to question the record is to deny the credibility of the best witnesses that could be had on any subject, and make all human observations matters of mere speculation.

We have been told that this book and come to any other conclusion than that there were apparitions at each of these 126 sittings, who talked not only with members of the circle and to each other, all standing in full view of each other, but they left their several photographs containing accounts of scenes in the spirit world, essays on various subjects of science, philosophy, history, and information concerning various nations and peoples. Who should undertake to explain the force of evidence here presented must explain several things:

1.—There were the apparitions. Many times the spirits materialized in full view of the guests, and then perhaps dematerialized while the eyes of all the sitters were upon them, sometimes rising apparently through the floor and the walking down through the floor, in several instances one coming up as the other went down.

2.—At other times several spirits were present at the same time. To illustrate we read:

"When Paine descended, Spirit Control Dr. Reed arose at the arena, picked up two tablets, let one of them fall upon the floor outside the arena curtain and selected the subject of the next sittings. Then a hand reached out under the curtain and picked the tablet up, and a form arose in the arena and handed that tablet to Spirit Reed, saying: 'Here, Doctor, is the tablet you dropped.' The Doctor took the tablet and he said: 'Thank you, sir.' Page 93.

"Three little child forms at the same time stood up side by side in the arena. One of them was a girl of about five years of age, and she was dressed in a white dress; one of these child forms talked a little, and all three answered questions by nod of head." Page 115.

"But the phenomenal peculiarity of this instance was that while the spirit Madison Clark was talking in the arena, a tall lady form, dressed in white, was standing in the cabinet door, and when this lady form and Spirit Clark had vanished, Spirit Dr. Reed arose in the arena and began writing his No. 41.

And while he wrote, Sam in the cabinet selected the trumpet, thrust it out over the cabinet door, and talked through the horn to the Doctor, he replying to Sam as he wrote. When Reed had written and gone, Spirit Denton arose in the arena at the desk, and made his manuscript No. 30. And while Denton wrote, Sam had the trumpet in a horizontal position, against the ceiling of the room, 3½ feet from the floor, and kept the horn moving about against the ceiling for some time, and during the time too, a small childlike form was visible in the cabinet door. When Denton had finished the writing and he and the little girl had gone, Prof. Faraday arose in the arena and made his writing, No. 32.

But Sam had continued manipulating the large trumpet against the ceiling in horizontal position, and some other spirit or party took the other large horn, which was on the floor outside the cabinet at the southeast corner," etc. Page 120.

"Such forms, so clothed, made up and walked all about the room in front of the circle, as many as five at one time in different parts of the room." Page 124.

"Then Denton stepped outside the cabinet and held the door curtains to one side, saying: 'I want you all to see in here. There sits the medium in the cabinet in that chair, and by his side that other chair sits a lady, and I am standing here. Mr. House, get out there where you can see. Mr. Secretary, come up here and join in. All of you, every one come and see. I want this thing settled, whether it is I or the medium.' Page 132.

"Then the artist sketched portrait No. 8, while another spirit form stood by his side in the arena and a third stood in the cabinet door, and all at the same time." Page 172.

3.—There was a disparity in the size of most of the spirits and the medium. At one time a spirit appeared that was over eight feet tall. In reply to the probable explanation that the spirit was standing on the table, the statement was made that "If Mr. Abel was to stand on the highest pinnacle of his chairback, his head would not reach so high as to the center of the arch over the door," while this spirit was so tall that his head was against the arch over the door. Page 63.

On another occasion another tall spirit appeared which was estimated by the same door arch to be over eight feet tall. At numerous other times there appeared little children in the room.

4.—A change in the weight of spirits. At one time Prof. Denton weighed 150 pounds, at another he weighed nothing. Then Sam stepped on the scales and pulled down 280 pounds, and stated he could pull down twice as much as that if they had the scales to measure by.

evade detection. If it is a thief, why does he always hide the bedding, and other things in exactly the same spot, where they are sure to be found? If it is a dog, how can it jump the blankets and pillows without getting mud or dust on them, and why should a dog constantly repeat such a peculiar proceeding?

These are some of the things that are puzzling to the only one in a twenty-third street and Woodland avenue. "You are a reporter, aren't you?" asked Mrs. Tetrick. "Well, you can just say that I think it's spirits," said Mr. Jahnke, "but I don't know what to think now."—Kansas City Star.

## "RENDING THE VAIL."

### A Very Remarkable Book.

This book has been much written about, but no statement concerning it is adequate to its real value. The work is a very careful record of 126 sittings held at Spring Hill, Kansas City, Mo., with the materializing medium, W. W. Aber, in the presence of a number of careful investigators: of which full notes were taken by the secretary, J. H. Reed. The book is a very interesting and valuable record of the materializations. Reports of the orations and writings are published from Prof. Haro, John Pierpont, Dr. Reed, E. V. Wilson, Prof. Wm. Denton, Thomas Paine, Prof. M. Faraday, and A. R. Aber, brother of the medium, together with pencil pictures of these spirits drawn in the presence of the sitters by a spirit artist, both the artist and the subject being visible while the drawing is being made.

No more complete vindication of the claims of Spiritualism has ever been made. 'There is not a shadow of excuse for caviling. Indeed the person who should try to explain the apparitions, conversations and writings of spirits would make himself ridiculous. The only question whether the narrative is a truthful one. Neither can the competence of the sitters be called in question. Aside from the reputation of the sitters, who were well known and highly respected at home, the matter is related in such detail that to question the record is to deny the credibility of the best witnesses that could be had on any subject, and make all human observations matters of mere speculation.

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more than twice the weight of the medium.

Another phenomenon was the rapid writing, done by the spirits. The average shorthand writer will write about as rapid as the average speaker talks, or about 100 words per minute, or six thousand words an hour. There are speakers who speak 250 words per minute and writers who are able to follow their talk. But these spirit writers wrote from 215 words to 1200 per minute, or 72,000 per hour. This was equal to writing the matter of twelve speeches in the time that one could be made. In some cases when writing less rapidly the writer was talking to the sitters on another branch of the subject or perhaps on an entirely different subject. Be it remembered that these tablets were put in the stand drawer perfectly clean, and the drawer locked, and frequently when the tablets were taken out they were passed around the circle by the spirit that all might see they were clean of all writing.

Had this writing all been done by one person, the medium or any other person, there would have been a similarity both as to subjects handled and mode of expression, but here we find as great a variety of subjects considered as we should expect to find in the number of distinguished writers in the mortal, and the expression is as diversified as we should find with mortal writers. To illustrate, many of the readers of this sketch were personally acquainted with Prof. William Denton. I knew him quite well, and he was a man reaching back to 1836 and lasting till his death. To me everything he said in this book is Dantonian. His style to me is nearly as pronounced as Shakespeare's. Thomas Paine's style will be recognized in all his articles by those who are familiar with his writings. We know Mr. Aber knew he is not a literary man. I doubt whether he ever read to any great extent the writings of any of those who composed this book. We know him to be thoroughly incapable of producing even the matter in this book, and as to the mode of expression, we know it to be far beyond him.

A work like this should be in the hands of every Spiritualist and should be as well studied as is the Bible by the most faithful churchman, not with the same view, but with a different view, however, but for the purpose of utilizing the evidences of a future life that it contains. For the benefit of our unbelieving neighbors and friends, Spirits in all ages, including those of Bible notoriety, have made mistakes, and though those spirits writing and dictating this book were among the wisest and most careful writers when on earth, it would not do to assume that they had made no mistakes in some of their inferences and deductions, and perhaps in the relation of some of the facts they may have been faulty in their observations, yet we should give their writings the same consideration we were accustomed to do while they were on earth. Armed with this work, in its relation of fact, the Spiritualist may be puzzled to explain and confute the materialist or the skeptic. The evidence is absolutely irresistible, and nothing can stand against it; no quibble can evade its force. The only answer to be made is that it is a fabrication; and such a reply will not go concerning men and women of the standing of the personnel of these 126 sittings.

What I have here stated is not an epitome. It is only a mere handful of facts, gathered from an immense quantity, selected somewhat but showing the real character of the work in one only respect and this aside from the general information furnished on a numerous array of subjects in which a majority of people are interested.

D. W. HULL.

This work is on sale at the office of The Progressive Thinker, Price \$2 postpaid.

## IN A PHONOGRAPH.

### Very Interesting Spirit Phenomena.

To the Editor:—I will give you a little news from the spirit side of life. August 28, my wife, daughter and I went to Buffalo, N. Y., to visit the Pan American Exposition. I went particularly to visit Mr. J. D. Bartholomew, a fine trumpet medium. She has been at my house more or less for the last ten years. I have a fine Edison phonograph that I took along to make the visit more enjoyable, and joyful, and my spirit band said, to quote the voices of my dear friends for all time to come. We arranged our trumpet circles and I placed the instrument with a recorder and a blank record on a little table, and in three different sittings I received ten fine records, the spirits talking through the trumpet independent, into the horn on the machine, one by my son Henry, who passed away in February, 1891, talking, one singing, "We Shall Wear the White Robe in that Land," one singing "Let the Lower Lights Be Burning," one from John Carter, my first control, talking; one from dear Red Jacket, my main helper, whose monument we visited especially at Buffalo; one from Happy Jack talking, another control; one from a grandchild of premature birth, who talked partly, then sang, "I Want to Be an Angel," one from a Hindoo girl, of Mrs. Bartholomew's controls, singing; one from my son again, "We Shall Gather at the River," and one from Mrs. Bartholomew's brother who passed away in the Rebellion in 1863, talking, one singing, "They are all dead, some a little light, but the most were plain and good as done by human beings on earth. I rejoice in starting my phonograph and hearing the dear voices speaking and singing when no trumpet medium is here, and so does everybody else that hears them." G. THIESE.

Akron, Ohio.

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## New Thought.



Important Question.

The Chicago Tribune asks, "Why do not workmen, particularly in cities, go to church?" It alludes to the question as follows:

This oft recurring question has provoked in the current Outlook a summary by the Rev. Charles Stelez of answers received from letters recently addressed by him on the subject to 200 labor leaders throughout the country. The feature of these replies is the unanimity of their indictment against the church, a unanimity in which the authors "offered no apology" and "no excuses" for "their non-attendance upon church services."

To the question, "What is the chief fault that workmen find with the church?" it is asserted that the "wide gulf" is not "between the workmen and the church of Jesus Christ," but between the church and the church of to-day, which is alleged to "preach the doctrines" not of its founder but "of the high and mighty ones of this earth." It is affirmed that the church is the possession and agency of the well-to-do, that the existing economic inequalities preclude workmen from self-respecting participation in the churches, and that instead of espousing the cause of industrial improvement for the worker the church invites him to put his trust in a future world.

As to the question, "What takes the place of the church with the average workman?" it is answered that a rest at home on Sunday, the theater, the dance, the lodge, the club, the trade union, the economic discussion, and especially the saloon are among the substitutes.

As to the attitude of workmen toward Jesus Christ, it is claimed that while in some cases this is one of mere ignorance and indifference, in most cases he is counted as one who knew and sympathized with the lot of labor, while many working people considered him a teacher of co-operative social relations.

The first of the duties of the church is urged by these correspondents to be to urge its own conscience, after which it is charged to champion the cause of justice to wage earners, to promote opportunities for their social contact, discussion, and recreation, to cope with the sweatshop and the tenement, and actually to share the standard of life which the wage system permits to the workers.

These replies are bound to be displeasing to many persons. The main fact from which they spring, however—namely, the growing estrangement of the wage earners from the church, especially the Protestant church, may better be faced than combated. Nor does the situation mean that the workers lack seriousness or ideals. Mr. Stelez concludes that they "are tremendously in earnest about the matter," and it is often because of petty interdenominational strife, sentimental otherworldliness, and what he regards as moral indifference on the part of the churches that the earnest worker turns from them.

It is a sufficient cause for the anxiety and impatience which many Christians feel on this subject that the representatives of the great army of wage earners should express themselves as indicated above. If more ministers were as curious as Mr. Stelez to learn and ready to face sympathetically the actual truth, the "wide gulf" would prove less formidable.

"The Damn-Fool Element."

Some thirty-five years ago we had occasion to correspond with an ex-congregational clergyman, who had outgrown his creed and church dogmas generally, and who was expelled from the ministry because of preaching Spiritualism. We wrote him of a mutual friend, a lawyer by education and for long years a prominent journalist, whose paper had a national reputation, that he had publicly espoused Spiritualism. The ex-preacher replied:

"I am the gentleman well personally, and I am the more rejoiced to have information you impart because of his intelligence, which is a guaranty that he will never become one of those damn-fool Spiritualists who have brought dishonor on the faith."

We have often thought of that strong expression. He referred to the disposition of a class of minds to incur the new faith with every monstrosity of opinion that was not orthodox. He was willing to assail the credal errors of the church, repudiate its divine claims, and make Nature the interpreter of her laws, rejecting the Bible as the inspired Word of God; but he was unwilling to indorse Woodhullism with all the heresies that word implies.

This incident was revived on reading our Bro. Peebles' remarks on the "chill" which came over the cause from the election of a president at the National Convention of Spiritualists held in Troy, N. Y., about that time.

As a whole generation has passed since that event, while time with great suffering has been passing, it is not possible at this distant period to eliminate the "damn-fool element," to which the ex-clergyman took such severe exception, and unite in the great work of rebuilding Spiritualism on a substantial basis? We think so.

Jehovah Was a Storm God.

The word Jehovah occurs four times in our English Bible. It is a rendering of the Hebrew Jhvh, so written in the old Hebrew, before vowels were used in writing that language. This word occurs very many times in the Old Testament, but, save in the four instances mentioned, it is translated Lord, never God, the latter being the rendering from Elohim.

A learned Englishman, said to be a brilliant Hebrew scholar, a Dr. Palmer, in the Nineteenth Century Magazine, has been tracing the derivation of "Cherubim," and during his critical research he found this Hebrew Jehovah, or more correctly, as scholars now concede, Jahveh, was "a storm god, even probably deriving his name from Yahu, the wind." The letter J is a modern introduction into our alphabet formerly represented by I, and in the German by Y, hence Jahveh, and sometimes Yahveh.

A Chapter of History, No. 6.

To aid in determining who are plagiarists, or, in other words, who stole the literature of other nations and imposed it on the world as their own, we must familiarize ourselves with certain historical facts:

The conquest of Alexander the Great, commenced before our era 334, and culminated in wresting Egypt and all of Asia to the Indus from their former masters, and giving their control, at Alexander's death, B. C. 323, to his Grecian generals who had accompanied him in his grand march over empire.

In the division of spoils among his principal associates Egypt, with its new capital at Alexandria, fell into the hands of Ptolemy Lagus, also known as Soter-Savior. A new era dawned upon the world at that time in consequence of engrafting Grecian thought, and Grecian energy on the effete governments and peoples of the East, and Egypt was awakened to a new life. Alexandria became the center of these renovated empires, and here the cultured of all countries flocked to familiarize themselves with the new order of things; while the city, unlike any other in the East, became cosmopolitan.

Ptolemy encouraged this condition, so laid the foundation for the great museum which afterwards housed of having 10,000 students, scholars of all nations who gathered at this common center in pursuit of knowledge. He also planned and considerably advanced the Alexandrian Library, which for more than six hundred years contributed so largely to advance learning, and lift the people out of barbarism.

Ptolemy Philadelphus, the son, succeeded his father on the Egyptian throne, B. C. 284. He called to his aid advanced Grecian scholars, reorganized the Library, and inaugurated measures for collecting and preserving the history of all peoples. A large body of scribes were appointed whose mission it was to write up current events, systemize and index the library. Special messengers were sent to all nations to collect, or prepare their history and transmit it to the museum. Additional to this, persons arriving from abroad were compelled to deposit in the museum such books as they brought with them, receiving copies in place of the originals. These were known as "Books of the Slips."

At this time current history says there were 100,000 Jews in the city which Ptolemy emancipated, and assigned one section of the city to them. These so-called "Jews," recently slaves, lately occupied the territory lying between Egypt and the possessions of Antiochus on the north, with his new capital at Antioch, or the Orontes. They were Phoenicians in fact, without regard to their local name. The territory where they were captured was a sort of neutral ground between the contending factions; both Antiochus and Ptolemy claiming control over it; but the act of emancipation popularized Ptolemy Philadelphus, and it is said another hundred thousand of these people from the doubly ruled and greatly coveted country voluntarily removed to Alexandria, where they found employment in building streets and cloisters, improving the sewers, and in erecting the light-house, constructing the museum, and contributing by their labor in making Alexandria the leading city of the world.

It is represented by ecclesiastics that at this time, and with these facts, the Jewish library, claimed to have consisted of twenty-two books, was obtained by special negotiation, and added by seventy-two Jewish priests, was translated into the Greek tongue, whilst the originals were returned to Jerusalem, a great festival following the event.

Josephus enters into lengthy detail, giving what professes to be official correspondence which passed between the Alexandrian authorities, and other incidents connected with the translation. Now there was no such translation. There is no evidence there was a commission appointed to do such work. The pretended official documents are forgeries, as is probably the whole book credited to Josephus in which the details are given with such great regularity, the object to fix a falsehood on the world, in which it is conceded they have been very successful. In our next we hope to throw new light on this subject, tell how the Septuagint was "translated," and show how the barbarian myths were incorporated into Holy Scripture, and in due time became the Word of God; a greatly needed task.

The Secular Press on Missionaries.

The Chicago Journal, in a late double-leaded editorial, commenting on Rev. Sheldon's scolding Americans because he thinks they spend too much money for liquor, tobacco, kid gloves, and ostrich feathers, and who also complained because this country spent only \$12,000,000 for missionary work last year said:

Twelve millions of dollars—that is a large sum; a million dollars a month, a quarter of a million dollars a week. We should like to have Mr. Sheldon tell how many heathen souls were saved last year by the trustees of this fund.

Appropos, this missionary question is just now, as it happens, exciting a good deal of interest in England. Our British cousins think they are not getting the worth of their money, which, in the case of the Church of England, amounts to a little over \$2,000,000 a year. Investigators find that the collection of this sum costs \$120,000; administration of it costs \$70,000; and salaries to nineteen clergymen as assistant secretaries amount to \$27,160. Yet the church, after a century's labor, is able to number only 35,040 Christians in the whole of India with its population of 350,000,000, though there are 3,424 agents actively at work. In 1899-1900 the number of converts including those of Christianized natives, was 1,830. Thus, as Reynolds' Newspaper points out, it took two missionaries and \$565,000 to secure one convert, adult or infant, in a year.

England is also interested by a great mass of testimony to the effect that the converts in India, as in Africa and China, are never really converted, but join the church from motives of material interest. As a rule, too, it is asserted, the converts are invariably remarkable for anything but Christian conduct, and are, in fact, as they were previously, "worse than pagans." Condemned in summing up, Reynolds' Newspaper says the fruit of the missionaries' "energies is so small and the work left undone at home so great it is nothing less than a criminal act of human folly to give any special encouragement to the missionary movement."

Perhaps Mr. Sheldon, who censures the American people for what he conceives their niggardliness in the matter of contributions to the missionary fund, can make a better showing for American missionaries than has been made for the British. If so, it is possible the American people will be willing to spend a little less hereafter on "kid gloves and ostrich feathers" to make the missionary fund as big as Mr. Sheldon thinks it ought to be.

PRAYING FOR RAIN.

In Africa when the crops are scorched and cattle die of thirst the rain doctor is the important personage. He puts on his necklace of snakes' teeth and ties around his neck his various charms.

He puts on a long cloak made of strange grasses. He colors his face, dances around and beats the tom-tom.

If he fails to get rain, as he usually does, with all his rain dancing and rain singing, he discovers that the tribe has been belittled by some other tribe. He diverts men's minds from the drought by starting a war.

Sometimes he puts off his rain dancing until his experience of the weather tells him that rain is coming.

And sometimes his indignant fellow-citizens who have been feeding him, bowing to him, all through the year, cut his head off when the rain fails to come and hire another rain doctor in his place.

So much for the antics of the simple-minded African when he needs water. It is rather disappointing, although, perhaps, only natural, to find the inhabitants of this country actually praying for rain—to find Governors setting apart one day for citizens to fast and pray.

It ought to suggest itself to any mind above that of an African savage that the laws of the universe and the laws of nature are permanent and not subject to change through the prayers of individuals.

We are governed by laws.

It is an insult to the Divine Wisdom of the universe to suppose that we should be deliberately allowed to suffer, if it were right or possible that a special display of omnipotent kindness should preserve our crops, our fortunes and our tempers.

On the day set apart for special praying for rain in one instance the temperature was the highest recorded and the signs of rain were absolutely wanting—an excellent rebuke to the idea that fasting, and praying against Nature's laws could produce any result.

Men have work to do on this earth and they are put here to do it.

Dreams and Dreaming.

The London Spectator has recently been publishing an interesting series of letters from contributors on the subject of dreams, says John N. Crawford, in the Chicago Journal. The writers relate some of their experiences in the land of sleep and tell wonderful things.

There are few persons who can not do the same thing, and at the breakfast tables in a majority of households there is often an abundance of mirth at the individual experiences of different members of the family in the world of dreams. So real do the events of dreams sometimes seem to us that we speak of them at first as we do of facts, and often we meet with such corresponding experiences in actual life that they startle us.

The Autocrat of the Breakfast Table long ago noted and commented on the experience that every person has had at one time or another in his life of being in places or meeting with incidents or persons that are so familiar that they must have been met with before, and yet he has no memory of them, and he is unable to account for the coincidence. Dr. Holmes thought that dreaming might possibly be the solution. That some time we have dreamed of just such incidents or circumstances, so that when we actually encounter them they are familiar.

This explanation, plausible as it is, might also fit the theory that we receive warnings in dreams, and in truth there are historical instances of such warnings. Calphurnia dreamed that she saw Caesar fall mortally wounded at her feet the night before the actual assassination, and the "mighty Julius" was so impressed by his wife's recital of her dream that he would not have attended the senate that day had not one of the conspirators stirred his pride against being influenced by a woman's dream.

Columbus, according to a tradition related by Humboldt, heard in a dream the words, "God will give you the keys of the ocean," and this stimulated him to new courage in quest for assistance in his great project.

Common as are the phenomena of dream life, they baffle and defy the man of science who seeks to pluck out the heart of their mystery. He stands at the closed door of sleep and knocks in vain. Where it should be most potent science falters and fails. Plausible guesses can sometimes be made, but the dream book affords the seeker quite as much aid as the man of learning.

We are sure such as dreams are made on. And our little life is rounded with a sleep.

exclaims Prospero, who looked upon life as but the substance of a dream.

And Shelley says:

How beautiful is sleep!  
Sleep and his brother, Death.

But neither figures of speech nor poetry bring us any nearer to the solution, and the phenomena of dreams still elude us. Nearly all that we know is the one great fact that during a portion of every twenty-four hours we are in a strange realm and meet, with strange happenings. We see with other eyes and speak with other tongues than those of our waking hours. The distant and the near are alike familiar to us. We travel, we engage in business, we enter upon curious undertakings, we love, we hate, we do battle, we commit crime, the dead come back to us, the unborn live, miracles are but common-places and the impossible becomes the real. All this while, we lie helpless and almost insensate upon a bed. Does life present any stranger or more occult mystery than this?

The mind often works clearly and logically in dreams; Goethe treasured up the thoughts and expressions that occurred to him in dreams. Franklin declares that clearer views concerning intricate public questions came to him while he was asleep. Condorcet, the great French mathematician, not only solved intricate problems in his dreams, but without waking got up and went to his study and wrote out the solutions.

Coleridge's remarkable poetical fragment, "Kubla Khan," was composed while he was dreaming. The next morning he sat down to write it out from memory, but after he had written what we now have he was interrupted by a visitor, "a person from Portico." When he returned to his desk the remainder of the poem had utterly passed from his mind and he never again could recall it. The admirers of Coleridge have extolled their anæsthesia on that "person from Portico."

These instances and many others that might be related may be accounted for

PRAYING FOR RAIN.

When they came here first the earth was covered with forests, swamps, jungles, marshes, snakes, mammoths, sabre-toothed tigers and other unpleasant things.

It would have done no good to appoint an especial day of prayer for the extinction of the mammoth, another for the drying up of swamps, etc.

Men had to cut down the forests, drain the swamps, destroy the dangerous beasts. They were not sent here to play the part of whining children. They were sent here to suffer and work. They are the gardeners, the engineers, the workmen, subject to the laws that govern the universe, and their business is the embellishment of this globe.

Their work in that direction has only just begun. Before it shall have been finished they will have made the entire earth a perfect garden, they will have regulated the rainfall, the distribution of water.

They have already modified climates and changed conditions through cultivation, although they have as yet made no intelligent study of the question.

There is no greater or more beneficent influence in the world than that of prayer, properly applied. It is intended to uplift and strengthen the individual, to bring fresh inspiration and fresh courage by contemplation of eternal power. It was never intended to take the place of hard work, of progress, or of pluck fighting against adversity.

The business of man is, through his force and intelligence, to organize this globe, its products and its climates, and not to sit down and pray for suspension of laws that are unchangeable.

To demand of God that He cause the rain to fall or the sun to moderate its heat is to assume that He is voluntarily inflicting suffering upon us—and such assumption is eminently disrespectful.

The fact is that the laws of Nature are universal and unchanging. We are put here to do a certain work, and to work in harmony with laws established.—Chicago American, July 28, 1901.

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CALLS IT A FRAUD.

Frederick Peabody Attacks Christian Science.

LECTURER IN TREMONT TEMPLE, BOSTON, SAYS DOCTRINE OF WOMAN FOUNDER OF FAITH IS A MASS OF ABSURDITIES, CRIMES, AND WITCHCRAFT—SAYS SHE HAS HERSELF OVER AND OVER AGAIN TRIED TO USE MALICIOUS MAGNETISM TO BRING TROUBLE ON OTHERS.

Boston, Mass., Aug. 1. (Special)—In Tremont Temple this evening Frederick Peabody, a prominent member of the Suffolk bar and counsel in the libel suit of Mrs. Woodbury against Mrs. Eddy, recently tried here, delivered an address on "Christian Science or Eddysm, Its Absurdities, Its Frauds, Its Crimes, and Its Old Witchcraft." He had an audience of 500 people who frequently applauded his statements.

Mr. Peabody began his address by saying that he does not know Mrs. Eddy personally, and has no personal feeling against her, but that he was led to deliver his talk by a full belief that







## GENERAL SURVEY.

### THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is the reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

**WHILE PLAINLY.**—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Frank T. Ripley, platform test medium, and speaker, is now ready for engagements for the fall and winter. He will organize societies, and officiate at funerals. His terms are very reasonable. Address all letters to the care of 40 Loomis street, Chicago, Ill.

The Chicago Chronicle has the following from Middletown, N. Y.: "The famous 'spirit pictures' are again the property of Luther R. Marsh. The Marsh family, who have been in Middletown for many years, and who have been in the world, was admitted to probate by Surrogate Howell and she bequeathed to Marsh all the Old De Bar paintings which he had given her. The estate is valued at \$50,000 and the income is left to her husband, who always professed the profoundest admiration for the powers of his late wife. Among the properties left to him is the Arlington hotel."

The Chicago American has the following from Richmond, Mo.: "Since the release of the Younger brothers from the penitentiary at Joplin, Mo., the world has been filled with the fact that in the Blue Cut neighborhood the ghost of Jesse James has been reported to have been seen recently. Some of the thorough neighbors of the vicinity say they have seen the shadowy form of Jesse in the net of shooting a man. This apparition has been seen on several occasions. Some of the people who report having seen it profess to have been well acquainted with the James boys in life. Old Peter Hopp, who was a friend of the James family, has said and says he has seen it on several occasions. It appears in a lonely place in the woods on the roadside at twilight near the Blue Cut in the southern end of the county. No one has ventured near the apparition."

A remarkable case was reported to the authorities of La Crosse, Wis. Mrs. Ella Duffy, who is a believer in Spiritualism, claims that while upon her way home from a party she was followed for thirty blocks by the ghost of a dead friend. She said that she had just left a party of friends and turned into a dark street when the spirit appeared directly ahead of her. It made no noise, according to her story, but seemed to float along, passing the crowd. When she was within a few feet of her home she called her departed friend by name, and the apparition resolved itself into thin air and vanished. While the story is not generally credited, Mrs. Duffy declares that it is the truth, and that the spirit has something it wishes to tell, and she says she is confident she will again see it before the end of the week.

G. W. Kates and wife held their concluding meeting for the missionary work in May during the month of July. They had three successful meetings in Clear Lake, Iowa, July 23, 24 and 25. This place is a summer resort, and the Epworth League holds a Chautauque here and have excellent assembly grounds. The Spiritualists have a local society and are quite active. Grove meetings were arranged for at Burr Oak, Iowa, July 27 and 28. Rain drove the people away during the Sunday morning sessions and the afternoon sessions were held in the hall, with large attendance. Mr. and Mrs. Kates attend several camps during August, and return to Minneapolis for the convention early in September, and then go East for the fall months.

The Spiritualists from different parts of the State and several from other States are arriving in Denver on their way to the Spiritualist convention to be held at South Boulder Canon, beginning to-morrow, and continuing three days. There is a project on foot to make the resort of South Boulder Canon a health resort, and a camp, and utilize the hot springs and other springs that abound over the 480 acres of land on which the Spiritualists hold their camp-meetings each year. Dr. Kline, of Silgo, Pa., has offered his services as head physician of the health department. The capital to push forward the enterprise will be furnished by Spiritualists of Denver, Kansas, and elsewhere. "Denver Times."

E. R. Weter writes from Haslet Park, Mich.: "Haslet Park opened July 25. Sunday was our first session. Mrs. Haslet, our president, made a few remarks and welcomed all to our camp. She was then followed with a short address by Mrs. Mary E. Lease. She said she had been to different camps and resorts, and Haslet was the most beautiful grounds she had seen. In the afternoon she lectured on 'The Spiritualist's Work in the World.' She was good and attentive audience. She stays until Thursday, and then we have Mrs. Carpenter. Our camp looks lovely, and is still improving."

Dr. Juliet Severance will go to Mt. Pleasant Park Camp, on Friday, August 9, to remain till its close. Her son, Byron D. Stillman, will accompany her. Correspondents will act accordingly. Dr. Severance is open for engagements for full and winter work. Societies wishing her services will address her at her home, 6118 Drexel Ave., Chicago.

John P. Goodwin writes: "I have the seven volumes of your premium books and must say I have found them invaluable aids to me in the development of my spiritual living. We are having a great upheaval among the churches here. There has been almost a continual revival since March, and they have been raking in the sinners at a great rate, and among them are several so-called Spiritualists; but most of them get conversion at every revival, and as soon as the glamour wears off, they get back to phenomena hunting. I have learned the cost of being a Spiritualist. The dear Christians have left no stone unturned to try to coerce me into joining the church. At last I have found men care but little for the opinions of the dear brothers and sisters and have given me employment as an engineer in the largest flour mill in the Southwest. If everyone's experience has been similar to mine, they would feel that they had won a battle against a large odds. Truth is mighty and will prevail."

Levi Woods writes from West Pullman to indicate his appreciation of The Progressive Thinker that makes its regular visits to his son, Geo. A., at that place, and especially dwells upon the merits of the Symposium issue. Regarding the "Decline of Spiritualism," he says, "Spiritualism is the first star; it is the base, the apex, the Alpha and Omega, the completeness of all science of being, of all life, of all societies, and all societies may be disbanded, but Spiritualism has come to stay, and is not declining, but evolving from the bud to the flower, a ripper and more mature condition."

M. Bitters & Son write from Rochester, Ind.: "It is due to Harry J. Moore to say that he served the First Spiritualist Church of Rochester, commencing the first Sunday in February, 1901, and concluding June 1. He more than pleased his hearers. After the style of Moses Hull, he is a Bible Spiritualist, and the church people were always pleased to hear him. His manner of delivery is very becoming, and his large audience has him under attention; and as an evidence of his good work, he was re-employed for six months, commencing the first of October. Mrs. Moore is also quite active in the work, and manifests the greatest willingness to advance the interests of nature's religion."

M. J. Donaldson writes from Wisconsin: "I wish to send my thanks through your valued paper to the Philadelphia Press. The good that article is to be to Spiritualism, who can guess? What an array of talent that item called forth, from the East, West, North and South. Simply astounding! God moves in a mysterious way, his wonders to perform. Let there be another criticism and another Symposium for all the readers of The Progressive Thinker to enjoy, and rise higher in the scale of Spirituality than ever before. I wish the ministers could be persuaded to read your Symposium. They would exclaim with one accord, 'Lord, I believe it.'"

G. S. Klock writes from Lincoln, Neb.: "I have been watching No. 609, corresponding with the No. 609 on the wrapper, which indicates my last Progressive Thinker paid for. I am so glad I can be one of the members to that Divine Plan you have organized. You will see by the order and the large number of the Progressive Thinker, that I am making use of the Divine Plan, as I have all the premium books you offer to subscribers. I ordered a 'Wanderer in the Spirit Land' to an investigator at Hill City, Kans.; also have paid one year's subscription for the same party to have The Progressive Thinker to read. I think if all of our Spiritualist would do likewise we would be better organized on the Divine Plan than we are in society work. It would be better than being kicking and squabbling about disorganized societies, and willing to make the only Progressive Thinker the head of the church; make ourselves members by working out the same Divine Plan. I am willing as a medium to give all of the subscribers and readers of The Progressive Thinker free as far as I can."

M. R. Kenney writes from Marietta, Ohio, speaking approvingly of the good work accomplished by Mrs. E. J. Demorest, and giving an account of some remarkable manifestations given through her mediumship.

Burr Chaapel writes from Waverly, N. Y.: "I know you are busy, but I wish to call a 'half' long enough to extend to you the honor of being, at least, one of the great directors and upholders of genuine Spiritualism. I have been a devotee of the Progressive Thinker since the first issue. I have all the premium books you offer to subscribers. I ordered a 'Wanderer in the Spirit Land' to an investigator at Hill City, Kans.; also have paid one year's subscription for the same party to have The Progressive Thinker to read. I think if all of our Spiritualist would do likewise we would be better organized on the Divine Plan than we are in society work. It would be better than being kicking and squabbling about disorganized societies, and willing to make the only Progressive Thinker the head of the church; make ourselves members by working out the same Divine Plan. I am willing as a medium to give all of the subscribers and readers of The Progressive Thinker free as far as I can."

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I. O. Brown writes from Minnesota: "In my estimation, Carlyle Petersilea is one of the greatest psychics we have." Sunday, July 28, was National Spiritualist day at the Lynn Spiritualist Association. The following two days at Maple Dell Camp. There is no end to these calls, calls, and I have to lecture, and being now eighty years of age, and a few months over, I find it just a little wearing, but better wear than rust out."

Correspondent writes, July 28, from Ashley, Ohio: "A large audience to-day to listen to Mrs. J. R. Curran. E. W. Sprague gave a fine lecture. He was followed by Frank T. Ripley, who gave some fine tests and messages. He said a good word for The Progressive Thinker, stating that it was the best Spiritual paper published. Mrs. Curran, Mr. Sprague, Mr. Ripley and Mr. Figueres are all giving good satisfaction here in their various phases. Mr. Ripley has been engaged for Summerland Beach Camp-meeting, commencing August 11."

C. C. Ames writes: "The Progressive Thinker is a very welcome weekly. It has been a great help to me and an education in my family. Our only wish is for its continued success and prosperity, and it ought to be supported by all those interested in occult science."

J. O. Walker writes: "I attended the Briggs Park camp one week and, secured the services of Harry J. Moore, of your city, for six sittings. He is drawing well and giving splendid satisfaction."

The State Board of Agriculture of Ohio has issued the following statement in connection with the stand taken by various associations relative to the plan to keep the fair open on Sunday: "There is no occasion for apologies for permitting thousands to attend who upon no other day could go to the exposition. If the exposition management should close themselves up, sackcloth and ashes and cry 'Unholy day!', what should the dear brethren who arrange for excursions to Lakeside, the Miami Valley, Chautauque, Lancaster and Worthington? At all these places the announcements are made that man may worship God at 25 cents per individual. Sometimes the admission is 10 cents. Let the public bear in mind that however good the motive may be of the projectors of these meetings the fact stands that there are paid admissions to all of them. In not one of them is the gospel free on the Sabbath day. 'Why, then, should some of these camp-meeting brethren be so shocked at the awful impiety of the State Board of Agriculture for keeping the gates of the exposition open at 25 cents per individual also? If it is wrong to open the gates of the exposition on Sunday, where there are religious services (and who dares say that God must be angry with his own people and not with that certain law), then is it not quite as wicked to bring men, women, boys and girls, from everywhere to these pay camp-meetings? Possibly in the minds of those engaged in sending out secret circulars urging a boycott of the Ohio Industrial Exposition it is not a desecration of the Sabbath to run excursions to places where that famous comedian of camp-meetings, Sam Jones, springs most telling glib and newsworthy words. The same Sam is now being billed with lithographic banners as one of the stars of the Miami Valley Chautauque show, 'single admission 25 cents.' It is true, no doubt, that when the exposition opens on that Sunday, September 1, there will be no humorous feature to rival the Rev. Samuel, for all the amusements will be closed. It would occur to the average individual that it was not breaking the day much more in paying 25 cents to the exposition, with its great educational as well as religious features, than in paying a 'camp-meeting.'—Dayton (Ohio) Press."

Judge A. Hammond writes from Hot Springs, Ark.: "As long as your paper circulates widely and is read there won't be any 'decline' in Spiritualism. While we drive out 'frauds' in our midst, it would be well to remember the great frauds all around us in the churches, creeds and Bibles that so many Spiritualists are hanging onto for respectability, business and social standing. As long as intelligence grows in this world Spiritualism will grow, for it is the source of all knowledge. Agitation, prayer, or any other way for growth and progress in both worlds, and will bring them together so closely that all lands will be filled with angel companions. Those that fight it are for a time only putting out their own light. It is only a fool who says the ocean is drying up when the tide goes out; no more is there a 'decline' in Spiritualism, but growth, all over, and in ten thousand ways unknown to blind earth men. We may rejoice and be glad with full beating hearts."

A dispatch to the Paris Temps from Moscow, says Count Tolstoy, who has passed his life in the study of the human mind, is able to sit up recently told a friend the impressions he gained. He said: "I did not recognize those around me distinctly. I seemed to be slipping softly but surely into beatitude. Now there is the painful impression of returning through bogs and quagmires to terrestrial existence. I regret every moment of the time between this world and the next. I will write something on this subject to teach men that death is not terrible, because there is another and a better life."

**Maple Dell Camp.** Maple Dell camp is at its best. The mammoth maple trees are in zenith of their glory. The hills and dales are resplendent in vegetation, fresh and pure, and the air is sweet with the fragrance of harmony, love and good cheer. Coupled to these beautiful attributes of nature come voices soft and sweet from the invisibles, bringing to us tidings of great joy, demonstrating over and over again the continuity of life and the immortality of the soul.

Marian Carpenter, that wonderful, soul-inspiring speaker and test medium of Detroit, was with us this week and gave us a rare treat.

Mr. H. H. H. of Indiana, is with us and is giving us many gems of improvised poems.

Zetta Lois Elise, who is well-known as a spiritual singer, will be with us the entire season, and her sweet Jenny Lind voice charms and delights the listener.

Hon. O. P. Kellogg, of Trumbull, O., and Dr. J. M. Peebles, of Michigan, are engaged, and will provide us with spiritual food.

Nearly every cottage is occupied and the camp promises to be a very successful one.

Mantua Station, Ohio.

**Doctors Study a Hindu Fakir.**

A demonstration of auto-suggestion or self-hypnotism, was given by Hakim Abdul Suredin, known as Cerny, the Hindu fakir, before a number of students and professors of the National Medical University, 533 Wells street. Cerny permitted the professors to thrust long silletos through his tongue, his cheeks, the muscles of his forearm and above the heart. He gave no evidence of pain during the operations, and he permitted the students to hold the spectators elected, and it should be noted that the fakir was not the power of auto-suggestion. Record Herald, Chicago.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL.D. A truly great work of master hand. The author, a Spiritualist, should delight to know. The result of years of deep thought and patient research into nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men, especially, and scientific general readers and students of occult forces will find instruction of great value and interest. Photographs, point book, strongly bound, and containing beautiful, illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and master hand. The author, a Spiritualist, should delight to know. The result of years of deep thought and patient research into nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men, especially, and scientific general readers and students of occult forces will find instruction of great value and interest. Photographs, point book, strongly bound, and containing beautiful, illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

## ARDENT WORKERS

Trying to Redeem the World.

BAND OF PROPAGANDISTS BUSY AT LILLY DALE, WITH JESUS IN THE ASCENDANCY.

Lilly Dale, N. Y.—Sustained by Biblical authority, two earnest women at the camp trying to bring the world to a truer knowledge of life and the brotherhood of man. One alleges that her body is the earthly home of Jesus, the teacher whose birth and teaching are familiar and the other says she is a medium controlled by John the Baptist. Both are keen-eyed, quick at speech and convincing in argument. It is their idea to bring the whole world to a better understanding.

Of the Cassadaga Lake Free Association camp liberality is a cardinal principle, and those having ideas to present are given full and ample opportunity to place them before the people. For this reason the platform is occupied daily by speakers of various lines of thought. There is, however, a bunch of seats at one side of the camp in a most beautiful spot, known as "Forest Temple." Twice a day those who profess and practice mediumship gather under the huge trees and discuss the work of Spiritualism.

For a few days past a band of Christian mediums have been holding sessions at 4:30 daily in the grove. In many ways it is the most remarkable coterie of propagandists that has ever visited Lilly Dale and from their work a gigantic ethical and political organization is promised to result.

At present the "New Dispensation" as the organization is called, consists of Mrs. Anna Teeter, Dr. F. F. Teeter, Mr. Albert Staley and Mrs. Albert Staley, all of Meadville, Pa., and Mrs. Anna Hooker McEvoy, of Rome, N. Y. Mrs. Teeter is womanly, wise, and history is most dramatic. Her birth date 1856 making her a trifle past 40. In early life she went to school as other children do, finally was converted and joined the Methodist church.

Ripening into womanhood she married, two sons being born of the union, one of which Harry Alexander Baldrige, is a third year cadet at Annapolis. In June of 1892, Mrs. Fanny Baldrige, mother-in-law of the present Mrs. Teeter, was ill at her home in Rupert, Vt., for three months during which time her daughter-in-law nursed her continuously until death removed the aged woman. In so doing Mrs. Teeter's health was completely shattered and her death was considered imminent. At that time Dr. Tallman was curing the sick in Boston by magnetic treatment and Mrs. Teeter sought him out and got much benefit in health but vastly more advice.

In fact Dr. Tallman gave her the first intimation that she was a medium. After a time Mrs. Teeter with her husband returned to their home in Kansas where she continued to develop mediumship and practice magnetic healing. This phase of Mrs. Teeter's conduct did not suit her husband and he sought to have her declared insane by a judge and jury at Eureka, Kansas. By the timely interference of Mrs. Anna Hooker McEvoy she was saved from commitment to the mad house. Being continually broken down in health, Mrs. Teeter was directed to enter Dr. O. J. Willard's sanitarium at Mayville, county seat of Chautauque county, where she remained two years. During this period a remarkable phase was added to her mediumship, as she says that Jesus of Nazareth asked to become her control and take possession of her earthly body. This Mrs. Teeter readily consented to, and from that time to this her control, she alleges, has been the man who was put to death on the cross.

In speaking of the case Mrs. Teeter says: "Jesus owns me and has full possession of my body and speaks to the world through me. My old body is dead, but my present physical body will last one thousand years at least."

Mrs. McEvoy's experiences have not been quite so dramatic as those of her friend, Mrs. Teeter, yet her life has been full of romance. The two women are together at Lilly Dale and each afternoon, John the Baptist speaks through Mrs. McEvoy, and the man of Galilee through Mrs. Teeter.

Mr. Staley reads the platform of the "New Dispensation." This party will have a ticket in the field in 1904. It embodies many of the principles of the Socialists.

Dr. Teeter, husband of the celebrated medium, is deeply in sympathy with her work, and assist at every meeting. He was a former clergyman in the Methodist church, but left the service to engage in the "New Dispensation."

In 1895 the Jesus and John mediums were at the camp and at its conclusion Dr. Teeter and John established a mission at 91 Canal street.

At present they are selecting 1,000 mediums to carry on the work after which a more perfect organization will be effected.

Opinions vary as to the mediums in question, but all concede that they are interesting, to say the least.

The above is from the Dunkirk (N. Y.) Herald, and illustrates a phase of Spiritualism which finds acceptance among a certain class of minds. The case is set forth on earth to-day, the claim being a reincarnation of Jesus, and this renders the condition of things mixed quite seriously; but so long as each one teaches an exalted morality and lives an exemplary life in all respects, no particular harm will be caused by these diversified and conflicting beliefs and actions, on the contrary good results may follow.

**Grand Lodge Camp, Mich.**

The seventh annual session of the Grand Lodge Camp Association opened auspiciously Sunday, July 28. The president, Mrs. A. B. Shinn, presided and gave the address of welcome in her usual happy manner, and the applause that greeted her as she came before her old friends and the many new ones shows the solicitude felt for her during her seclusion of the past year.

Mrs. N. M. Russell followed with spiritual messages, which were all recognized.

Mrs. Loe F. Prior, of Cleveland, a general favorite, gave an able lecture in the afternoon and followed with spirit messages which were strikingly correct.

Mrs. Frances Ruddle, slate-writer, is due here to-day.

The sessions held by mediums have been unusually satisfactory. Among the number are A. B. Winnans, J. B. Johnson, on earth to-day. The photographer Foster will arrive August 10.

Our musical director, Mrs. J. A. Marvin, is infusing life into the camp by her assistance in various ways.

The dining-room is up to the high standard of previous years. Our opening dancing party was the largest we have had in two years.

Saturday night our first dramatic and literary entertainment will be given by the musical director, the Claman family society, Mrs. A. B. Shinn, and Mrs. Claman will be the speakers Sunday and a portion of next week, they to be followed by Mr. and Mrs. Kates.

MISS LAURA NATLOCK, Secretary.

## A PROPOSITION

To Do Missionary Work.

I have read with deep interest the many discussions by the various writers prominent and obscure in the ranks of Spiritualism, regarding the vital question of "The decline of Spiritualism." An analysis of these voluminous contributions reveals the fact that the real question at issue has been ignored, and while every contributor has stated that Spiritualism as a philosophy is not declining, each without exception admitted the decline of Spiritualism as an organization, by either silence or a failure to bring forward any real practical suggestion.

Spiritualism as a philosophy will go on growing, impelled forward by the very force of its own vitality; but lacking real organization and inherent unity of effort on the part of the individual Spiritualists, the progress and knowledge of the race may be retarded for centuries.

We are persuaded, however, that the existing condition affecting Spiritualism as an organization are not of a chronic nature, and are simply indications of organic changes in the evolution and growth of this great movement.

One great weakness of local organizations is lack of finance; their poverty prevents them from employing the services of efficient speakers and mediums, and as a consequence they exist in many places simply as a number of people of the same opinions, and grow very slowly, the strength of an organization or society may be gauged or measured if one can learn how much that society or organization is doing in the way of active propaganda and missionary work.

A society to be doing active missionary work must have a speaker and test medium on its roster every Sunday. Without these conditions no society can flourish and grow in a financial organic sense. If this, then, is the cause of the weakness and lack of vitality in our local organizations, by supplying them with speakers and mediums for the cost of their transportation, this difficulty could be overcome and the small and poor organizations strengthened and a great deal of efficient missionary work done. In order to supply the demand for speakers, I would suggest that each state organization solicit the services of all home mediums and speakers with sufficient ability to conduct our Sunday meetings and having the endorsement of their local society or committee of the State Association. In this way, before many years each state would possess a list of efficient platform talent that would soon become a power in pushing forward the organization as a unified force and in the spread and propagation of the gospel of Spiritualism.

This is no new scheme; it is as old as English Methodism, and is the bed-rock foundation upon which all non-conformist and radical organizations of all countries have been built. The itinerant teacher has developed the poor society, and left the large societies to take care of themselves.

I wish to state that to all poor societies that will pay transportation and provide entertainment, my services for the upbuilding of their organization are free as a speaker and test medium, providing the journey is not more than 150 miles from this city. I am a working man and can't be longer away from business than from Saturday noon until late Sunday evening, and must return to work early Monday morning. Since sixteen years of age I have been a platform speaker, and received my training as a Methodist itinerant preacher.

HENRY BROCKBANK, 134 W. Maryland street, Indianapolis, Ind.

### Camp Cassadaga.

The usual routine of camp life has been filled in with varied parts the past week. Among the most interesting and profitable are the class lectures which are still being given by Mr. Wright and Prof. Lockwood are doing a grand work here in these classes, and in the profound lectures which they have given. The management are deserving of great praise for this part of the summer's program, and we feel this work has been of inestimable value to the enthusiastic audiences which have greeted these eminent teachers on each occasion.

It is hoped enough funds may be subscribed to carry this work on another year.

Among the notable arrivals are Hon. L. V. Moulton and wife, of Grand Rapids, Mich.; Col. Van Horn, of Kansas City, Mo.; Mrs. Cora L. V. Richmond and Mr. Wm. Richmond, of Chicago. The Grand Hotel is filled with guests and nearly all the cottages are filled. Harmony prevails and everything possible is done to promote the welfare and happiness of the campers. The excessive heat prevailing in other localities has been greatly mollified here, and at this writing a refreshing rain has made everything lovely.

Mr. Grimsaw and Mrs. Richmond were the speakers last Sunday. It is impossible in one short letter to give even a synopsis of these lectures, both speakers are well known to the readers of The Progressive Thinker and it is enough to say their work is appreciated.

Monday afternoon Mr. Wright continued the class work at the auditorium. Sunday evening Mr. Parker and sister, Mrs. Bowen, closed their engagement by giving a concert which was a very enjoyable affair and participated in by a large audience whose hearty applause attested their appreciation of the programme rendered. We hope to have Mr. Parker back again in August. Mr. MacDonald, of Toronto, is expected soon to take part in vocal music.

The popular Northwestern Orchestra arrived to-day and will remain during the rest of the season. All the groves and music which is always highly appreciated.

Open air concerts, dramatic entertainments, progressive euchre parties, bowling and boating are some of the pleasant features which make Camp Cassadaga such a charming place. A progressive euchre party was given by the ladies of the Cincinnati colony, on Liberty street, Monday evening, at which ice cream and cake were served to a large party of guests.

There were never more visitors from abroad, and all seem enjoying the occasion to the utmost.

Canada is well represented, many who were here in past seasons have come again bringing friends with them. The influence of this camp has extended far and wide and it is justly called the "banquet camp." The president, Hon. A. Gaston, assisted by an efficient board of trustees, seems untiring in his efforts to place only the best on the platform of Camp Cassadaga, and thus far the success of these efforts has made this camp so deservedly popular.

The remainder of the programme for this season will be sustained by some of the best of the Spiritualist ranks, many who are appearing here for the first time. Among the number is Hon. John J. Lentz, of Columbus, Ohio, who is to be the speaker on Labor day.

CORR.

**NEW YORK MAGAZINE OF MYSTERIES**

The most wonderful and interesting magazine published in the world. It contains mysteries of life and occult science, it contains mysteries of the past and the future, it contains mysteries of the human mind, it contains mysteries of the human body, it contains mysteries of the human soul, it contains mysteries of the human spirit, it contains mysteries of the human heart, it contains mysteries of the human brain, it contains mysteries of the human nerves, it contains mysteries of the human muscles, it contains mysteries of the human bones, it contains mysteries of the human skin, it contains mysteries of the human hair, it contains mysteries of the human nails, it contains mysteries of the human teeth, it contains mysteries of the human tongue, it contains mysteries of the human throat, it contains mysteries of the human lungs, it contains mysteries of the human stomach, it contains mysteries of the human intestines, it contains mysteries of the human liver, it contains mysteries of the human spleen, it contains mysteries of the human pancreas, it 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# QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Profits have to be omitted, and the style becomes thereby asseverative, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is a waiting list. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Student: Q. Was soap known to the ancients?

A. Soap was quite an unknown article to the ancients. Solomon had not even a yellow bar in his luxurious bath, and had a cake of Gogate's best been shown him he would have been obliged to confess that he was at least one new thing under the sun. What did they do to make themselves clean? Did without soap, and as for cleanliness, it is not probable they were exceedingly clean. That is the reason for their setting such store by perfumery, which concealed unpleasant odors.

With the early Christians, uncleanness was made a badge of sainthood, and the devotee wore one sheepskin garment was the vilest with dirt and vermin, was believed to be most sanctified. Soap was unknown to early Christians, and cleanliness was considered by them as a sin unpardonable. If God allowed one of his saints to become begrimed, what right had he to rebel and endeavor to keep clean? It was the voice of the Devil which suggested such sinfulness. Soap and civilization go together—not only for cleanliness, for healthfulness, but "soft soap" is one of the most important factors in modern religion and politics.

H. W. Towne: Q. Does the earth show signs of decay?

A. The use of energy faster than it is restored, or waste that can never be renewed, is decay, and continued, means death.

When man came on the earth, there was a boundless store of timber for his use. Mineral and metal veins seemingly inexhaustible. For countless centuries nature had waited to deposit the coal, the iron, silver and gold; to create the soil, and prepare a habitation for man. He came, cut down the forests, dug into the mountain sides for metals, and deep for coal. In less than five hundred years, he will have used the last piece of ore and of coal; drained the reservoirs of oil and gas, cut the last forest tree, and through the city sewer thrown the last pound of phosphates and ammoniacs into the sea from which they cannot return. Unless the creative genius of man can invent artificial and rapid processes by which to manufacture in the laboratory these products which nature has been storing for untold millions of years, sooner or later the earth will become uninhabitable by human beings. Every pound of coal or drop of oil represents a given amount of energy stored from the light and heat of the sun. When consumed that energy is returned to the cosmic reservoir from which it cannot be taken without an equal expenditure of force, and man now has no process for its extraction.

We pity the folly of the Indian who in wanton lust for cruelty and blood pushed great herds of buffalo, on which his existence depended, over precipices, or left their bodies on the plains, but civilized man has exceeded the folly of the Indian, in that he has used the energy of nature for his own purposes, and the time will come when the desert earth will avenge his vandalism.

## WILD FLOWERS.

Ye smiling children of summer sun and rain,  
Your sweet power, no language e'er may tell,  
Faint and pensive in your loveliness, in pain  
Or pleasure, mem'ry mingles o'er the spell.

Your beauty wrought from that road-side far-away,  
Gentle flowers; waving in the southern wind,  
Ye come and lighten burdens of the day,  
Ye are a balm for sorrows of the mind;

Of all your varied hues, not one can man describe,  
How nature colors, ev'ry matchless leaf;  
How ye, from earth, sun, dew and air imbibe  
Of nature's alchemy—for life so brief.

Your unutterable voices ever inward roll,  
To the pure in heart—dwellers on this earth;  
Ye e'er have spoken through the windows of the soul,  
To higher aspirations giving birth.

Beyond the shadows, that long now cast o'er turn,  
Mem'ry loves the flowers of morning bloom,  
Nor asks why this love, the soul doth fondly burn  
Nor doubts ye'll live fair flowers; beyond the tomb.

W. DUNCAN.

Couch Bluffs, Iowa.

Reading the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full reliable materializations, at seances of certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber, 507 pp. octavo, for sale at the office of The Progressive Thinker, Price \$2.

"The Spiritual Significance of Death as an Event." By Lillian Whitely. One of Miss Whitely's most suggestive, intensely interesting spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office, Price \$1.

## A SUNDAY LESSON.

### Orthodox Teachings and Assertions Examined.

To the Editor:—Will you kindly permit space for a few comments on the Sunday-school lesson for May 10, 1901, as presented by the Rev. John Lindsay Withrow, of Park street, Church, Boston? "Story of the Ascension. Attest Christ's Divinity—The Close of Jesus' Earthly Ministry."—Luke, xxiv chapter. "Come now let us reason together, saith the Lord."—Isaiah.

Prove all things, hold fast that which is good."—Paul.

In offering the following comments we seek information on a subject of vital import to all mankind. It based upon facts—facts that do not underlie the towering structure of orthodox faith. It matters little what other props sustain the bold assertions of its advocates.

The Rev. Withrow informs the thousands of Sunday-school classes and their teachers that "By almost unanimous consent, Luke wrote the book of Acts of the Apostles as well as his gospel."

The central idea in the church, from the third to the twentieth century has been the blood atonement of Christ. Luke, in his gospel records Jesus saying, "This cup is the New Testament in my blood which is shed for you."

What seems singular to the layman, after reading Luke's graphic history of the person and works of Jesus—that in the Acts of Apostles he does not in the remotest degree present the blood of Jesus as a basis of reconciliation by faith in his merits.

The thought of man's redemption through faith in the shed blood of Jesus is not found in the book of Acts. If Luke was the author of both, is it not singular that he omitted the one and only sustaining fact in the meritorious work of Jesus as the redeemer of mankind? "Without the shedding of blood there is no remission." There is no blood offering on the part of Jesus set forth in the book of Acts.

"WHY SOME REJECT REVELATIONS."

The Rev. Withrow says it is because "their understanding is not opened." "It is one thing to read with the intellect and a very different thing to read with the understanding."

It would seem that the idea to be conveyed to the Sunday-school pupil and teacher is that the understanding is superior and more powerful than the intellect, and that the intellect is the most important factor in modern religion and politics.

H. W. Towne: Q. Does the earth show signs of decay?

A. The use of energy faster than it is restored, or waste that can never be renewed, is decay, and continued, means death.

When man came on the earth, there was a boundless store of timber for his use. Mineral and metal veins seemingly inexhaustible. For countless centuries nature had waited to deposit the coal, the iron, silver and gold; to create the soil, and prepare a habitation for man. He came, cut down the forests, dug into the mountain sides for metals, and deep for coal. In less than five hundred years, he will have used the last piece of ore and of coal; drained the reservoirs of oil and gas, cut the last forest tree, and through the city sewer thrown the last pound of phosphates and ammoniacs into the sea from which they cannot return. Unless the creative genius of man can invent artificial and rapid processes by which to manufacture in the laboratory these products which nature has been storing for untold millions of years, sooner or later the earth will become uninhabitable by human beings. Every pound of coal or drop of oil represents a given amount of energy stored from the light and heat of the sun. When consumed that energy is returned to the cosmic reservoir from which it cannot be taken without an equal expenditure of force, and man now has no process for its extraction.

We pity the folly of the Indian who in wanton lust for cruelty and blood pushed great herds of buffalo, on which his existence depended, over precipices, or left their bodies on the plains, but civilized man has exceeded the folly of the Indian, in that he has used the energy of nature for his own purposes, and the time will come when the desert earth will avenge his vandalism.

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1495; Bunsen, B. C. 1320; Prof Lepsius gives the latter part of the 14th dynasty, a 15th century author, places the time of the Exodus under Set II, B. C. 1320.

Mosquera says that "during the 18th and 19th dynasties, monumental and papyrus-roll history was kept all over Egypt, and it may be safely said that the 18th and 19th dynasties cover the most brilliant period of Egyptian history."

Purgeson, the Egyptologist and historian, says, "The 18th and 19th dynasties cover the most brilliant period of Egyptian history, and at no other time did the Egyptian chronicles give so full and complete narrative of every event happening in the country."

"This author further states: 'In refinement, learning, architecture and luxuries, she had reached the pinnacle of fame.'"

Prof. Sayce of Oxford University, says: "The Jews left Egypt B. C. 1320, but the monuments are silent respecting the event."

Kenrick, an able author of an extensive history of ancient Egypt, in two volumes, in Vol. 2, page 159, says: "It appears that the ancient and authentic records of Egypt make no mention of the Jews, their coming into Egypt, their settlement in Goshen, their bondage, or their exodus."

Brugsch Bey, the Egyptian explorer and scholar, says: "There is not on the monuments of Egypt one syllable about the Jews."

Prof. Rawson, who has traveled all over Egypt, adds this: "The people (truth is, there is not the slightest reference to a Hebrew on any kind of monument in Egypt, either on stone, papyrus, sarcophagus, seal, sphinx, tomb or temple."

Prof. Rawson further states: "Bunsen, Lepsius, Champollion, Glaser, Brugsch, Brugsch Bey and other modern scholars have searched diligently throughout Egypt for nearly a century and during the last thirty years aided by unlimited amounts of money and government assistance. They have discovered a vast amount of antiquities including almost a complete line of Pharaohs of the very age in which the 'Exodus' of the Jews is said to have occurred, and yet not one name of a person, place or thing of Hebrew origin has been found."

Permit me one other quotation from Prof. Rawson: "The English Palestine Explorations searched the country from Dan to Beersheba, from the Sea to the Jordan, during fifteen years of constant labor, by the best civil engineers of the British Army, visiting and examining every ruin of city and hamlet, and passing over every acre of ground in Palestine. Finding thousands of objects made by the hands of ancient Phoenicians, Hittites, Persians, Assyrians, Egyptians, Greeks and Romans, but not one thing large or small that was Hebrew in its origin of the age before the Tombs of the Maccabees. No tomb of David or of Solomon, or of any noted men of Israel or of Judah were found, but the tombs of the actual founders of the nation were found, and in the solid rock at Beersheba, the Hebrews were found."

It would be an insult to the "understanding" as well as the intellect of the Rev. Withrow, to assert that the foregoing quotation were unknown to him. In the very nature of things he must be familiar with those undeniable facts that are now the property of the world of progressive thought.

Yet, in the face of this testimony I charge the patient, industrious student with the "understanding" who questions the infallibility of his "Story of the Ascension!" It awakens misgivings in the mind of those with less penetration than the Rev. Withrow, when we read that Jesus quotes Moses, David and Solomon, no trace of whom can be found.

If Jesus had the power of foretelling the future destiny of mankind—and gathering a part of humanity into the mansions of peace and love—and consigning the larger portion to the pains of eternal torment, why did he quote kings and low-grades which had no existence in the past?

The sage, or the seer, who can define future events, should as readily read the pages of the past. We have good reason to assume that "The Story of the Ascension" is on a par with that of the "Exodus."

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lesson, and its claims of kinship to the respectable majority of living facts, which stands firmly against assumption and assertion, which for ages have sustained opacitated fables.

Dowagiac, Mich. C. F. COLE.

## IMPORTANT.

### World's International Convention of Spiritualists.

Call for a World's International Convention of Spiritualists to be held in St. Louis during the World's Fair in 1903, issued by the State Progressive Spiritualists' Association, of Missouri, at a meeting of the Board held at the Zoo Spiritualists Camp, Springfield, July 21, 1901, and most heartily endorsed by all therat assembled:

Be it resolved, that in order to best advantage the cause throughout the world and notably in the U. S. A., thus making its real power and latent strength felt and known to the millions of citizens and strangers who will visit the World's Fair in 1903.

We, the officers and members of the Progressive Spiritualists' Association of Missouri, hereby desire to make known to the state, local or other spiritual and liberal organizations at home and abroad, through means of the U. S. A., and spiritual papers everywhere, the imperative necessity and magnificent opportunity for a united effort to call and arrange ways and devise methods of holding a World's Convention during the World's Fair in 1903.

It is therefore unanimously resolved to draw the earnest attention of all Spiritualists and delegates at the N. S. A. convention, soon to be held in Washington, D. C., to this suggestion, and to appropriate time and place wherever, to unfurl our glorious banner of liberty, giving truth, so that the assembled representatives of all conditions and races of men who come to see and learn at America's greatest exposition what this young giant of universal liberty has shown them.

Surely, brothers and sisters whom Spiritual proof of the life beyond has freed from death's cold dread, you will not fail one and all take advantage of this glorious opportunity, proving by your united action alike your love and well-earned gratitude to your risen friends whom you so often summon to your side, by heartily aiding in all ways this great undertaking and urgent desire of the angel world. Spiritualists everywhere, and especially in every state of the U. S. A., we beg of you, to make this suggestion, and to appropriate time and place wherever, to unfurl our glorious banner of liberty, giving truth, so that the assembled representatives of all conditions and races of men who come to see and learn at America's greatest exposition what this young giant of universal liberty has shown them.

First, Spiritualists, who have been freed from death's cold dread, you will not fail one and all take advantage of this glorious opportunity, proving by your united action alike your love and well-earned gratitude to your risen friends whom you so often summon to your side, by heartily aiding in all ways this great undertaking and urgent desire of the angel world. Spiritualists everywhere, and especially in every state of the U. S. A., we beg of you, to make this suggestion, and to appropriate time and place wherever, to unfurl our glorious banner of liberty, giving truth, so that the assembled representatives of all conditions and races of men who come to see and learn at America's greatest exposition what this young giant of universal liberty has shown them.

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Send in Your Camp-Meeting Dates, Etc.

**Chesterfield Camp, Ind.**  
Chesterfield camp-meeting opens July 15 and closes August 20. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

**Haslett Park Camp, Mich.**  
This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

**Delphos, Kansas.**  
The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 8, 1901, closing August 28. We have secured of the Union Pacific railroad a rate of one and one-third fare from Topeka and intermediate points, and the same rates on all railroads in the state within one hundred miles of Delphos. Tickets good during the entire meeting. For information write to J. D. Reeves, president, Ash Grove, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, Secretary, Delphos, Kans.

**Sunapee Lake, N. H.**  
The 24th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1901. Mrs. Addie M. Stevens, president, Claremont, N. H.

**Mt. Pleasant Park, Clinton, La.**  
The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

**Lake Helen, Fla.**  
Southern Cassadaga Camp-meeting opens the first Sunday in February, 1902. Continues six weeks, with seven Sundays. For programs and information write Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

**Mantua, Ohio.**  
Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

**Cassadaga Camp.**  
This favorite place of resort will open its yearly session, and close August 25. Write the secretary, A. E. Gaston, Meadville, Pa., for



