

The Progressive Thinker.

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

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ROLLING ON THE FLOOR.

Religious Fanaticism Run Wild in California—Actions Displayed That Border on Insanity.

At this writing the Free Methodists of Los Angeles, are holding a camp meeting, and according to the newspapers of that city are acting like a lot of lunatics. The Los Angeles Times of a late date gives a detailed account of the meetings. The Times says:

"The meeting of yesterday evening was the most remarkable of the series. The sermon was delivered by Rev. M. M. Downing, district elder. His theme was 'Salvation,' and with emphasis the speaker drove home the lesson, while the big barracks echoed with the hallooing of the mass of listeners jammed among the benches. The speaker, in dramatic delivery and showing the intensity of his thought in every action, the speaker thrilled the throng with the pathos of his utterance, arraigned the willful sinner and deplored his sin. These are some of the striking paragraphs of the remarkable sermon: 'When I received the revelation of the gospel, I vomited up the world,' said Rev. Downing. 'The best recommendation to Jesus Christ is a broken-down, half-demented, repentant slave of sin who comes for pardon. During the sermon, one woman stirred to the depths of her feelings, arose and placed the floor, with her hands clenched. Another jumped and yelled about, while a third stood in her seat and stretching out her arm, held it extended toward the throng. Without speaking a word, she stood thus for more than an hour. The after-meeting brought the tide of feeling to the highest pitch and many rolled on the floor and shouted their petitions prostrate before the rostrum where the speaker stood. The service, which proceeded in spite of the strange interruptions. During the closing hours of the conference a total of \$2200 was realized for the Free Methodist Seminary, \$700 was raised for foreign missions and \$200 for camp meeting expenses and helping preachers to their circuits. A total of \$1600 was realized for home missions. It will be noticed that a total of \$2300 were raised for missionary purposes. Now I am free to say they would better expend that money on themselves in an honest effort to learn some common-sense things. In what part of the world may be found a people who are so ignorant and deluded as to believe that a spirit is pleased to see children rolling on the floor, and shouting, and screaming, and frantically yelling their prayers to him? What do such people as these Methodists intend to teach in their Seminary for which they raised \$2200? Now I am very tolerant in my views touching the honest religious faith of my fellow men. I have pity for the fanatics who believe in a spirit, but I sometimes contribute to carry on the work of the Salvation Army, and the work of orthodox churches, although I am not orthodox in my religious beliefs, but I could not contribute a nickel to these Los Angeles Free Methodists. Why?

My answer is, they are religiously insane, and the money that is given them is expended in teaching 'the health-ful' by the missionaries, and the children in their Seminary, would be worse than wasted. Of course I know that not all Free Methodists are as fanatical as these described above. There are 'cranks' in every church; even the Spiritualists have their quota of them. It seems to me that the time has come for mankind in civilized countries to abandon the idea that there is a God up somewhere in the sky, who demands that every man and woman shall importune him, entreat him, coax and flatter him, and promise to do nothing else 'through eternity' than to fall down before him and tell him how great he is, and worship him, and sing his praises, and constantly remind him that if he had dealt justly with them they would be in hell. Here I am reminded of the story of the Methodist and the Quaker who, stopping at a farm house, were asked to sleep in the same bed. The Quaker disrobed and jumped in. The Methodist knelt down and prayed. He told God 'how he had been conceived in iniquity and born in sin; how prone he was to do evil, and that if God had dealt justly with him he would have been in hell long ago where mercy could never reach him.'

The Quaker quickly sprang out of bed and began to put on his clothes. When asked what he intended to do, he replied: 'Friend, if there is half as bad a man as there has just told the Lord these things, then I will not sleep with thee, for I am afraid thee will rob me before morning.'

That there is an 'Infinite Intelligence' I do not doubt. That this 'Infinite Intelligence' is the life of everything in the universe, I believe. This Infinite Intelligence, I call God. My God could not have been frustrated in his plans by a devil, an inferior being. He could not 'repent' that he had made man. He could not be so malignant and savage as to establish an endless hell and send unnumbered billions of men, women and babies to that place of eternal torment, because one man, Adam, ate a forbidden fruit. My God could not make so bad a job of work in creating a world and peopling it, as to require that his only son should come to earth and be cruelly murdered in order to give God an excuse for keeping a part of the human family out of hell on condition that they spend both time and eternity in flattering him by telling him how great and good he was, for inventing 'his great plan of salvation.'

My God would not be delighted at seeing men and women rolling about on the floor, shouting their petitions and yelling like a lot of ignorant savages. May that day hasten when people will learn that right living is the best religion; the doing unto others as we would that they should do unto us, and that no rolling on the floor, nor yelling and shouting to a supposed God up in the clouds asking him to enable us to escape some merited punishment 'for Christ's sake' will change the laws of our being. R. A. DAGUE, Alameda, Cal.

No consecrated absurdity could have stood its ground in this world if the man had not alienated the objections of the child. A water dog is the messenger of an unchangeable law—Augustine. It is one thing to be tempted, another to fall.—Shakespeare.

PRIMEVAL MAN.

A Giant in Size, But Not a Savage—The Views of a Minister of the Gospel, in the Chicago Record-Herald—Interesting Particulars.

Much speculation has been indulged in as to the mental, moral and physical character of the first members of the human race. A comparison of the findings of natural science with the teachings of Genesis is interesting.

The book of Genesis tells us 'there were giants in the earth in those days.' Who were the Nephilim, or giants, mentioned in Genesis? Sir J. W. Dawson says the answer is furnished in the skeletons found some years ago in the cavern at Cromagnon. This cave is a shelter under an overhanging ledge of limestone, and was excavated originally by erosion. It fronts a little stream to the southwest, and having originally been eight feet high and twenty feet deep, must have formed a very cozy retreat from the elements, and with a pleasant outlook.

The 'Cromagnon' must have been of huge frame, for he was 5 feet 4 inches in height, and his bones prove him to have been of the most powerful and athletic mold—a Samson in strength. The bones of the limbs have the peculiar form characteristic of athletic men, accustomed from childhood to the most violent walking, running and leaping. This is indicated by the enormous strength of the thigh bones and the flattened form of the leg bones in this as in all other paleolithic skeletons. The skull presents the evidence of advanced age, the teeth being worn down to the sockets, though without being lost.

Superiority in Earlier Race. The skull proper, or brain case, is very long, much more so than in ordinary modern skulls, and has great breadth. The brain was of greater size than in the average man, and the frontal region was largely and well developed.

The face, however, presents peculiar characters. It is extremely broad, with projecting cheek bones and heavy jaws. It resembles the coarsest types of American Indian. The eye orbits are square and elongated laterally, the nose large and prominent and the jaw projecting.

The skeleton of the woman which was found beside him, presents similar characteristics. The stature was not much different from that of the man, and the cranial form, only, of course, modified somewhat by sex. Their ornaments, consisting of perforated pieces of shell and ivory, were found with them.

Professor Broca thinks the great volume of brain and the general form and shape of the brain case are undeniable evidences of superiority, which are met only in the civilized races. On the other hand, the breadth and form of facial features, and enormous development of the jaw, and the size and roughness of the muscular insertions suggest to us a violent and brutal nature. The god and the devil seem to have been combined in that race—though there was nothing of the mere brute.

Mighty Men of Other Days. The first members of the human family were doubtless of stern and muscular form. This gigantic paleolithic man was probably a representative of that powerful race which filled the Mediterranean world with violence and when appeared in post-diluvian times as the Anakim, and the giants of early history.

Probably nothing is more interesting and curious in the discoveries among the ancient cave men than that they confirm the words of Genesis, 'there were giants in the earth in those days.' Light has been thrown upon the subject also by a discovery made near San Diego, not many years ago, of the body of a gigantic man, in a dry cavern. The shrunken form measured eight feet in height during life. This man belonged to a race unknown to historic times. Yes, those were 'mighty men of old, men of renown.'

But were the first men paleolithic savages or civilized? Genesis attributes knowledge of morals and religious truth and duty to the first family of man. It attributes to man an awakened conscience, and strong emotions. It points out the possession of genius and skill in music, metallurgy, agriculture, architecture and the love of flocks and herds.

Notice another very important fact. The true principles of evolution must be, and are, in accord with the facts of paleontology, that science teaches us that at the introduction of a species during geologic time its first members were perfect representatives for knowledge and achievement. The evolutionist errs in looking for a connecting link which is half-man and half-brute. Paleontology, and evolution based upon it, conclusively prove this. The first man was not a savage, but a perfect specimen of manhood. But physical, mental, and moral degeneration have occurred. The facts of savage and civilized life prove this. Evolution confirms the perfection of the primal man, and requires that man be first normal in mental, moral and physical character, before he becomes degenerate. The teachings of Genesis, therefore,

MEDIUMISTIC DRAWINGS.

A Student Takes Lessons from Mother Nature.

I seem impelled to write of an experience that came into my life, of a psychic nature, a few years ago. I was calling on a medium, and in our conversation she stopped short, looked at me earnestly and said: 'If you take some paper and a pencil down by the water where you go to sit sometimes, you will get some drawings.'

I had not mentioned to her of my fondness for a certain tree down by the lagoon in Washington Park which was a few blocks from where I live on the Midway. It was a favorite place of mine, so one bright June morning, with pencil and a block of drawing paper I started for my first 'sitting' with Mother Nature, and how kind she was to me you can see at my first 'sitting.'

I reached the spot where the sitting was to take place, without much hope of its outcome, as I have had many spirit promises that have never been fulfilled. I sat idly watching the boats pass. I guess that I was passing made me passive; I guess that I soon felt a desire to do something. My hand vibrated and passed over the paper several times in a caressing way as though it wished to give a magnetic treatment before proceeding.

Then I drew some sharp lines quickly, wondering what was coming next, hardly realizing that I was being controlled. The next a few minutes I drew a diagonal line across the paper, and still I remained in doubt as to its finish, but seeming to divine my thoughts, I then drew some circles around the tops of the stems, and then I saw I had a little sketching from nature—not a very elaborate one to be sure, but a surprise and wonderment to me, as I had never done such a thing before. They were a few dashes. Then I was assisted in printing this explanation. A study from nature. I was well pleased with my first morning's effort.

At my next sitting my drawing improved, and developed quite a marine scene, representing a lighthouse on a cliff at the right, to the left a bold projection of land with an open water view between, with a ship in the distance. A surprise came to me as I noticed that as I widened the water scene, it sent the ships farther from the land. This was a new idea to me. I arose, thinking I had finished my lesson, when I resented myself and drew a perpendicular shading below the bluff, which made it change its perspective and I could almost see it rise to its full height.

Each time I went to my drawing lesson I got better results, and surprises to me in effects. I next drew the likeness of what seemed to be some-seer of the olden time with long hair and beard. It wrote, 'We are trying to make a picture of your mind, guide you to the truth. I drew the picture of a horse, but at first the head looked more like a goat, but it grew to be quite a well-developed animal. Then I sketched its rider, an Indian chief, who claimed he was helping him.'

After that I drew a wigwam with scalps and skins hanging in decoration. Next came an Indian maiden with a couple of arrows as ornaments in her hair. I drew many designs during the summer. One day I started on what seemed to be the tail end of something. I thought of Hamlet's soliloquy, 'I could a tale unfold.' Well, I unfolded it, and it proved to be the tail of an elephant. After outlining it and attaching its trunk I drew the full face of a Hindu on the side of the elephant, wearing his native cap. He claimed to be one of my helpers, and wrote that this was a picture of his elephant.

One day I got the front face of a young lady with long curls—a bust likeness. I thought I had completed it, but was impressed to return to my work and then I drew a stem and petals of a lily, so as to form a fitting frame to the bust. As I have a spirit that claims to be helping me, and also a dear sister on this side of life who is an angel in flesh, both bearing the name of Lilie, I thought it very symbolic.

There is one thing about developing along with Mother Nature. You don't have foolish questions asked as to whether a person is to get married or a better job. There is nothing to break conditions, or disturb the medium—only an occasional ripple of laughter from some happy bubble of pleasure-seekers gliding by, and that is only harmony. This brings me to recall one of my pictures which has a tragic feature about it. One day I had started on a picture which gave me the impression it was to be a man, as I commenced by drawing a sailor straw hat, but I soon saw by the bangs, collar, and shirt waist that it was designed to be the picture of a lady. It finished as a bust picture and then wrote underneath the following: 'I was drowned in the lagoon.' Then I remembered the drowning of three young persons, two young ladies and a young man, that had occurred some time previous to this, and the spot was opposite where I was sitting, near the bridge that spans the lagoon.

I will leave these experiences to the reader to explain whether it was an awakening of my own powers, or done by those who claimed to be with me. Suffice to say, it was for a good purpose and brought me in harmony with nature and myself. One day in the early fall I went to my drawing lesson, but found no desire to do anything, and concluded the object had been accomplished, and that object was to benefit my health.

BYRON D. STILLMAN, Chicago, Ill.

find ample support in the testimony of science, and in the much dreaded theory of evolution.

REV. G. H. BENNETT, Mendota, Illinois.

We do not aspire to the laying up of much treasure. We are endeavoring to let our wants be as few as possible, and I trust, as we 'seek not great things' that all we really need will be supplied.—Lucetta Mott.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Jonson.

Every man is a consumer, and ought to be a producer. He fails to make his place good in the world, unless he not only pays his debt, but also adds something to the common wealth.—Emerson.

SOME COMPREHENSIVE REMARKS.

God and the Constitution of the United States.

The National Reform League is at its old work of 'reforming' the Constitution. This immortal document (as set forth in the Chicago Examiner), drawn up by Thomas Jefferson, debated for months in the historic convention and finally ratified by the states, the document which was pronounced by no less a personage than the late Hon. William Ewart Gladstone to be the 'greatest piece of work that ever sprang from the mind of man,' is, according to the teachings of the National Reform League people, a very poor affair after all.

It is imperfect in the worst possible sense of the word. It is IMMOVABLE. In his address before the National Reform Convention at Boston the Rev. J. M. Foster said:

"Since the Constitution is the nation's sailing chart, fixed for all weathers, it ought to bear the mark of the bright and shining light by which we steer. God should be recognized in the instrument as the source of authority and law."

Like Abraham of old, the Rev. Mr. Foster is "the friend of God," and he is greatly distressed lest God should not get what belongs to him. He wants us to "recognize" God in the Constitution. Let us imagine it to be the radiant Summer time (as it is), and ourselves to be in the midst of a rich country meadow, which meadow shall be full of grasses, flowers, crickets, grasshoppers, ants and various other kinds of bugs and insects.

The sun, lifting itself above the Eastern hills, strikes along like a god toward the throne of its meridian splendor, and by and by the world is flooded with its glory. The heat penetrates every nook and corner of the meadow, the glory grows every cloud, and grass, blade, and flower, and the whole scene seems to be one grand symphony in honor of the resplendent thing up yonder in the zenith!

And now a most extraordinary thing happens. Near by us a few hundred crickets, grasshoppers and other bugs, suddenly raise a great commotion. They are not singing a song, they are not making a protest against the criminal negligence of their fellow crickets, grasshoppers and other bugs. In not formally "recognizing" the SUN.

We recognize it at once as the National Reform League of Goddom. They are "Friends of the Sun," just as the Rev. Mr. Foster is the "Friend of God," and like the Boston preacher, they are afraid that the great source of light, heat and life will be neglected and suffer!

But the Sun does not ask any recognition at the hands of the insects, nor does God stand in need of any favors from the American Constitution. He places along fairly well without that Constitution.

And—truth compels me to say it—the Constitution of the United States can get along very well without God. THE CONSTITUTION, I say, not the people. The people of the United States, or at least a great many of them are religious; but the Constitution is purely political.

Next came the instrument of government, not the instrument of religion. It is primarily designed to regulate the civil, temporal, earthly affairs of the "people of the United States of America," and was never intended to be used as an arm of the church. It neither affirms God nor denies Him, but strictly confines itself to its legitimate business of maintaining a government throughout that part of the earth over which it has jurisdiction.

The Rev. Mr. Foster says: "This is a Christian country, and the Lord Jesus Christ is its king, and we should acknowledge the fact in the constitution." But Mr. Foster should know that both his premises and his conclusions are wrong. This is NOT a Christian country, nor is it a Christian king. POLITICALLY SPEAKING, we profess no religion in this country. As Americans, we are neither pagan nor Christian, Catholic nor Protestant, Jew nor Mohammedan. Religion is free, optional, at the discretion of the individual, and not dictated by the government. The majority of the people are not Christians, but Christians, but the Nation, the State, the Government, is religiously neutral.

It is entirely true, that Jesus is, spiritually speaking, the king of a large portion of the American people; but the American Constitution, as a Constitution, knows nothing about Jesus or about any other religionist.

In other words, the Government of the United States is a civil, not an ecclesiastical affair, an earthly democracy, not a heavenly theocracy. Our fathers concluded to separate the state from the church, and if we are wise we will see to it that the separation is made perpetual.

Under the starry flag of the republic a man may worship as he pleases, or if he is so inclined may worship not at all; but Old Glory shall not throw its protecting folds over the fanaticism which would kindle anew the Inquisition flame.

REV. THOMAS B. GREGORY, Spirit Photography.

To the Editor:—My attention has been called to an article in The Progressive Thinker of July 25, under the heading, 'How It Is Done.' In reply to which I desire to say, neither Mr. Wm. E. Robinson's (whom Mr. Jensen calls first or second or third or fourth) would be permitted by any sensible person who was having a picture taken under 'test' conditions. Secondly, Mr. Robinson's 'microscopic picture' business is a fake pure and simple, and evolved wholly from his (Robinson's) prolific (?) brain. As to Mr. Wm. E. Robinson, Mr. Jensen should not know; Mr. Jensen should not like some of the prominent Spiritualists of Illinois, condemn the whole thing, because of his experience with one individual. I have been a medium for spirit photos for nearly twenty years, and would much like to meet Mr. Jensen and convince him that, at least by myself, no transparencies, 'microscopic pictures,' etc., are used, and therefore, his falling faith in spirit photography.

Cheslerfield, Ind.

No word is often on the lips of men than 'friendship,' and, in deed, no thought is more familiar to their aspirations. All men are dreaming of it. It is the secret of the universe.—Thoreau.

comfort.—Sir Humphrey Davy.

DESTINY.

Abstract of a Lecture Delivered by Rev. Thomas Grimshaw, of St. Louis, Mo., in the Hall of Manchester Central Spiritualist Association, Manchester, England.

In spite of the intense heat, a large and enthusiastic audience assembled at the hall of the Manchester Central Spiritualist Association, Bow Chambers, 55, Cross-street, Manchester, on Sunday evening, June 25, to hear Rev. Thomas Grimshaw, of St. Louis, U. S. A., lecture on 'Destiny.' Mr. E. Pleasance presided.

In his opening remarks the lecturer said that ever since man first learned to think, he had been thinking about himself, wondering and speculating as to whether he was controlled by chance, by fate, or by destiny. Science had declared in unmistakable language that there was no room for chance, that the universe was governed by immutable and unchangeable law. The question was, whether the laws of nature were blind, mechanical, unconscious laws, or whether there was a purpose behind them.

A divinity that shapes our ends, Rough-hew them how we will.

The speaker was committed to the latter view. Science had presented to the world an almost complete story of the evolution of the planet upon which they lived, and reason would not permit him to believe that the progressive steps from the mineral up to man had been taken haphazard and without purpose. They saw evidences of the existence of a purposeful power in all the phenomena of nature. He was not attempting to defend the anthropomorphic God of orthodox Christianity. A man's conception of the Infinite represented his own particular development, and he (the speaker) contended that the broadest measure of liberty ought to be extended to every man and woman to form his or her own conception of the Deity.

Proceeding, the lecturer contended that the laws of nature were the expression of perfect wisdom, and could not possibly be improved upon. Some one might ask why he affirmed that the broadest measure of liberty ought to be extended to every man and woman to form his or her own conception of the Deity. Yes, he did. The spiritual philosophy enabled them to gather a simple and plain conception of the cause of those strange phenomena. Science declared that a planet, like a flower, and a human being, was subject to the law of growth. The work of building a planet, which was subject to the law of a mountain, took a long time. Therefore, whilst they looked upon the universe as an expression of the Divine, still they looked upon different parts of the universe as different channels through which the 'Almighty' was seeking and obtaining a manifestation. It took thousands of years before this planet was capable of bringing forth and sustaining human life. It was not in the very best condition for the sustaining of human life today, but every storm that swept the plains, or cause the waves to beat upon the beach; earthquakes which brought death and destruction, were necessary, in that they were the means whereby Nature was attempting to gain her equilibrium, and the result following in the train of these calamitous phenomena was that the earth was being made a better place for human beings to inhabit.

The civil consequences of storms and earthquakes, said the lecturer, lay not in the phenomena themselves, but in the ignorance of man. Man as a result of his ignorance would go and build for himself a city at the foot of a mountain, and when Nature attempted to relieve herself and poured forth her streams of lava upon the houses of men they cried aloud against God. Whereas if man had sense enough to build his house in a more favorable place for human occupation the phenomena of a volcanic eruption would not have been fraught with the evils which followed. With the unfolding of intelligence man became free to a larger degree. Men once stood in awe as they listened to the rolling thunder and watched the lightning flash, but today they have chained those forces, making the electricity flash convey their messages around the world. They were no mean the slaves of their ancestors were, because they had obtained a larger degree of development.

Continuing his lecture, the speaker exhorted his hearers not to look upon themselves as helpless creatures of heredity and environment. They must change their environment and overcome their hereditary failings; look the world and God in the face and be not afraid of anyone, neither demon in the body or out of it.

In closing, he spoke of war as a crime, and held that it was not compatible with twentieth century intelligence. Neither was it right for one man to have innumerable acres of land and fine mansions here and there; and told his audience that by their acts more than by their words they could do something towards leveling up the masses—not down. They did not want to level down; they wanted every man and woman to have a fair share of this world's goods; to have an opportunity to work. They had a right to the legitimate fruits of their labors, but they had no right to that which they had not earned. That was his gospel, a gospel that made brothers of men.

At the conclusion of the meeting Mr. Grimshaw expressed his thanks for the hearty reception he had received while in Manchester, and tendered his best wishes for the success of the Association in the work in which it was engaged.

SYMPATHY.

Sad lot is theirs whom cruel fate inflicts with pain, then shuts the gate To all which gives to life delight. Excluding sunshine, stars and sky; All that could charm the longing eye; Shuts out the song of singing bird; Restrains the sympathetic word Of those whose presence were a balm To soothe our sorrow into calm; And yet 'tis sweet to feel and know That in affliction (even though Fate shuts the gate) our friends with- In spirit linger round about.

To lift the gloom which overhangs The couch of pain and mortal pangs. —L. Ellen Smith.

We believe in telling the truth even to the young.—Unity.

Each one sees what he carries in his heart.—Gethse.

SPIRITS CONTROL.

Contributor, Asserts That Manifestations From Those In The Other World Are Made Known To Each One In Present Life.

For more than half a century (as set forth in the Record Herald) modern Spiritualism has been known among the people of this country. But is it real, or is it only this latter day recognition of phenomena that is modern?

Personally, I take the latter view, because, accepting the phenomena as proved, it must also be true that the phenomenal fact must have commenced with the death of the first human body upon earth.

I am positive that the phenomena existed with all forms of life upon earth previous to the appearance of man as a sentient mortal being. But obviously this data is farther back than can be quoted now, and also is not necessary.

My purpose can be met by a record that is accepted by very many and which purports to be of reliable date, though of nearly twenty centuries ago. I will turn to that wonderfully useful book, the bible, wonderfully useful because ever since it was compiled it seems to have suited every man's purpose for a time.

Let us refer to the twelfth chapter of I. Corinthians, commencing at the seventh verse:

"7. But the manifestation of the spirit has been given to every man to profit withal."

"8. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit. '9. To another faith by the same spirit, to another the gifts of healing by the same spirit."

"10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

In connection with the phenomena of modern spiritualism, I have proved all of the foregoing to be true; therefore I consider myself competent to express myself upon the subject.

Further, there is not a phase of mediumship of to-day but is there set forth in plain and terse English.

What is "the working of miracles" but our physical manifestations of this day, such as raps, table-lippings, moving of solid bodies, independent or slate writing, and—greatest of all—materialization?

What is "discerning of spirits" but our clairvoyance and clairaudience; also impressions, inspirations finally developed into telepathy? By the way, there is where telepathy belongs. It is impressions developed to recognized inspiration, followed by the ability to mentally converse with a spirit—this is telepathy.

Now, mark the statement of the first verse quoted, this manifestation 'is given to every man.' There is no exclusion, or seclusion. Also, I know this to be true; every human being can be—and I believe is—used by spirits; but not all can be used alike. Physiologically this should be expected, as no two men are alike of all their mortal inhabitants.

So it is possible for every one who desires to have his own phenomenal experiences, and from such to know for himself. Knowing himself he will be more charitable in judging of the phenomena than his neighbor. For this great truth so long plainly recorded let us never forget that the good God that at last, after all of these centuries, we are beginning to understand in this latter day.

But surely the biblical record is plainly a form of religious worship. These phenomena, from the data quoted, were evidently in those far away days a common thing, and well known. Then why has there been such an eclipse in this knowledge for so many centuries? Why has every man turned from it for so long a time and taken the bare statements as to his future spirit life made by those who confess that they do not know, when he had the recorded warrant and of such authority, too, to find out and know for himself?

Above all, why have not our authoritative priests and religious teachers held forth upon this, and with proofs? Is it because they have betrayed their trusts? One may well think so. I must certainly do. But that is another story. ERNEST HARDY.

PRACTICE WHAT YOU PREACH.

'Tis easy enough to give advice And of deeds, tell and teach; But 'tis the hardest part of all To practice what you preach.

You chide the one who was tempted, And has fallen deep in disgrace, Would you have done any better, Had you been put in his place?

In search for faults in others You forget to look at yourself. If you do, you'll find plenty rubbish Stowed away on life's shelf.

When life is as bright as a sunbeam And things run smooth for you, You will tell your discouraged brother 'Tis foolish to feel so blue.

You say to a weeping mother, As they lay her dead to rest, 'As they lay her to rest, For God knows what is best.

But when death calls your loved ones, Can you sit beside their bier And smile when your heart is breaking, With never a sigh or a tear?

How easy it is to mix the dose For some other person to take, But if the cup is passed to us, 'Tis then our weak hearts quake.

O, this old world would be brighter, And wonderful things we might reach If we had the courage to practice One half of what we preach.

—Nellie M. Tracy.

Thought is the blossom; language the opening bud; action the fruit behind it.—Beecher.

We should avoid whatever may disfigure the soul, and extend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

Men should not talk to please themselves, but those that hear them.—Sierne.

Theology is a course in ignorance. Its purpose is to teach that which is positively known to be false.—B. W. Howe.

What peace a man brings to himself, and what joy to others merely by managing himself right.—Matthew Arnold.

MATERIALIZATIONS.

A Woman's Experience in This Phase.

To the Editor:—I have seen so much in your valuable paper about frauds, I wish to say a few words concerning them. I have no sympathy with any one who makes up things. If the medium is genuine, the spirits can materialize the clothing as well as the medium could, and far better. I know they do materialize. I am a medium myself and often hear raps on my pillow and loud raps on my door, like some one walking with a cane. They also touch my head and forehead in the daytime, all over my body. I have seen Wm. Eddy go into the cabinet in front of an audience, with nothing but overalls and a dark-colored shirt on, directly out of the hay field and alone; in a second the curtain dropped, and out came a form of a woman dressed with a black skirt and white waist, walking across the platform. She had long black hair and was recognized by a number of friends and others present.

George Dix always came with a black suit and white bosom. There was no chance for fraud. The people could go in and examine the small 8x10 solid masonry cabinet, and my husband built and plastered it. There was one light of glass with netting over it, and nothing in it. I told Mary Eddy I would like to hear the bells and instruments played on in the light. She said we could try. She set a table in the middle of the front room, raised the two leaves and covered it over with a bed quilt to the floor, and put the instruments under the table. I helped, and we formed a circle around the table, not touching it. The bells and instruments and all instruments were played upon, and I am sure no hand touched them. It was in broad daylight, and we saw many more things.

I have often seen spirits not yet out of the form. R. V. Allen went thirty miles to Castleton. My husband, his wife and all went to the Eddys and stayed until 1 o'clock at night. The moon shone brightly. I saw a man apparently rise up from the ground and come directly toward us and he passed by. He did not seem to notice us, although so near we could have touched him. All three of us spoke. My husband ran back over the hill but could not see anything of him. I have since seen him laughing and my grandson. One night I went to bed and I saw a spirit come up the stairs and disappear in the floor. I saw him as plainly as I ever saw him on earth. He had a package in his hand.

MARY S. WINTER.

MEANING OF SPIRITUALISM.

No Generous Impulse, No Kind Word Spoken, No Good Deed Is Lost, but Its Influence Will Live After the Action in Life's Drama Has Passed Away.

Spiritualism is sympathetic for sisterhood. There is sympathy in the spiritual heart; the desire for fellowship. We depend in a large measure upon our fellow men. In the struggle for life there is nothing like human sympathy. The touch of a sister hand has in it a magnetism that soothes the tender chords of the human heart.

The strongest factor in the world today to increase the enjoyment of the human race, and to diminish the quantity of human pain and misery, is true Spiritualism. Spiritualism knows no creed, it is the one great feeling of unselfishness exemplified in our own life and extended to our fellow men. The underlying principle of all spirituality is ever present in the Golden Rule. Woman's work in Spiritualism is readily conceded. Who can deny her influence in all social functions? Who can relieve the sick, console the bereaved, or care for the orphan better than woman? And woman, urged by the necessities of the age, has shown that her powers are the same as her brother's, and that like encouragement and fostering care may develop her to an equal degree of usefulness. When the spark of true Spiritualism is once kindled in the soul it will never cease to burn. Beautiful are the admonitions of those whose lives

Court of Inquiry.



To DO GOOD & BE GOOD
THE RELIGION OF
HUMANITY.

THE BLISS-GREEN EXPOSURE.

It is with the most profound regret and deepest sadness that we this week publish an exposure of the methods of MRS. BLISS-GREEN. The work of uncovering the artificial foggy of those who resort to this method of "materialization" has just commenced, and "will continue," say high and exalted spirits, "until those who resort to such deception are fully exposed." HON. EST MEDIUMS must be so protected that they are not brought in competition with trickery or fraud. The Progressive Thinker is their especial organ, their staunch friend, and will stand by them until their fake enemies are all driven from the field which legitimately belongs to them exclusively.

Crisis Pending in the Ranks of Spiritualism.

The Bliss-Green Exposure.

Another Object Lesson for Spiritualists to Calmly Consider.

(Published at the Earnest Request of Prominent Spiritualists and Mediums of Chicago.)

Although we have a large amount of manuscript on hand, from various parties, touching on the exposure of Mr. Winans at Hot Springs, Ark., we have discontinued the discussion in his particular case, it having received a most thorough ventilation, and little new can be said. And now comes the alleged exposure of Mrs. Bliss-Green at No. 523 Belmont Ave., on the evening of June 27. We publish this exposure as another object lesson for Spiritualists everywhere.

Is it true, as some assert, that all mediums use artificial foggy?

Is it possible that during these long years of Spiritual expansion and enlightenment, materializing mediums have used artificial draperies of various kinds to carry on their methods of deception?

Every medium—no exception—thus far exposed, has had on artificial foggy, made by material hands and so deftly manipulated and concealed that those in attendance at the circle thought they were direct from the hands of the spirit chemist?

If this is true, if this practice is along the line of strict honesty, then the decent Spiritualists want to know it.

There is a place in this city that does a thriving business in selling various kinds of garbs and dresses for materializing purposes, and in a dim light they shine forth most beautifully with their phosphorescent paint, making an ugly person appear like an Angel of Love, so impressive is the phosphorescent glow emanating from the gross fabrics.

Dr. Warne on the Exposure of Mrs. Bliss-Green.

"Truth Will Be Uppermost One Time or Another Like Cork Though Kept Down in the Water."

Three weeks have passed since the Chicago Int. Ocean published an exposure of a materializing seance given by Mrs. C. Bliss-Green in this city. Many times have Spiritualists in the metropolis asked one another how much of truth is there to the charge, after the reportorial love for sensationalism has been thoroughly squeezed out of it.

The victims of the imposition forwarded the president of the Illinois State Spiritualists Association the following statement of the affair. He at once forwarded Mrs. Green a full copy of their statement and said to her: "You are invited to send your version of the Belmont seance so that both sides may be considered at the same time by the public. I am told The Progressive Thinker refused to print this matter until your side was at hand. Kindly give this prompt attention." Although known to be in Chicago when the request reached her, she has not chosen to make one word of response. After Brother Norsted's communication was received I had the opportunity of talking with some of his associates of that eventful evening and was told of minutiae in the happenings there which were omitted from the formal document, such as: After seizure of the medium and securing light, a lady sitting next to the cabinet rose and exhibited Mrs. Green's skirt and petticoat, which her hand found pinned to the inside of the curtain while the medium was outside of the cabinet; there were pockets at the bottom of her dress skirt such as custom house officers are trained to watch for. Mrs. Green was deposited suddenly in the lap of Mrs. Schwahn, at which lady's surprise and great grief; Mr. Schwahn coming in answer to his wife's excited call suddenly transformed belligerent Mr. Green into

a peaceful wall flower; before going into the cabinet Mrs. Green kept a camp chair in front of her all of the time, presumably to keep attendants from noting her skirt pockets; on Friday following this Tuesday night seance, Mrs. Green and her nine dollars taken in at the seance held there a fortnight before. The standing, character and intelligence of those at the seance is unimpeachable. It is only the stock trick when caught to howl about the low plane of development of those whose patronage was eagerly welcomed and State Spiritualists Association the following statement of the affair. He at once forwarded Mrs. Green a full copy of their statement and said to her: "You are invited to send your version of the Belmont seance so that both sides may be considered at the same time by the public. I am told The Progressive Thinker refused to print this matter until your side was at hand. Kindly give this prompt attention." Although known to be in Chicago when the request reached her, she has not chosen to make one word of response. After Brother Norsted's communication was received I had the opportunity of talking with some of his associates of that eventful evening and was told of minutiae in the happenings there which were omitted from the formal document, such as: After seizure of the medium and securing light, a lady sitting next to the cabinet rose and exhibited Mrs. Green's skirt and petticoat, which her hand found pinned to the inside of the curtain while the medium was outside of the cabinet; there were pockets at the bottom of her dress skirt such as custom house officers are trained to watch for. Mrs. Green was deposited suddenly in the lap of Mrs. Schwahn, at which lady's surprise and great grief; Mr. Schwahn coming in answer to his wife's excited call suddenly transformed belligerent Mr. Green into

"Doubtless it was a Cosmic Truth," by Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, 25c, G. L.

A STATEMENT:

In reference to the Exposure of Mrs. Bliss-Green of Chicago, Illustrating Bogus Spirit Phenomena—Respectfully submitted to the National Spiritualist Association, H. D. Barrett, President, and also to the Illinois State Spiritualist Association, Dr. O. B. Warne, President, to the Spiritualistic Press, and to Honest Spiritualists Everywhere who are Seeking the Truth.

Spiritualism during its long and eventful career has had much to contend with. A few years after the tiny raps at Hydesville, N. Y., commenced, the phenomena assumed sufficient importance to bring to the front those who could closely imitate or simulate the same, and thus make money by presenting the spurious as the genuine result of spirit influence and power. Bogus materializations, the exchange of tests, and otherwise deceiving the public became quite a prominent factor in our ranks. At camp-meetings, at promiscuous gatherings and other places, imitation of the genuine spiritual phenomena became a merchantable commodity, and so disgusted did many Spiritualists become that it resulted in the publication of a pamphlet known as the "Vampires of Onset," the details of which are enough to sicken any Spiritualist who has not got a cast-iron stomach or a hardened conscience.

Among the many materializing mediums who have figured prominently and successfully before the public, there stands out in bold relief Mrs. Bliss-Green. The manifestations that have occurred in her presence, supposed to be genuine, have attracted attention in nearly every large city in the country. But there have been many who have regarded her spirit manifestations as wholly of earthly origin, and in no sense spiritual.

The writer of this was an innocent believer at first in her genuineness, and attended her seances with the expectation of seeing someone from the spirit side of life whom he could recognize as a dear relative or friend. A circle was organized to convene at No. 523 Belmont avenue, on June 13. That evening everything went off very smoothly, and the seance was closed without any trouble whatever having arisen. I afterwards learned, however, there were grave doubts in the minds of some of those in attendance, in regard to the genuineness of the phenomena. On this occasion, however, she departed with ten dollars as a reward for what she presented as genuine phenomena, but which in reality was the result of GROSS DECEPTION ON HER PART, as the sequel will prove. But dissatisfaction on the part of those in attendance seemed to grow, and finally assumed such prominence that we arranged for another seance to be held at the same place, resolving to thoroughly test the spirits, and determine without a shadow of doubt as to whether they are the genuine article or spurious.

Again at 8:30 o'clock we entered the seance room and Mrs. Green went into the cabinet without anything in her hands, and no artificial paraphernalia in sight with which to carry on any deception. Soon strange voices were heard talking in the cabinet, preparatory, apparently, to bringing out the spirit forms. The medium in plain words stated that the conditions this evening WERE EXCEPTIONALLY FINE—WHEN, IN FACT, THERE WAS A SECRET INTENT ON THE PART OF SOME TO FULLY EXPOSE THE GROSS DECEPTIVE NATURE OF THE SPIRIT MATERIALIZATIONS, THUS SHOWING THAT THE "SPIRIT"—VERY HUMAN—OF COURSE DID NOT KNOW WHAT WAS GOING ON IN THE MINDS OF THOSE PRESENT. A battery of four was formed in front of the cabinet for the purpose of giving strength to the forms. What a contemptible farce this was, as the result of the seance fully shows. Several Indian spirits appeared one after another, and they seemed willing to smoke the pipe of peace with all those in attendance. Then appeared a tall, beautiful form of Miss Brooke; she came in a shining white robe, with an electric light in her bosom. She shook hands with several whom she thought most worthy of her heavenly blessings; she even gave her kisses freely away from her "rosy" lips; but those who had held of her warm hand had their suspicions aroused that all was not as it should be. This form gave way and Billy, the cabinet guide, then came. This form, it is said, has remained the same for several years. After passing some funny remarks, he vanished from view. Then there was singing, followed by an elderly woman emerging from the cabinet, and standing before the curtains. I happened to be sitting very close to the cabinet, and I said, "It looks as if it might be my mother." She beckoned me to come to her in the opening of the cabinet. And here was the chance of my long years of prayers to see my mother appear before me in her beautiful spirit form.

I afterwards realized that the form looked as if it recently had GOTTEN OUT OF BED TO GREET ME, so extremely thin was her dress, and as I bent to receive her parental blessing, I could not resist putting both my arms around "my mother's" waist, and force her out among the visitors. Of course, then there was great excitement. One lady tried to turn on the gas, but it went out. A gentleman present tried to strike a match, but it was put out of his hands. Now could be heard the cry of my supposed-to-be mother, "Let me go!" Mr. Green shouted, "For God's sake, be human." "She is my wife." "Let her go back into the cabinet!" Then a light came, and, being a bachelor, I had good reason to blush. THERE IN OUR MIDST WAS STANDING—NOT THE HOLY FORM OF MY DEAR MOTHER, BUT MRS. BLISS-GREEN DRESSED IN A MANNER ONLY SUITABLE FOR LADIES TO LOOK AT WITHOUT A WAIST OR

SKIRT ON, WITH A WIG ON HER HEAD, PRESENTING A MOST SORROWFUL PICTURE OF TWENTYNINE YEARS OF WORK, A PITTYABLE, HEARTLESS, CRUEL DECEPTION PRACTICED ON THOSE SEEKING TO HAVE AN INTERVIEW WITH THEIR SPIRIT FRIENDS.

The exposure was complete. There Mrs. Green stood as described, presenting a spectacle bad enough to make the angels weep at the deception practiced on us who were so honestly, so sincerely seeking the truth, and receiving nothing but deception! What a sad picture! What deplorable state of affairs in the ranks of Spiritualism!

But Mrs. Green was allowed to go back into the cabinet to escape the glare of the light, and readjust her clothing. A lady who took her chair during the exposure will testify that HER SKIRT WAS WELL STUFFED WITH VARIOUS ARTICLES, ALL READY FOR USE IN THE MATERIALIZING CIRCLE. I carried away with me three yards of thin cloth which she had used in "making up" my mother. She was caught fair and square in her deception—a gross deception!

There seemed to be considerable amount of white face powder used by her which was scattered about the room, on "biff" clothes, the carpet and curtains. It was evidently used to give a ghostly appearance to the "materialized" forms.

A demand was made for the return of the money given at the previous seance. It was returned by Mr. Green. Other demands, it is said, will be made for money at other seances where the same methods of deception were no doubt practiced.

WILLIAM NORSTED.
286 Rush street, Chicago, Ill.

We, the undersigned, were present on June 27, 1905, at No. 523 Belmont avenue, and the above statement made by Wm. Norsted, of the exposure of Mrs. Bliss-Green, the materializing medium, is true, and we are willing to testify to the same under oath, if called upon to do so.

FRANK JOSEPH,
417 Otto street.
MRS. A. SAYL,
MRS. AUGUSTA DOHM,
224 Wrightwood avenue.
MISS LILLIAN DOHM,
4224 Wrightwood avenue.
ERNEST SCHWANN,
408 DUTCH STREET,
LINA KIESLING,
MRS. C. SCHWANN.

A VENERABLE POET.

Gerald Massey and the Christian Myth.

In a recent article in the Daily News by Mr. W. B. Hodgson was enshrined a conversation with the veteran poet and Egyptologist. Those who have read Massey's "Beginnings" will well understand the enthusiasm of the erstwhile poet—who has written no poetry for thirty years.

Here are the hieroglyphics, said the old poet to the interviewer. "I have learned to read them in thirty years." And he produced the Book of the Dead, beautifully printed in colors. And there was the serpent and the tree of life, Eve plucking the apple for Adam, Moses coming out of the bulrushes—all the old bible stories, painted on stone ages before Moses was born.

To restore religion to its place as a myth, or allegory, is Mr. Massey's consuming passion. He has even, through a friend, approached the Pope, begging his Holiness to promulgate the doctrine that Christianity is a myth!

"I have the ambition," said Mr. Massey, "that in death my grave may be found out right across that pathway of error and delusion first trodden by the misinterpreters of mythology, who falsely founded the Christian creeds. I mean to pile the barrier of my grave-memorial high as ever in thirty years." And he produced the Book of the Dead, beautifully printed in colors. And there was the serpent and the tree of life, Eve plucking the apple for Adam, Moses coming out of the bulrushes—all the old bible stories, painted on stone ages before Moses was born.

Gerald Massey has published, says the Freeholder, four big volumes on the Egyptian origin of Christianity, and now is preparing one big book that has taken twelve years to write, in which he hopes finally to explain his views. A brave work for an old man of seventy-seven, and this brave old man is a Spiritualist. The Two Worlds, London, Eng.

THE WASHED HOUSE.

I who went at nightfall,
Came again at dawn;
On my door again I knocked—
Love was gone.
He who had bade me in
Now would bid no more;
Silence sat within his house,
Behind the door.
When the glow door opened wide
Through it I could see
How the brightness within
Stared at me.
Through dreary chambers
Long I sought and sighed,
But no answering footstep came;
Night had smitten.
Then at last I entered
Dim a darkened room;
There a taper glimmered gray
In the gloom.
And I saw one lying
Crowned with holichryss;
Never saw I face as fair
As was his.
Like a whirly lily
He lay in hue;
And his cheeks were each a rose
Wintry too.
Then my soul remembered
All that made us part,
And he had laughed at once
Broke my heart.
—Madison Cawwin, in Harper's Magazine.

What Is Materialism?

A Comprehensive and Scientific Analysis of the Same, by Prof. B. F. Underwood.

Materialism is a word to which so many definitions are given and to which such various meanings are attached that one can never feel quite certain when it is spoken which of its several connotations the speaker has in mind until the speaker distinctly states the ideas he associates with it.

A popular conception of materialism is that it is simply disbelief in God and the immortality of the soul. Yet many thinkers who are not materialists, whose philosophy indeed is popularly believed to be, and in some respects certainly is, the antithesis of materialism, accept neither of the doctrines named; while, on the other hand, many who are or have been classed among materialists accept both. John Locke thought it not unreasonable to hold that God has endowed matter with the capacity to feel and to think, and was and is now sometimes called a materialist. Firstly, with the same belief, avowed himself a materialist. The same is true of Thomas Jefferson.

The author of the article on materialism in Johnson's Cyclopaedia says that "nearly every materialistic school has had its Christian advocates endeavoring to reconcile it with the spiritual doctrines of the Holy Scriptures." As Mr. John Fiske says, "It might forcibly be argued that denial of personal immortality has by no means been proved to be an inevitable corollary from the assertion of materialism although it may be freely admitted to be a probable corollary." Many of the adherents, including leading representatives, of modern Spiritualism, declare that "spirit is refined matter," and claim that they are true materialists, in support of which claim they adduce the testimony of spirits who have left the form and return to their friends by "materializations."

Strauss, in The Old Faith and The New, goes so far as to say that the difference between materialism and idealism is simply one of terminology, or, to use his own language, is a "mere quarrel about words." He is a subject of interest only to thoughtful and serious minds. For the worshippers of fashion, for mere pleasure-seekers, for political demagogues, for those whose energies are wholly employed in the scramble for wealth, it can have generally no attraction. Yet the views and conduct of these classes are commonly referred to by the clergy as the materialism of the times.

"Such epithets as 'materialism,' and 'atheism,'" says Mr. Fiske, "being extremely unpopular, have long been made to do heavy duty in lieu of argument. In this sort of barbaric warfare, the term 'materialism' is especially convenient by reason of a treacherous ambiguity in its connotations. Certain abstract theories of metaphysics are correctly described as constituting materialism, and the persons who assert them are correctly called materialists. On the other hand, those persons are popularly called materialists who allow their actions to be guided by the desires of the moment, without reference to any such rule of right living as is termed 'a high ideal of life.' Persons who worship nothing but worldly success, who care for nothing but wealth and fashionable display or personal celebrity or sensual gratification, are thus loosely called materialists. The term can therefore easily be made to serve as a poisoned weapon; and there are theologians who do not scruple to use it as such against the upholders of philosophic opinions which they do not like, but can not refute. A most flagrant instance was recently afforded by a lecturer on positivism, who, after insinuating that pretty much the whole body of contemporary scientific philosophers are positivists and that positivists are but little better than materialists, proceeded to inform his audience that materialists are men who lead licentious lives. It would be hard to find words strong enough to characterize the villainy of such misrepresentations as this, could we fairly suppose them to be deliberately intended. They would imply extreme moral turpitude, were it not that they are so obviously the product of extreme goodness of thinking, joined with culpable carelessness of assertion."

Lange, the learned and impartial author of the "History of Materialism," says that the sober earnest which marks the great materialistic systems of antiquity is perhaps more suited than an enthusiastic idealism, which only too easily results in its own bewilderment, to keep the devotees of that is low and vulgar, and to lend it a lasting effort after worthy objects" (p. 47), and that "in the centuries when the abominations of a Nero, a Caligula, or even of a Hellogabalus, polluted the globe, no philosophy was more neglected, none was more foreign to the spirit of the time, than that of all which demanded the coldest blood, the coldest emotion, the most sober and practical inquiry into the philosophy of Democritus and Epicurus." "The age of Pericles was the blossoming time of the materialistic and sensational philosophy of antiquity; its fruits ripened in the time of Alexandrian learning, in the two centuries before Christ."

While I have long since ceased to believe in "philosophical materialism," I think that these are facts worthy of candid consideration of those who use the word "materialism" as a term of abuse rather than in a descriptive sense. At the same time, the wisdom of employing in philosophical discussion a word which is associated with theories and conceptions widely different, and which, therefore, lacks precise and definite meaning, may fairly be questioned. The local way it is now used, even by some of our best writers, is certainly without excuse.

B. F. UNDERWOOD.

SAVED AS BY FIRE.

How we complain of labor, loss and pain;
We think at times our lives a snarl of woe,
And wonder why we have to undergo
Such sharp and trying worryment and strain?
Why not a mind at peace with all main-
tain?
Why not the calm of secret wisdom show,
And where the wild weeds are let roses grow,
And so of our experience have gain?
No better hap can happen to our life,
Than this and that which come from what we are,
And courage is the gift of such fierce strife,
And patience if we hinder not our mar;
The rounding out of things in His high plan,
And what we do should make a noble man!

WILLIAM BRUNTON.



GANDIDLY

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SATURDAY, JULY 29, 1905.

WORDS OF CAUTION. You must not send money in a letter. You may be a dozen times safe, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Voile's," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY.

N. S. A. Secretary.

600 Pennsylvania Avenue S. E., Washington, D. C.

The Past Continued into the Present.

The National Congress of Old German Baptists, at a conference held in Flora, Indiana, last week, determined members using telephones should abandon their use, and have them removed from the house. The ability to talk through a wire contravenes the will of God, and it must be abandoned.

Every invention through the ages, each in turn, has been fought by the church. The art of printing was the work of the devil. Even the fanning-mill for cleaning grain, was a device to substitute artificial wind for what God had provided. Lightning rods were antagonized as an effort to divert the electric element away from a building God had purposed to destroy.

The history of using any of the forces of nature in alleviation of pain, or escape from toll was in direct antagonism to the decree of God. He who investigates in these directions will see that our civilization is what it is in spite of the church, instead of having been aided by it.

Do we claim too much? Read the records of the past before deciding. The Old German Baptists are in line with the history of all the churches before they became civilized. Copernicus, who demonstrated our present system of astronomy, withheld the information from the world until near his death, because of the popular outcry, sustained by the church. Galileo, a few years later, who adopted the Copernican theory of the solar system, was belevered by the church, imprisoned, and only escaped with his life by renouncing what his telescope revealed to him.

And yet, let the preachers tell the story, we owe our civilization, our greatness, our prosperity, our hopes of heaven and escape from a mythical hell, to Christianity.

COL. R. T. VAN HORN.

Col. R. T. Van Horn passed through the city last week on his way to his favorite place of resort, Lily Dale camp. Although we did not have the pleasure of meeting the venerable gentleman, when he called at the office, we are assured by those who did that his mind is still as brilliant, logical and clear as it was when he had a seat for four sessions in Congress, shaping the destiny of the nation, as a Colonel at the head of his regiment, or as editor of the Daily Journal in Kansas City, whose columns were illuminated each Sunday by one of his unique, sub-elevating and inspiring editorials that were read and re-read, and quoted far and wide, exerting a spiritualizing influence that still survives. Just so long as this octogenarian visits Lily Dale, he will be the mascot, and it will prosper and be happy, so we advise the fair Lady President of the camp to see to it that he is properly groomed, and taken care of with that delicacy, serenity and cheerfulness, commensurate with his present and past standing in the world.

Shamefully Vile.

"And the Lord said unto Moses: Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel."—Numbers 25:4.

Now, why was the "fierce anger" of the Lord aroused against Israel? Because they ate and bowed down to other gods. Acting on this authority and other Bible texts, heathen had no rights Christians should respect, hence they were enslaved, tortured, burned at the stake, embowed, skinned alive.

Who so silly as to believe the Lord said any such thing to Moses? It is a libel on the divine character. These "Thus saith the Lord" so frequent in the Bible, had their origin in the brain of a murderer, and should be treated as such.

Conjectural Revelation.

Good reader, did you ever sit and gaze on the great ethereal vault above when stratum after stratum of dense clouds, one over another, with bright rays of light between tinged their edges, and the whole was borne along by a gentle current? Did you notice how these clouds were ever shifting, ever assuming new forms? Aided by an active imagination, you have constructed every form of animated nature, and have seen these objects of fancy rapidly changing into others as variant as matter can assume. The cloud-elephant drops his trunk, its tusks disappear; then, perchance, a camel comes rushing on with wonderful pace, an ostrich, a caméléopard, each in turn, and then all are merged into a common cloud. Palaces, temples, great cathedrals, priests, angels, gods, armies advancing, combating, retreating, and all are swept away. Ships come in sight, sailing over a billowy sea, colliding with some object, possibly an informal iceberg. And thus so long as the watch continues, and the stately march goes on, with a busy imagination shifting cloud is constructed into forms of life or phantom cities. The sight is grand, sublime, inspiring, magnificent. If a historian you have seen re-enacted in the theater of the skies, great battle scenes, armies advancing for mortal combat, victors pressing onward over the fallen and prostrate; then all are overwhelmed and lost in the rolling, intermingling drapery of drifting, reconstructing cloud. If the lightning dashes from object to object in the great vault, and the thunders roll along the sky with crash on crash in deafening peals, you may feel you have not only seen but heard the clash of contending warriors in deadly strife.

In high northern latitudes a similar astonishing vision illumines imagination as it looks out on the northern lights, the aurora borealis of the books. It seems difficult at times for the young mind to conceive it possible life is not there enacting scenes which fancy weaves into advancing and retreating armies, into towers, cities in flame, streaming banners; perchance ruin, desolation and death.

The scene in cloud-land is before us as we write. There is a reindeer. Its great high antlers rise above its head; there, it is changed into a pair of horns; the head is lowered as if to defend against an advancing foe. And thus, ever changing, new, perhaps unthought forms as dragons and monsters appear from moment to moment for hours if attention is so long continued, or the day does not wane. From whence but the clouds came the distich

"He plants his footsteps on the sea,
 And rides upon the storm?"

In the infancy of the race, while imagination had free wing, unaided by education, is it not probable this constructive castle building was carried on to an extent not thought of now? The old Babylonians surveying the heavens, arranged the stars into clusters, and gave them names which survive to our day. There are the Great Bear, the Little Bear, the Dragon, the Herdsman, the Harp, the Swan, the Serpent, the Arrow, the Flying Horse, and thus on to the number of forty-eight, embracing all the stars in our northern hemisphere.

Pondering on these subjects while gazing on the changing kaleidoscope, the thought arose: Is it not probable that who wrote our holy books, gained portions of the animals looking at the morning clouds, somewhat after the manner of women in their old-time tea parties, who turned over their empty cups, gave them a few circular twists, then told what they saw in the adherent grounds of tea? She whose imagination was the most prolific was deemed the best fortune-teller. The prophets who saw great beasts with wings, and feet of iron, brass or clay, maybe with claws of eagles instead of hoofs, possibly gained their ideas from the cloud-world, immediately beneath the "firmament," above which was the throne, occupied by God, and all around it were the saints shouting glory, glory, glory!

The book of Revelation filled with imagery, better fits a description of the genii of the clouds than of real life. To those who are familiar with that compilation of ancient literature it would be but surplussage to particularize.

Dr. Adam Clarke, the eminent Methodist commentator on the Bible, in his Prefatory on the Book of Revelation, thus discourses:

"I cannot pretend to explain the book; I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in conjectures. I have read elaborate works on the subject, and each wrote a right ill thing. I examined. I am satisfied no certain mode of interpreting the prophecies of this book has yet been found out; and I will not add another monument to the littleness or folly of the human mind, by endeavoring to strike out a new course. I repeat: I do not understand the book; and I am satisfied not one who has written on the subject knows anything more of it than myself."

Dr. Clarke was an honest writer, who was unwilling to indulge in "conjecture," yet he waded through the book with voluminous comments on "things which must shortly come to pass . . . for the time is at hand. . . . Surely I come quickly," though more than 1800 years have come and gone, yet he comes not. John the Revelator claims to be the seer, like of Patmos who saw the great light shining above at the shifting clouds when he saw great beasts with wings, having feet of iron, brass and clay, some with the claws of birds? We have the right to suspicion in that direction.

Words That Have Meaning.

C. L. Stevens, a prominent Spiritualist of Pittsburg, Pa., writes: "Your journal is a great favorite, and has a large sale in this vicinity. We know there are more sold at our church when in session than all others combined."

The new song-book, "The Golden Echoes," by S. V. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. Price, 15 cents; \$1.50 per dozen.

An Object Lesson.

For Honest Spiritualists and Mediums to Carefully Consider.

An Object Lesson is always valuable. It makes a deep impression on the mind, and sets Spiritualists to thinking as never before. Légerdmain is abroad in the land with its illuminated dresses, draperies, and various kinds of toggery, to represent "Spirit Friends," accomplishing results not within the power of any honest medium. Read, think, reflect, and become wiser.

Spiritualists are gradually becoming more enlightened. The phenomena coming through different mediums are discussed freely and openly. The process of communing with spirit friends is simply a natural process, in accordance with natural laws, and is in no sense supernatural. Hence that which is transmitted through a physical medium must pass the ordeal of a scientific examination, with the same painstaking scrutiny that a scientist would examine any substance transmitted through the atmosphere from the space above it. Opinions long ago adopted must now be modified or changed altogether. The legerdmain is abroad aiming to imitate every phase of the spirit phenomenon as far as possible, and then assuming the name of medium, going forth to coin money and deceive the public. In 1896 the following article was sent to this office by a prominent physician of Covington, Ky., and we publish it now as an object lesson to Spiritualists.

MARVELOUS MANIFESTATIONS.

Never Before Equalled in the Annals of Spiritualism—Such Was the Power of the Spirits, That Skepticism of the Most Keen-pointed Kind Did Not Prevent Them From Materializing Even a Giant Form—Forms That Were Small, at Once Assumed Exceedingly Large Proportions, Even When No Conditions Were Required, Antagonism Being No Detriment to the Dear Angels of Light and Love, in Their Efforts to Materialize.

To the Editor:—I herewith send you a report of some seances that I have attended. About the first of September last there came to Cincinnati, Ohio, a Mr. C. C. Howland and wife, he being a lecturer and she an instrument of occult phenomena produced in public by them. They were employed by the Spiritual Progressive Society, which held forth in Old Odd Fellows' Temple, corner Fourth and Home streets, with a seating capacity of about 400. Ten cents admission was charged, the standing room generally being exhausted, making some \$40 of an income on Sunday evenings.

Some dissatisfaction soon arose as to the division of the door receipts, for never before were the door receipts so great in the history of the society. To Mr. Howland fell the greater part. At this juncture the society and their former local mediums, officers and members withdrew their support, disbanded and expected to see the thing go to the wall. Then Mr. Howland threw open the hall free of admission, only a collection taken, same as done in churches, merely enough to pay the rent and sometimes. Mr. Howland went down in his pocket to make what lacked. This was the first time a hall in that city was ever thrown open free to the general public, and a great work was accomplished.

Next that none might be deprived of the phenomena, they threw open their private seances free to all, asking of those that were able to contribute a dollar apiece, and others to contribute what they were able to.

On October 25, 1896, I was at the hall, and will outline what I saw, and express no opinion. The phenomena produced was as follows:

As Mr. Howland closed a 20-minute lecture, a committee of six ladies and six gentlemen unknown to the Howlands, and not Spiritualists were selected; some had never been in seances; they came forward promiscuously from the audience. The cabinet consisted of brass rods six by six by six feet, covered with dark cotton flannel mode for that purpose, slit from top to bottom in the side next to the audience. A large armed hall chair was placed in the cabinet, and Mrs. Howland was seated therein, and with strips of dark cloth her wrists were tied to the chair arms, and her ankles to the chair legs, and the knots were sewed by a lady of the committee. The cabinet was closed, and the lights lowered some, but all could see very plainly. About five dozen flowers were thrown out of the cabinet; bells were rung; musical instruments played; a loud and sonorous voice came from a trumpet; about thirty messages were written to different people in the audience, and faces of departed ones were drawn on paper that after the seance were recognized. The pad of paper was thoroughly examined before placing in the cabinet. Handkerchiefs from the crowd were held close to the cabinet, were taken in, tied in knots and returned in an instant. A glass of water was held close to the curtain, taken inside and was returned in a second of time emptied. No trace of water could be found. The flowers were all broken off, none being cut. The curtains were drawn back and the lady was found to be just as they had placed her, tied and all knots as the committee left her. This to the new beginner was unaccountable.

The gentlemen thoroughly examined the cabinet and things thereabout, to see that there was no white anywhere. The ladies had taken Mrs. Howland to an ante-room, disrobed her and dressed her in their own clothes, returned and placed her in the cabinet, the curtains then being closed. The whole committee of twelve declared positively that there was not a bit of white about Mrs. Howland or the cabinet. Mr. Howland was then held by the hands, the gas lowered to a dim light and a full-sized person appeared from the cabinet, dressed in white. Several of these appeared, from the size of children to a full grown person of 220 pounds weight. All of these phenomena were dressed in pure white robes, and the twelve on the committee declared there was no white to be found. I saw about the same wonderful phenomena on November 1 at the same place, with this to add: One full-grown form did not recede into the cabinet as the others did, but sank down onto the floor to a light spot and then vanished altogether from view.

On November 1896, the Howlands appeared at Odd Fellows' Hall, Covington, Ky., and with only a small audience being present, a part of the seance was the same as related above. I will now state the phenomena as it appeared on the stage, in a light that no one had to lean forward and strain their eyes to see what occurred. The same cabinet was in use, and a committee of twelve of our own people went forward, none being Spiritualists. The six ladies took Mrs. Howland to an ante-room, disrobed and clothed her in their own garments, and returned with her and placed her in the cabinet. During this time the gentlemen had examined the cabinet, and the whole twelve after giving names and addresses, said they were willing to make oath that there was not any white whatever about the cabinet or Mrs. Howland. The lights being arranged the committee held Mr. Howland at about twelve feet distance, and in a few seconds a giantess appeared, fully six feet tall, and the size of person weighing 300 pounds, the clothing being of pure white, Jew and gathered about the neck, hanging in folds almost to the floor; white slippers, and the hair long and hanging loose over the shoulders. It being of a dark color look. There seemed to be a lace covering over the heavy goods beneath. The lace sparkled as though it was studded with diamonds half an inch apart all over. After making a bow to each of the committees and then to the audience, the form retired with the cabinet. Other forms appeared but not quite so large, all dressed in white, and going as far as five or six feet from the cabinet. As it retired the curtain was quickly drawn aside, and no white was visible, and Mrs. Howland was sitting in her chair dressed in black as the committee had placed her.

One form appeared the size of a ten-year-old girl, and after a second it began to grow larger, and assumed the proportions of a giantess, seven and a half or eight feet tall, and wide in proportion to the height. This last is surely a great wonder; to increase in such proportions and then diminish to the size of a child in plain view of all, then return to the cabinet from which it proceeded.

Mr. Howland is a small, delicate, dark-complexioned person, weighing 120 or 130 pounds.

Now where did the white come from that was seen, also those giant forms. I have been many years a Spiritualist and seen an abundance of phenomena, but never anything to equal this.

If this is trickery I should be pleased to know it. If it is those from the other side of life, I think the manifestations supremely grand.

L. S. M. D.

Covington, Ky., Nov. 23, 1896.

The above was simply the result of legerdmain—that and nothing else, and strictly legitimate when practiced as such and not under the head of spirit phenomena. The performance was a subtle, cruel deception from beginning to end, and not the result of mediumship as set forth in the following, written over Mr. Howland's own signature:

"WE HAVE NEVER POSED AS MEDIUMS OR SPIRITUALISTS. (GOD FORBID!)"

When the communication came to this office extolling the Howlands, we knew that all the manifestations were the result of legerdmain. Supposing we had published it. Then hundreds would have been misled. Camp-meetings and other in their efforts to secure the service of the notorious Howlands. Their seances would have been crowded; the Spiritualist press would have sung their praise through the camp-meeting correspondents, and they would have been solicited, probably, to visit Europe. Thus it is, Spiritualists, that legerdmain keeps a few paces ahead of honest mediumship; it coils the dollars, while the host of honest mediums suffer in consequence.

Remember, please, that the above manifestations were in a packed hall—400 being present—a hilarious crowd of seances bent on fun—conditions utterly destructive of genuine manifestations!

Is it not about time that a flood of light was thrown upon the dark cabinet and its artificial toggery, so handled by the medium or confederate that it escapes the notice of any committee? One after another those who resort to deception are being exposed, and it may come YOUR turn next. The mills of the Gods grind slowly, but they grind exceeding fine!

Mr. T. J. O. Volkman.

This above-named genial gentleman and earnest Spiritualist arrived in Boston from London, Eng., on Saturday last, in the "White Star liner" Republic. Mr. Volkman is a native of New Zealand, "hailing" from Wellington, the capital of the colony. For a number of years he has been in his recent departure from his home on his round-the-world tour; he acted as treasurer to the Wellington Association of Spiritualists (Registered), the leading Spiritualist organization in New Zealand. We were pleased to welcome our good friend and fellow-worker, who had much pleasant association when lecturing in his country and city a few years since, and also glad to extend to him such fraternal courtesies as circumstances permitted. Mr. Volkman proposes an extended tour of the states, and we cordially commend him to all Spiritualists as a good Spiritualist and a worthy representative of our brethren down in the Southern seas.—Banner of Light.

Mr. Volkman is now in Chicago. He is an exceptionally intelligent and agreeable gentleman. Possibly he may make this country his future home.

B. B. Hill's 75th Anniversary.

It is with great pleasure we note the seventy-fifth anniversary of this old-time and ardent Spiritualist, B. B. Hill, of Philadelphia, Pa.

His life has been an active one and filled with labors of good to the world. He was the originator and is at the head of the B. B. Hill Manufacturing Co., of Philadelphia.

With all his engrossment in the business affairs of life Brother Hill has not neglected his spiritual welfare and the well-being of those in his employ who have helped him build up the immense business he has now upon his hands. He has been a liberal contributor to spiritual institutions that met with his approval and seemed to merit his co-operation.

In fact, while he is a man of business, active, thrifty and energetic, he is a business man with a soul, and is highly esteemed by his acquaintances and employees alike.

We are glad to have good men live to a ripe old age and grow old gracefully, as has our brother, B. B. Hill, and The Progressive Thinker, acknowledging the receipt of souvenir invitations, also extends a congratulatory hand, and wishes him seventy-five or a hundred more years of usefulness in the life that is eternal.

To illustrate his business proclivities and his standing in the world of invention and trade, we quote from the Commercial Stamp Trade Journal, Chicago: "Mr. Hill has been in the stamp trade as an inventor and manufacturer for more than forty-five years, and is on this account considered the Father of the 'Hand Stamp Industry.'"

"On the occasion of his seventy-fifth birthday he was greatly honored, both by his employees and also by his family in two celebratory feasts. By his employees and the other by his more intimate friends and relatives. June 9, 1905, was the day, and the home of Mr. Hill, at 1243 N. 13th street, Philadelphia, was beautifully decorated in honor of the occasion. All day long at intervals letters and telegrams from prominent railroad officials and business men came in from all parts of the world, congratulating him on having arrived at the seventy-fifth year in such a favorable condition of life and health. In addition to this Mr. Hill was kept busy receiving visitors at his home, who called to pay their respects.

"The celebration began on Thursday evening, June 8, at Casino Hall, Thirtieth street and Girard avenue, where on the eve of Mr. Hill's birthday, The B. B. Hill Mfg. Co. tendered a reception to their employees in honor of the occasion, the main features of which were music, dancing and an elaborate banquet. Great was the enjoyment thereof. Mr. Hill is held in high esteem by the employees in the factory and offices and as a result of this they presented him with a very handsome leather chair, which he received with good grace and good cheer.

"On the evening of his birthday, June 9, a delightful reception was given by his family and friends at Mr. Hill's home, 1243 N. 13th street. Here the aged inventor received numerous tokens of flowers and many useful articles as tokens of friendship and love. But there was one that pleased him more than any other: Two little child friends, Maggie and Harry Bertwistle, aged 9 and 12 years, respectively, early in the day rang the door bell and left a large basketful of old dishes, which they had gathered themselves, and which were used as a prominent feature of the decorations of the home. At the home, Mr. Hill's daughter, Mrs. M. E. Cadwallader, who is secretary and treasurer of the company, assisted in receiving the guests.

"Mr. B. B. Hill is well and favorably known by the stamp trade the world over. He has been the inventor and manufacturer of over 400 styles of hand stamps, seal and note presses, and ticket stamps. His ticket stamp is in use the world-around by nearly all the railroads and has made for him many business friends and acquaintances. The B. B. Hill Mfg. Co., at Philadelphia, is one of the oldest of the kind in existence and the genius that has controlled it from the beginning is still active and alert. Despite his advanced age, and it is his constant activity and fondness for work that has kept him up and rendered his life young in spirit and buoyant with hope. He started his present business in Chicopee, Mass., in 1850 and moved it to Philadelphia in 1882, where it has grown to great proportions and is still progressing with vigor and enterprise."

SEVENTY-FIFTH ANNIVERSARY.

(Respectfully dedicated to B. B. Hill, of Philadelphia, Pa.)

As year follows year and white hairs appear,

And the youth gives way to old age;

As Time drifts along with his "hey-ho" song,

Inspecting each record—each page,

There's none who need fear, with record kept clear

Throughout this terrestrial stage.

A good man grown old has riches that gold

Can never add to nor efface;

A man growing old in Nature's true mold,

Grows better in life's onward race;

A man with good mind, with age will grow kind;

Grow younger and richer in grace.

Oh, beautiful Life! Though measured in strife;

Though filled with the sweet and the tart,

Thou holdst each man in line with thy plan,

To perform his personal part!

Oh, beautiful soul from Life's fountain bowl,

Grown bright in Earth's busy mart!

Oh, Infinite Mind! In manhood refined

In thine own image is seen

Great marks of thy love, let down from above,

That no mortal body can screen!

True manhood's own sphere and angels are near,

E'er aglow with love-lighted mien.

No mortal is great inflated with hate;

No mortal in progress can grow,

Weighted down with a load in Life's rugged road,

Unless his great soul is aglow

With thoughts above earth; for man's greatest worth

Is in spirit, and not here below.

And here's to the man, and here's to the plan,

That helps many people to thrive;

And here's to the soul that has a high goal,

Toward which to struggle and strive;

And here's to the heart still doing its part

At the age of seventy-five.

DR. T. WILKINS.

The gifts of a bad man bring no good with them.—Burlesque.

A Rank Insult to Spiritualists and Mediums.

Testing Spiritualists as a Body, and Finding the Stuff Exceedingly Shoddy.

The Light of Truth is engaged upon the only purpose spirit return has in this world's affairs. That purpose is to free the spirit man here and now and make earth a fit dwelling place for him.

In this work the Light of Truth appeals, for the present to Spiritualists, because they are supposed to be the people that know about these things.

The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally.

This test will go on until the fiber of the goods is thoroughly known and understood.

For the MOST PART THE STUFF SO FAR TESTED IS EXCEEDINGLY SHODDY. Some of the PACKAGES TIED WITH FANCY STRING and BABY RIBBON offered for inspection WILL NOT BEAR IT AT ALL.

A FEW SMALL PACKAGES tied with the ordinary binding cord contain big values. They are the kohinoors among the diamond fields of things Spiritualistic. On them the Light of Truth depends for courage to continue the test.—Editorial in Light of Truth, by Willard J. Hull.

The Progressive Thinker Tests Spiritualists.

The whole world is aglow with the Beauty and Grandeur of Spirit Return!

It has liberalized the Churches!

It has sent thrills of joy unspeakable into millions of homes, proclaiming the joyful tidings that the "dead" still live—are immortal!

Spiritualists as a class are THE BEST PEOPLE on earth to-day.

This fact has been fully established by the employment of Clipping Bureaus in Chicago and the East. The clippings sent in established irrefutably the fact that Spiritualists as a class (and that, of course, includes all mediums) are the MOST MORAL and law-abiding of any of the religious creeds in the World to-day.

To insinuate that the great mass of Spiritualists are Shoddy, is an insult to the intelligence of the great mass of thinking minds now lending dignity to our Cause. Instead of "a few small packages" containing big values, there are thousands of them, perhaps millions, among Spiritualists. To estimate otherwise should stamp a person as an imbecile, unworthy of recognition as a leader in our ranks.

He Is Simply Ignorant.

"The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic, he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."

T. J. Hudson, "Law of Psychic Phenomena," p. 206.

An Incomplete Book.

It is not to be expected that a "higher critic," even of the most advanced type, who is yet addicted to bibliolatry, or worship of the bible, will admit the correctness of the views of those who do not hold that book in sacred reverence. Nor will such critic admit that the conclusions such persons draw from his positive statements concerning the bible are correct.

Most unbiased minds would say that a book which is "the most inartistic, disproportionate and incomplete book possible," could not be the production of an all-wise Being—as is claimed for the bible.

But let us hear what a learned critic—Prof. Herbert L. Willet of the divinity faculty of the University of Chicago—has to say:

"The bible will not suffer from criticism, but from the neglect of it." Prof. Willet declared. "The bible is a fragmentary work. It is disproportionate in its discussion of great events. For instance, in the book of Daniel twenty years of important political history is passed over with but two paragraphs of expostulation. But the bible is not concerned with political history and from the standpoint of the writer is the most inartistic book possible. This is true of the new testament as well as of the old."

Who believes that there is a complete history of the life of Christ in Matthew, Mark, Luke and John? The same is true of the life of Solomon. The testaments were not intended as political histories and so why supply this history from other sources and make the bible a complete history of its time?

A Lecture on The Progressive Thinker Rostrum, to Its Many
Thousands of Readers, by Nora Batchelor.

what can be done for the un-
 cting, inexperienced, sensitive
 has fallen a prey to vicious spir-
 itances, who has "sat for develop-
 week after week, giving himself
 the control of unknown powers, do-
 moral bidding in little things that
 of minor significance, and thereby
 wittingly drawing tighter and
 about him the hypnotic bonds

Indeed the secret of this whole line of how to vanquish obsessing forces is in learning to control your psychic activities. By yielding the reins of your mental organism to out-intelligences you have put yourself at their power, and the only way to reassert control is by constant vigilance and self-assertion. Watch the onsets of your tormentors and anticipate them at every turn. Meet their suggestion with a counter action. They will try to control the smallest acts, even to slight movements, such as sighing and

There is no such barrier between the worlds as has commonly been supposed. We have thought we were well above the vicious and the depraved; they have taken themselves to the life upon. We have congratulated our safety, their departure, and have selfishly assisted them over the means of the hangman's noose. We have thought to thus shirk our responsibilities, to outwit the natural law, to men together in indissoluble bonds, making the good of one the evil of all, and the evil of one the

GREAT STREAM OF WEALTH.
 This we can do, by simply directing the great stream of wealth which is daily increasing volume into the hands of our money kings, bankers, and the tollers who have it, and to whom it rightfully belongs. When we are wise, enough to make a system of industry which is sure to every man and woman the fruits of their labor, involuntary and all of the evils which flow out of it.

medly lies in the absolute economic independence of woman. When no longer feels that she must, in order to secure a home and means of support, when she is no longer compelled to soil herself, body and soul, for board, clothing and shelter, the evil of enforced maternity will disappear of itself. Fewer murderers will

LIFE RADIANT.

Continued on page 8)

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, 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 no 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.

WRITE PLAINLY.—We would like to impress upon the minds of our contributors 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 work, and all requirements being favorable, should be written plainly, with ink, on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged. We will not make up a column of items, but will cut down to ten lines, and ten lines to two lines, as occasion may require.

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.

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

Dolphos (Kans.) Camp, beginning Aug. 11, and closing on the 27th. I. N. Richardson, president; Lettie Richardson, secretary.

Mrs. Laura B. Payne of Texas, and Mrs. L. J. Jaquet and Mrs. Virginia Bryan of Chicago, are at the Winfield (Kansas) camp.

Dr. J. M. Peebles is receiving constantly calls to lecture at the Chesterfield camp for one week. During September he speaks in Philadelphia, and during October in Baltimore, Md.

W. J. Colville has just given a successful course of lectures in Victoria, B. C., where the Psychic Society is holding regular meetings in K. of P. hall, Douglas street. His lectures were on various up-to-date topics and called forth many questions which the speaker handled in a manner which elicited applause.

J. A. Toren writes: "The meetings of the Society of the Psychic Forces, held at Wilcox Hall, corner of Champlain avenue and Forty-third street, will be continued without intermission during the summer. The attendance is constantly increasing notwithstanding the weather has been more or less unfavorable during the past month. Many rumors have recently been set afloat by some maliciously inclined individuals that our meetings had been discontinued and that Mrs. Isa Cleveland, our medium, was ill and in a hospital. We are glad to announce that Mrs. Cleveland has never been in better health than now, and her whole attention is constantly being devoted to her mediumistic work. Dr. J. M. Hewitt also continues to lecture for us every Sunday evening and takes an active part in the conference meetings. The Doctor's lectures are highly entertaining and appreciated by all who hear him, and no more able and earnest worker than he appears anywhere in the advocacy of spiritual truths. We extend an earnest invitation to all to come to our meetings. Strangers and skeptics will find at our meetings what they are looking for, 'the food for thought and conviction.'"

By a series of incidents, which he attributed to the fact that he had thought of the conference, Edward Crawford, 3036 East Washington street, Indianapolis, Ind., whose bicycle was stolen some time ago, found the wheel last night at the police station and came face to face with the alleged thief at the same time. Crawford reached the station just after seven P. M., who had been trying to leave the wheel for \$2, had been caught by Officers Murphy and Connor. The officers questioned Crawford, he denied stealing the wheel. Just as he was making a stout denial and declaring that his record was straight, Crawford, the owner of the bicycle, talked into the chief's office. "Ah," said Crawford, "I knew it. I saw my wheel out there in the hall and here you're pointing to Paff. And this has come by thought transference," explained Crawford to Chief Kruger. The chief was not up on telepathy and he did not ask Crawford what he meant. Well," explained Crawford, "when I started home to-night I got to Alabama and something happened. The next morning I was down here. At the same time, or about the same time, something happened to this man to get arrested. I have been in it for years."—Star.

J. L. Foster writes from Elwood, Ind.: "I must write and let you know that our cloved missionaries, Brother and Sister Sprague, visited our city last week, and spoke in the Progressive Spiritualist hall two nights, to large and enthusiastic audiences. The last night we sold out all of them. Brother Sprague held the floor for at least an hour and a half each evening, instead of fashionable fifteen-minute talk. He was not vain or sugar-coated; just the plain, unadorned gospel of truth. He, that all in the spiritual ranks were so him! How our hearts rejoiced to hear for many more returns of the 'heaven'!"

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

B. R. Mitzer, of Wichita, Kans., writes: "Allow me space in your valuable paper to compliment two of your best and most fearless workers, those who have the good of the cause at heart; those who are fearless and openly oppose fraudulent phenomena that is being practiced on our people, who override the false waves of vile and evil tongues akin only to their authors, by their true, upright lives and teaching. Their names are Mrs. Virginia Bryan, who has been with us nine different times, and the more we see of her the more we love her; the other one is Mrs. J. Jaquet, fearless, brave and without an equal."

R. W. Smith, secretary, writes from Rockland, Me.: "I enclose circular of Verona camp-meeting. We have a fine hotel and good accommodations. The cottages are nearly all occupied and the prospect is very encouraging for one of the best seasons we ever had. The camp is easily accessible by water from various towns on the Penobscot river. It is a fine place for rest, recreation and good mental and spiritual food."

L. W. Forbes, of North Gage, N. J., writes: "I am a member of the To-day and the Financial Affairs of Our Country," expects to be in Chicago, Denver and Seattle, from November 1 to 15.

Dr. P. S. George writes from Red Lodge, Mont.: "A good trumpet medium who can get talking in different languages, such as German, Italian, Finn, etc., could do a good business at Red Lodge and surrounding towns. Any such medium coming here will have my support. I will answer any inquiry. There is no finer climate in the United States during the summer season."

J. K. Dillon writes from Greenup, Ill.: "We have been blessed by a visit from Sister Schumacher of Chicago, who is an honest and true medium. She held four sittings which gave excellent satisfaction, also gave an excellent lecture followed with tests which were acknowledged. We have two circles in Greenup with a membership of about thirty, which are getting along harmoniously. Some have clairvoyance and clairaudience. While here Mrs. Schumacher formed a healing circle which will meet once a week when needed, or ofteners when necessary. We want to pay no medium need come here who is not endorsed by the State Association. All who are true and pure, like Mrs. Schumacher, who leaves sunshine and health wherever she goes, are welcome. We need some good lecturer to come here and stay one or two months. The opportunity for good results is excellent. The harvest is ripe and waiting for the harvesters to come."

TOP OF COL.

Mrs. C. Kirchner, secretary, writes: "Our weather is very hot and Sunday evening, July 15, the attendance was about one-half as usual at the services of the Rising Sun Mission, held at the president's home. What we lacked in numbers we made up in interest, as our speaker, Sister Price, who by the way, took the place of Sister Schumacher who was to speak, was called away from the city and could not attend. Dr. Rowell offered a grand invocation, after which Sister Price fairly reveled in the beauties of our glorious belief and opened the eyes of quite a few strangers as to the real philosophy of our beautiful religion. Sister Kirchner held the audience spellbound by her grand spirit messages, describing spirits accurately and to the satisfaction of all who were present. Our choir rendered some fine selections which were enjoyed by all present. Our speaker for Sunday, July 23, will be Mrs. Schumacher, pastor of the Church of the Students of Nature. We cordially invite strangers and others to attend our meetings which are held every Sunday evening at President Kirchner's home, No. 22 Jackson street, between Jackson and Van Buren street, west of Hayne avenue. The interest taken in the Saturday night socials of the Rising Sun Mission seems unabated as was noted at the one held at President Kirchner's home, Saturday, July 14. Solos and recitations were indulged in, as well as were games. Sister Montgomery carried off a handsome prize in the heart-carrying contest. Tests and work talks were given by Sister Kirchner and Brother Thompson, after which ice cream and cake were served to refresh the inner man. After a few more solos and recitations the large gathering left for their respective homes, each claiming to have had a very enjoyable time, which is always the case at all of the Rising Sun events."

Emanuel M. Jones writes: "The First Spiritual Union of San Jose, Cal., gave a reception to Mrs. Nettie P. Fox, Rev. and Mrs. Franklin Brown, on the evening of July 13, at the home of Mrs. Cora D. Ringle, 230 N. C. street. It was a very enjoyable affair and lasted till near the midnight hour. There were upwards of fifty persons present, who came from different parts of the city to greet the hostess and her guests. Refreshments, perfumed rooms were tastefully decorated with ferns and flowers, the sunflower (the Spiritualist emblem) being the prominent one. The programme was excellent. Mrs. Fox exhibited a picture of her friend taken years ago, that had a wreath of fern leaves around her head, which she said had appeared there within the last few days simply wonderful! A piano solo by Mrs. Benjamin and a few timely remarks by Rev. Brown and Mr. Murray, closed the exercises for the evening. The entire company were treated to ice cream and cake, in which all took a decided interest. At last the time came for the hand shakes and the goodbyes were said and all one and all the respective homes; but in memory's niche there will always be room for the charming hostess and her grand and noble mother, Mrs. Dr. Dobson-Barker."

Henry Ellis is now located at No. 3250 Wabash avenue, and with the aid of his telegraphic instrument, operated by unseen spirit forces, he will be glad to meet all those seeking light from the spirit realms. He holds circles Tuesday, Wednesday and Friday evenings.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

BISHOP A. BEALS WRITES FROM SUMMER, IND., ALL ABOUT THE DAY ONE WORD IN COMMENDATION OF THE LECTURE ON 'THE PRESENT ECONOMIC CONDITIONS,' BY MRS. RICHMOND IN A LATE ISSUE OF THE PROGRESSIVE THINKER: IT IS THE BEST THING EVER PUT IN PRINT, AND YOUR PAPER LEADS ALL THE REST.

Moses Hull writes: "Very early in the spring I received an invitation to spend some time at the Ashley Ohio camp, but at that time I thought it impossible, and so wrote them, but I have since learned that I can spend August 6 at that camp, and have decided to do so. I would like to meet as many of my old friends in that place as I can. That camp, as can get there at that time. From Ashley, Ohio, I go directly to the Clinton (Iowa) camp for about three days. I have Saturday and Sunday, August 12 and 13 with no appointments. I would like to put them in anywhere in Illinois, Iowa, Wisconsin or Minnesota. August 16 to 28, I spend at the Womansville, Wis., camp. I have no definite appointments after Sept. 10. As our school can spare me better than it can spare my earnings, it is strongly urged by our executive board that I may make a trip to the Pacific coast in the later autumn months. If I do, and the right ones can be found to take our places in the school, Mrs. Hull will accompany me."

Mrs. Mattie E. Hull is at Lake Brady, She will go from there to the Clinton camp and then to Womansville.

W. Brunton writes from Boston, Mass.: "John McCullough as Man, Actor and Spirit, is a book I have read with considerable interest and delight. It is written by an enterprising friend, Susie C. Clark, and has received many commendations, but each one is to speak according to the impression made, and so I add my word of happy appreciation. Through Miss Lillie Whiting did a similar thing for her friend, Kate Field, and did it in the perfect charming manner that characterizes all her work. All the same this is most excellent and the story of his after life, when the work of time was laid down, is helpful and instructive. We must always care for the good of man and that is why the world above is so full of light and blessing. It ought to have a wide reading by Spiritualists and by those who are in wonder what they are to do when the day's work seems ended."

Eva L. Stewart writes: "The shadow social and dance to be held at Hyde Park Occult Society Hall, 319 East 55th street, has been changed to Wednesday evening, July 26, instead of Thursday. A short and interesting programme has been prepared and refreshments will be served early so as to give ample time for those who wish to dance. Come and have a good time. On July 30 the next picnic will be held at Beverly Hills, and we ask all who wish, to come and bring their lunch and enjoy an outing in the beautiful grove at the hills. On last Sunday evening we enjoyed a rich treat by having Mrs. Jessie Starnes Adams and Mr. Lichtig present to give messages. All were recognized."

D. G. Hill writes: "The attendance at the service of the Golden Rule Spiritualist Society Sunday evening, July 16, was very satisfactory and the speaker, Mrs. Nora E. Hill, delivered an impressive and instructive lecture, followed with messages by Mrs. Kittie Gifford and others, making an enjoyable meeting notwithstanding the intense heat. The weather was perfect. July 30, will be the earnest and entertaining Mrs. L. L. Pravel of Austin, Ill. O'Donnell College Hall, South Paulina street, between Washington Blvd and Park avenue. Open door. All welcome."

Correspondent writes from Kansas City, Mo.: "A lawn party was given last week at the residence of President C. L. Sain, 3347 Michigan avenue, for the benefit of the First Spiritual Church, now holding Sunday evening meetings at Warwick Hall, 8th and Maple streets. There was a musical programme, and tests by Mrs. Wagner of Topeka, and Mrs. Connelly, speaker at the hall. Dr. Holsclaw performed a miracle on the lawn by pulling the leg of one of the guests who was afflicted with a short limb. The Doctor proved by measurement with a string that the limb had been lengthened one inch. It was not learned whether the patient and his family had been served whether the cooling effects caused the limb to contract or not. Mrs. Cross, trumpet medium, and Mrs. McDonald were among the medium guests. The venerable E. J. Schellhouse distributed literature and talked glowingly about his forthcoming book, 'The Elements of Ethics.' On Sunday evening there was a large attendance at Warwick Hall to hear Mrs. Connelly and receive pellet tests from Mrs. Inez Wagner of Topeka, Kans. Sain started in to take subscriptions to put the society on a good financial footing for the coming year."

Secretary writes from Akron, N. Y.: "Meetings at the First Spiritual Church of Akron, N. Y., will cease during the summer months, and will be resumed again the 6th of September, to enable the pastor, Mrs. Atheson, of Buffalo, N. Y., to enjoy the summer. We will miss her. Of course we shall miss her. She has been with us nearly two years, and through her earnestness and devotion to the cause she so ably represents, she has endeared herself to each member of our society. She is honest and conscientious in her work. I wish there were more like her. Our love and best wishes go with her as she enters upon her much-needed vacation."

Rev. Alice Baker writes from Oakland, Cal.: "To my many friends I wish to say that I am feeling very well, yet, but very much improved, and I feel assured that by the help of the healing thoughts that are sent out to me by many and the dear arisen ones, I shall soon be quite myself again. I stop in Colorado and Kansas, getting back to Dallas, Texas in September in time for our state association there. I am now on all communications addressed to me at Dallas, Texas, General Delivery, will reach me."

C. H. Mathews writes: "On Sunday, July 9, 1905, the first Spiritualist congregation ever held in Uhrichsville, Tuscarawas county, Ohio, on Panhandle avenue, was addressed by Bro. E. W. Sprague and wife at 2 P. M. A good audience assembled. This spot is only a few miles north of where the first Christian preaching was done in this county by the Christian missionaries Heckewelder and Ziehlburger, in 1782, and where the Christian military, under Col. Williamson, U. S. A., murdered 32 Indians in 1812. It is to be hoped that further meetings will be held in this historic field, and that the great demonstrated truths in regard to a future life beyond the grave may be made familiar to all. He that hath ears to hear, let him hear."

THE FOLLOWING PROGRAM constitutes the summer work of Mrs. Cora V. Richmond, leaving their home in New York City, July 2, and Mrs. Richmond will be at Elwood, July 2 to 14; Cuba, N. Y., July 14 to 21; Lily Dale, N. Y., 21 to 28; Lake Brady, Ohio, July 30, and Mantua, Ohio, Aug. 1 to 6, inclusive; Onset, Mass., Aug. 7 to 14; Unity Camp (near Lynn, Mass.) Aug. 20 to 27; New York City and the Catskills, Sept. 1 (about) Sept. 15. Services will be held at the church of the Soul, in Chicago, Sunday, September 17, 1905.

HELEN STUART RICHINGS, who has been in the far Northwest for several years, is returning to the lecture platform, and desires to correspond with societies wishing the services of an inspirational lecturer, psychometrist and dramatic artist. Terms most reasonable, especially for long engagements. Address P. O. Box 115, Seattle, Wash.

"Dr. Jacoby of Elkhart, Ind., writes: 'Frank McKinley of Toledo, Ohio, was in our city July 19, and gave one good and appreciated lecture to fifteen people who were pleased with the results, all recognizing those who came. He gave a few private sittings that were wonderful beyond description. He left here on the 20th for Cleveland, Ohio. He is an honest and sincere man in his work for the good of Spiritualism.'"

DOING EXCELLENT WORK.
The Lyceum at the Chesterfield Camp, Under the Efficient Management of Mrs. Anna L. Gillespie, is Proving a Great Success.

To the Editor:—The lyceum at Chesterfield is a tremendous success; and though less than the week end, it has 42 children enrolled, besides many adults. The auditorium is filled with spectators who are much interested in the work. Mrs. Anna L. Gillespie, who has entire charge of the lyceum, is original in her methods, bringing out the power of each child as an individual. Many people are bringing their children to put them under her care, who are not Spiritualists. This is a work that has been sadly neglected, and Mrs. Gillespie is one of the few who does not feel it wise to pass the little ones by in the great work. If Chesterfield camp does no more than just its lyceum work for the world, it is making a splendid record for itself in this. The whole camp, however, is in a prosperous condition, and the meeting thus far has been unusually pleasant. COR.

DR. EZRA A. SMITH.
Prominent Citizen of Brandon, Vt., and Former Member of the Legislature, Dies After Long Illness.

Dr. Ezra A. Smith, a prominent citizen of Brandon, Vt., passed to spirit life July 17, at his home on Carver street, after a long illness from a complication of diseases. He was 66 years old and formerly a successful practitioner. He was one of the largest property owners of this town, having 25 tenement houses and nine farms in Rutland and other counties.

He represented this place in the legislature in 1898 and 1899. He was a Knight Templar and a member of Brandon Lodge of Odd Fellows. For many years Dr. Smith was president and secretary of the Queen City Park Spiritualists Association.

A BRIGHT SPOT IN MEMORY.
A Kansas Lady's Experience at Lily Dale Camp.

I have been a reader of *The Progressive Thinker* for the past ten years, and have enjoyed reading letters from different people telling of messages and greetings from the spirit side of life, and have made up my mind to send you an account of a few days spent at Lily Dale, N. Y., which will always be a bright spot in my memory. It was sometime in the month of August (I do not remember the exact date) in 1903, that a friend invited me to go to Lily Dale with her. We were there four days, and I attended all the lectures and the grove meetings, which I enjoyed very much and got a splendid psychic message from Mrs. Dee of Buffalo, N. Y. I decided to go to a materializing séance given by Mrs. Effie Moss. There were 22 persons in the seance room, but no one I had ever met before, or that knew anything about me. When ready to begin, the medium stepped to the door of the cabinet and said she could not move, and she was anything; that she had been working in this way for twenty years, but had never been able to promise anyone that they would get a message or a materialization, but that she hoped no one would go away disappointed.

I went into the cabinet, which was about the size of a room under a staircase, and sat for six minutes. I felt enough so that when the medium sat in her chair there was not room for anyone to pass by her, and just a short space in front of her chair. There was no carpet on the floor; it was perfectly bare, the wall was covered with a black curtain which I lifted up and felt of the wall all around. There was no trap-door or wires fastened to the wall or ceiling. I wanted to know what would come, and what would come. The medium was seated in the cabinet, and forms of those who had passed into the spirit world came out and talked to their loved ones. Some could only talk in whispers, while others talked in audible voices, and some only came to the door of the cabinet and walked across the room to their friends, who recognized them and it was truly a wonderful time, and as parents clasped their children in fond embrace, and children came to meet their parents who had gone before, they shed tears of joy. An old Oriental priest came and gave a fine address. He was dressed in his Oriental costume and stood by the side of the medium, whose control he was, and talked in a clear, sonorous voice, and in the end he said, "The duties of a man are to be a father, a husband, a friend, and a brother." Lucile Weston, the great singer, came three times and talked to a few friends she had known in this life, and sang in a sweet voice.

My daughter who died when not quite three years of age, came to me and I took her in my arms and kissed her. She had been in the spirit world for about eighteen years and wanted to be about the size of a 12-year-old girl, but it was her, and she talked to me of the family at home and sent them loving messages.

One little Egyptian girl came and it was the most beautiful sight I ever beheld. She wore a crown that appeared to flash like diamonds, the lights just like diamonds, and she walked gracefully, and just grew smaller and dimmer until she disappeared before my eyes. MRS. D. L. STEPHENS, Chautauque, Kansas.

COMMUNION OF SAINTS.
A Spiritualistic Interpretation in a Sermon.

The Bishop of Birmingham (Dr. Gore), says the Birmingham (Eng.) Gazette and Express of the 26th ult., preached a remarkable sermon last night at St. James', Edgbaston. The subject was "The Communion of Saints," and Dr. Gore's interpretation would probably have caused a sensation in some Protestant circles. That sense of the communion of saints, said the Bishop, had had in the past many strange explanations, and had been ill-able to great abuses. Against those abuses there had been reactions, and so it came about at the time of the Reformation that men who belonged to the Reformed Church began to think too little about the communion of saints, and they had lost out of the Christian life something that was most practical.

Let them look at it in the Japanese, among whom Shintoism, in spite of the fact that people said it had vanished had at the first shock of peril sprung into life, and caused the decline of Buddhism. Strange and crude ancestor worship, they might say, but the manner in which the nation had been welded together was magnificent and inspiring. When they saw the splendid merging of the individual in the larger work and life of the nation, did not the Japanese put them as Christians to shame? The Japanese solidarity had come from the sense of the union beyond death. Their splendid solidarity came from the sense that the dead were not dead, but were alive and working in the lives of those still here.

Dealing with the Christian view of the future state, Dr. Gore proceeded that after death there was a time of waiting of which they knew little, but they knew that the souls of the dead were secure in the protection of God, and were assisted in being perfected, in consolation, and, perhaps, in discipline and the elements of pain it might have they knew nothing. This first Christians felt themselves entirely at liberty to pray for them, as, indeed, they could not really pray, they kingdom come, without praying for the perfecting of humanity. "We must not use prayers," continued Dr. Gore, "without authority in public services, but we need not lose them out of our private prayers. Many of the best and wisest clergymen like Dr. Johnson and Lord Shaftesbury, and a great body of witnesses, have in their private prayers thought it no shame or hindrance to their praying to add in their prayers a petition to the perfecting of the souls of the dead."

"I would say only this," the preacher added, "we know little, but what we know is real. We know that there awaits us beyond death a perfect fellowship in which all that is best among humanity, all that is redeemable is to be perfected in one perfect fellowship, and it ought to make a great deal more than it does. We ought not merely to have what we all have, the sense of fellowship with those we have loved and lost, but also a larger sense of real and personal fellowship with all the great heroes of the past, with all great men who have lived and died. We ought to remember that our lives are not isolated and cut off from them. They were comrades about with a great cloud of witnesses who were nearer than they thought, and the sense of that fellowship with the blessed dead should make them nerve themselves to make the best of themselves, so that they might be welcomed at last into the communion of saints."

POLITICAL BUMMERS.
Political Bosses the Stumbling Block to Full Suffrage for Women.

The entire status of women has changed within the past generation. Where once they were ignorant they are now educated; they have followed their domestic work outside the home, where it has been largely taken, and have now become recognized industrial factors; once legally unable to own property they now pay annually billions of dollars in taxes; once isolated and without knowledge of the world, they are now engaged in civic work. Their relation to the government has been transferred, and however potent may have been the reasons for excluding them from the voting body of a generation ago, these now are without weight and indeed without existence. The masses of men, especially in the states west of the Mississippi River, where the foreign element does not overshadow, recognize these modern conditions and admit the justice of giving this new race of women a voice in the government. In any or all of these states a majority of the men would vote in favor of granting the franchise to women if they were free from the domination of the party leaders who "run the machine." But these controlling powers work upon the passions and fears of certain classes, making them believe that their own personal rights would be curtailed if women could vote, and so they exercise their veto power. Eliminate from any campaign for woman suffrage the political bosses, and with all that name implies, and the voters themselves could be depended upon for a favorable majority—a square deal. IDA HUSTED HARPER.

How a Woman Paid Her Debts.
I am out of debt, thanks to the Dish-washer. In the past three months I have made \$500.00 selling Dish-washers. I saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how. I will mail you free of charge a full description in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed and dried in two minutes. That is why ladies want the Dish-washer. I give my experience for the benefit of any woman who may wish to make money. I sell my Dish-washers from the Mount City Dish-washer Co., St. Louis, Mo. Write them or particular. They will start you in business in your own home. L. A. C.

"Beyond the Veil." A Sequel to "Reading the Veil." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken with the aid of a full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 800 pages. Price \$1.75.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Talmagean Insinuations, Incongruities, Inconsistencies and Blasphemies: A Review of Rev. T. D. W. Talmage's Book of 'History of the Christian Religion' upon Spiritualism." By Moses Hall. Price 10 cents.

Parkland Heights, Camp, Pa.
Fair and beautiful dawned Sunday, July 16, with its cool refreshing breeze, making an ideal day to hold grove meetings. Visitors were present from Philadelphia, Trenton, Roystersford, and the surrounding country, and many were the expressions of approval and delight at the improvements recently made on the camp grounds. President Adams conducted the meetings, which were held at the auditorium.

Mrs. H. M. Shope presided at the organ, accompanied by H. M. Shope. At 10:30 morning services opened with congregational singing followed with an original poem, entitled "Affirmation," by Miss Elizabeth M. Fish. After more singing, a few telling remarks were made by Thomas M. Locke, then came a short address by Mrs. F. E. Luce, which was to the point, and very good. This was followed by a beautiful duet by Mr. and Mrs. H. M. Shope.

Mrs. Augusta Volk prefaced her readings from articles by a little heart to heart talk, beginning by saying, Parkland was to her the most beautiful place in the world, for it was here her eyes were first opened to the spiritual light. Mrs. Mary E. Weber gave several spirit messages, which were mostly recognized.

Mrs. Luce gave psychometric readings in a very convincing manner. Afternoon services opened at 2:30, after which President Adams announced that one-half hour would be given to a conference meeting, the subject of which would be, "Spirit Healing," giving some of his views, and inviting all who felt so inclined, to join in this interchange of views, as this special time belonged to them. Thomas M. Locke, Mrs. F. E. Luce and Mrs. Buckwalter contributed a few thoughts on the subject.

Thomas Rogers asked that some one speak on "The Morning Dawns on Humanity in the Sense of Universal and Spiritual Freedom." This was answered by the president, who said when that glad time was fully realized, every one would be their own medium, be in direct intercourse with the spirit world, and all that implies. We must first understand our at-one-ment with the universal principle—God—then through growth—right living—win our freedom.

These conference meetings promise to be very interesting and instructive. After singing, the regular meeting opened with an invocation by Mrs. F. E. Luce. She gave a short address, taking for her subject "Prayer," and dwelt on the value of meditation as an aid to right living, saying we should ask ourselves this question every day: "Am I living as I ought?"

Mrs. Augusta Volk gave a pleasing little talk, well sprinkled with choice poetic phrases, finishing the time allotted to her, with readings from sealed ballots.

Mrs. Mary E. Weber gave spirit messages; then Mrs. F. E. Luce announced that she would read the remaining ballots. This she did in a very convincing manner. William A. Grosbeck answered mental questions, and with a benediction, by Mrs. Luce, the day's services closed.

Samuel Wheeler was unable to be with us as expected, but all expressed themselves well pleased with the local talent, who so freely gave of their store, without price.

The meetings were very harmonious, hence conducive to high spiritual thought, and we were delighted to have strangers tell us how they had enjoyed such a peaceful, restful day. And in the evening, as many of the members gathered in the new dining room to discuss camp affairs in general (also the remainder of the ice cream, which was given by the ladies), we had a very optimistic thoughts that they were compelled to give voice to one of her compositions, "I'm An Optimist."

In the light and glory of the full moon we left the camp ground, feeling that Parkland, beautiful Parkland, has a bright and glorious future, and a holy benediction rested upon us, filling our soul with peace. ELIZABETH M. FISH, Secretary.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

My wife, Rebecca Moore Rutledge, passed peacefully to spirit life on the morning of June 30 last, after a long illness. She was born in Ohio, was nearly 75 years old. She was a Spiritualist for over forty years, and a good clairvoyant, and inspirational speaker, and has done much for the cause of Spiritualism. She has many friends and relatives in Ohio, and Indiana who may see this notice.

SAMUEL RUTLEDGE.
Union, Oregon.
Three have passed to the higher life in less than thirteen months: Brother Joe and mother, then Brother James Reedes of Columbus, Ohio, after an illness of two days, also passed away, July 2. He leaves a wife and two daughters, Mrs. Kircher of Louisville, and Mrs. McKee of Columbus. Two brothers, Theodore and John of Columbus; twin sisters, Mrs. Mann and Mrs. Brown of Louisville. How sweet to know there is no death.

HAY FEVER AND ASTHMA CAN BE CURED.

The Kola Plant.
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