

The Progressive Thinker.

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

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MRS. PRIOR IN NEW ZEALAND.

Philosophical Reflections on the Mediumship of Mrs. Prior.

There are features in the objective representation of such mediumship as is so remarkably displayed by that amiable lady and faithful exponent of spiritual principles, Mrs. Loe F. Prior, calculated to suggest the profoundest reflection in the most philosophical mind.

Here in Wellington, although a stranger from the Great Republic, she plunged bravely into the turbulent waters of antagonistic skepticism, and treated the waves of a credit to herself and an acquittal of the profoundest reflection in the most philosophical mind.

Cynics, with a slight matter of psychological nomenclature, have whipsawed mental telepathy, collusion, hallucination, thought-forms controlled by illusory suggestion, but all these flimsy theories pale their ineffectual fires before the absolute assurance of truth.

The medium steps down the aisle, and by, or independent of, direct contact enters the thought-spheres of her auditors, and reveals that which is concealed from all else beside. For instance, among many such, one illustration may be cited which makes a perplexed philosopher of the materialist.

Mrs. Prior sees a vessel storm-tossed in the northern hemisphere; the sails are torn to ribbons, and destruction is inevitable. A man is on deck, whom she faithfully describes, after which she sees him go down with the vessel.

This description is identified as the experience of the brother of a gentleman present, a sailor who was lost at sea.

Now, how could the medium see what had transpired years before, and thousands of miles away? To say she is clairvoyant, and saw the vision spiritually, is no solution. How did she see it while there was no data to go by? It could not be mental collusion, when Mrs. Prior was on the platform, and the brother of the sailor was seated in the body of the hall. How could it be a thought-form, when it was unmistakably a representation by a human being on the other side of life? Hallucination was not possible, because the description was unconditionally accepted and identified by the brother.

The spiritual philosopher sees in this manifestation a corroboration of mediumistic teaching, viz., that the spirit world is simply an embodiment of thought. The spirit, wishing to be recognized, impressed on the spiritual surroundings an external symbol of his internal mind; thought representations of certain circumstances. These became objective to the clairvoyant vision of the seer. Carry the suggestive lesson to its logical significance, and what a vista is opened to our view! There is nothing outside of man but thought, ethereal or embodied; nay, what is the human soul itself but an embodiment of thought?—C. G. Oyston, in the Harbinger of Light, Australia.

ALL THE BODY DOESN'T DIE AT ONCE.

Finds Life After Death—Doctor Tries an Interesting Experiment Upon a Guiltless Victim.

An extraordinary incident which occurred at the guillotine at Orleans of the murderer Langille has been interestingly explained by Professor Hartmann, a famous Paris surgeon. When the blade of the guillotine fell Langille's head was completely severed from the trunk. A doctor who was in attendance immediately picked up the head and called the dead man's name. To the astonishment of all present the eyelids of the severed head opened wide and then closed again.

"Langille! Langille!" called the doctor a second time, and once more the eyelids lifted but a third call met with no response.

Professor Hartmann says it is quite possible for a form of nervous life to exist after death. This would not be the case if the subject died naturally or of some disease, but undoubtedly it would be so in the case of a healthy person meeting with a sudden and violent death. When a strong man suddenly passes from life to death his bodily tissues show a considerable amount of resistance.

The professor says that he himself dissected the body of a man thirty-six hours after he had been executed and that on pricking with a needle the nerve of the thigh he discovered that it was alive.

In the case of Langille, says the professor, the eyelids opened not because the name of Langille was pronounced, but because the sound of the voice on the ears produced a reflex action on the nerves. They would have lifted had any other name been called.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19, and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames H. P. Ressegué, R. S. Little, Laura G. Fiken, Eva McCoy, Margaret Gaule Ridinger, and a galaxy of others.

Come one and all to the greatest spiritual convention ever held. Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' convention at Minneapolis; the round fare will be one and a third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our allroad agent at convention the last day, October 20, and pay 25 cents each or such vising.

Hotel Nicolet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Nicolet Hotel, Minneapolis, Minn. The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY, Secretary.
HARRISON D. BARRETT, President.

A MOST EXCELLENT TEST.

Illustrating the Power of Prophecy Derived From a Knife.

To the Editor:—At the Mineral Park camp-meeting, on July 21, Mrs. Mary C. Vlasak, a local medium of Los Angeles, Cal., was called to the platform to give public tests. She requested any person who had not received a message while there who so desired, to send up some personal article. I sent up my pocket knife. When Mrs. Vlasak held my knife in her hands a few moments she said: "In a short time you will receive a letter telling you of the dangerous illness of some one very dear to you. But do not be alarmed, nor worry, for three days later you will get another letter saying the person is out of danger. And you may rest assured that he will recover."

August 2, I received a letter saying that my only grandson, at Niagara Falls, N. Y., was dangerously ill. Yesterday, three days later, I got another letter saying that the crisis was past, and there was every prospect of a rapid recovery. The boy has been ill four days when the prophecy was made about the letters; but the first letter telling of his illness, was not written till a week later.

Here is another strong proof that we are surrounded by intelligences and laws of nature that we scientists know nothing about.

D. EDSON SMITH.

THE MARCH OF A NEW IDEA.

Full Suffrage to Women Granted in Many Places.

It is announced that Victoria, the last of the Australian states to grant full suffrage to women, has at length acceded to it. This is a fresh illustration of the tendency of a new idea to run through a series of neighboring communities, as the measles will run through a whole family when one child catches it.

New Zealand led off by giving women the full ballot in 1893. South Australia did so in 1895. West Australia in 1900, and New South Wales in 1902. In 1903 Tasmania and Queensland followed, like sheep over a wall; and the last remaining Australian state, Victoria, has now fallen into line.

A similar series has been observable with municipal suffrage in Great Britain. In 1869 that right was granted to the women of England; in 1881 of Scotland; and in 1888, with practically no opposition, the women of Ireland were given a vote for all officers except members of Parliament.

The course of events in our own country has been much the same. The first American state to grant full suffrage to women was Wyoming, in 1893, and the three other states that have since followed the example all lie close to Wyoming, in a solid block, and all bordering upon one another.

Equal suffrage evidently does not lead to the dreadful results prophesied by its opponents, or we should not find that the communities nearest to those where it prevails are the ones which successfully adopt it.

ALICE STONE BLACKWELL.

Not a Religion.

Religate religion to the dogs. Let it feed on vinegar and ashes, while spiritual unfoldment concerns man.

It seems some speakers take pains to call Spiritualism "a religion." The fact is, Spiritualism is no more a religion than is chemistry, geology or mathematics.

It is a colossal philosophy, and every day growing larger and more commanding. It is a potentate. The apotheosis of civilization.

A dead man burst the ceremonies of death and the grave, to come forth and tell a sleeping world there is no death. Eternal life is man's destiny. He lives on and on. There is no end. Spiritual unfoldment is his life work. To emulate the gods is his normal ambition. To cultivate knowledge is his pastime.

Man cannot grow old. Senility in man is a misnomer. He may reach maturity; and maturity grows more mature. The fullness of age may grow more full. He may reach perfection, rather, as the grammars have it, the Plus quam perfectus.

Not! We want no religion in Spiritualism. It is a suspicious quantity, if quantity at all. It is useless and naturally meddlesome. It can do no good, and may make mischief. It is easier to hurt than to help.

A. S. HUDSON, M. D.

A LETTER OF APPROVAL.

The Writer Is in Favor of Honesty in Every Department of Spiritualism.

What a feast of good things you have spread before your readers the past month. You certainly have outdone yourself.

That article of Nora Batchelor's in your issue of July 29, is worth a whole year's subscription to The Progressive Thinker, and ought to be in every household in the land. I call it a very important educational number.

The bold stand you have taken in regard to the frauds and fakes in our ranks (as well as hypocrites outside), MUST COMMAND THE RESPECT, ADMIRATION AND CO-OPERATION OF ALL HONORABLE, UPRIGHT MEN. The ghosts should be putting in their time in some quiet shady institution for the benefit of the state, and all honorable men and women. May the time come that they will get their just deserts on this side the "divide."

May you long live, and have the stamina to stand up and combat all error, fraud and deception, knowing you will be sustained by all true souls on either side of the "divide."

O. M. AMBLER.

Stratford, N. Y.

Politeness is a mixture of discretion, civility, complaisance and circumspection spread over all we do and say.—St. Evremont.

The custom and fashion of to-day will be the awkwardness and outrage of tomorrow. So arbitrary are these transitory laws.—Dumas.

Will anyone for one day apply his strength to virtue, I have not seen the case when his strength is insufficient.—Confucius.

He who always complains of the clouds receives little of life's sunshine and deserves less.—Anon.

All science rests on a basis of faith, for assumes the permanence and uniformity of natural laws.—Tryon Edwards.

Aladdin and His Wonderful Lamp Outdone by an Astral Body.

Remarkable and Startling Manifestations of Spiritual Power, by which a Large and Varied Assortment of Valuable Antiques Is Collected in the home of Thomas Welton Stanford, and which Marvelous Collection Is Refused by President Jordan of the Leland Stanford, Jr. University, of California, as a Gift to that Institution. Astral Relics Are Declared Genuine. Mrs. Addie Ballou, Notary Public of San Francisco, and a Prominent Medium, Lecturer and Author, friend of Thomas Welton Stanford, says there can be no reasonable doubt as to the authenticity of antiquities taken from Assyrian and Egyptian tombs by the astral body of Charles Bailey. Scientists testify to the Australian Mystic's power.

Out of Australia has come a wonderful tale beginning with a blacksmith mystic, garnished with the lost of ancient empires, tangled in its thread millions of philanthropists, the leading scientists of three continents, and a great university, and leading up to its climax in the bitterly criticised attitude of the great university's president. The blacksmith has left his forge to sit in an aura of mystery while his predatory astral double rifles the bodies of dead and desecrated queens. The philanthropists involved are Thomas Welton Stanford, brother of the late Senator, and Jane Lathrop Stanford, who died so mysteriously in Honolulu a few months ago. The university concerned is the Leland Stanford Jr. University at Palo Alto. And the criticised university president is, therefore, Dr. David Starr Jordan.

In the library of Thomas Welton Stanford's magnificent home in the city of Melbourne there is a collection of priceless antiquities. On the tables, in cabinets, scattered in bewildering profusion are rare coins of the Babylonian, the reign of the Ptolemies, of the day of old Persians; octagonal clay tablets covered with cuneiform inscriptions which were written in the dawn of history; the rings and bracelets, studded with precious stones, which decked the beauties contemporary with Cleopatra and the wife of Potiphar; a throne with a golden peacock on either arm and diamonds encrusting its back, once the seat of Shalman of Delphi; money minted at Persopolis under the loved silver, inscribed in Greek on one side and in Persian on the other.

These treasures and a hundred others not here listed could be had by Stanford University for the asking. But Dr. Jordan says that Stanford University does not want them and will not accept them.

Thomas Welton Stanford, who built the splendid library which was completed several years ago on the campus of the university founded in memory of his nephew, meant that his marvelous collection of antiquities should go to Palo Alto from the time when he began to acquire it. Mrs. Jane Lathrop Stanford was so sure that this disposition should be made of the collection, too, and during the last few weeks of her life spent many hours in considering the details of shipping and disposal in this connection.

But Dr. Jordan, heedless of the wishes of either living or dead benefactors, has made it clear that this collection is not wanted in his domain, basing his objection on the assertion made by Thomas Welton Stanford that all these marvels were jumped from Egypt to Australia by the astral body of the blacksmith mystic, who took but twenty seconds for the round trip.

Not a Spiritualist.

Mr. Stanford is a Spiritualist. So was his brother, the Senator, and so was the late Mrs. Stanford. But Dr. Jordan is not. Time after time he has entered a vigorous denial of the credibility of psychic phenomena which other educators of the very highest rank have witnessed and believed in.

That, say his critics, explains in part his refusal to accept this collection gathered under Spiritualistic auspices. But, according to the same critics, there are several other reasons which, if true, put Stanford's president in a position where he must expect much hostility.

It is said, in short, that Dr. Jordan does not dare to accept these relics because their acceptance would subject him to ridicule from the press, because to admit their authenticity would be to swallow all his previous utterances on the silliness of the Spiritualistic theory, and because the students at the university who profess the orthodox religions would desert their rooms in a body if this heresy were forced upon them.

Blacksmith Mahatma.

The name of the blacksmith medium, sensitive or mahatma, as he is variously known, and about whom all this discussion is really centered, is C. Bailey. His work as a commuener with the inhabitants of the astral world, his undoubted ability to perform seeming miracles and his record of accomplished phenomena are common knowledge among scholars of the highest thought everywhere. Lombroso believes in him and the Spiritualistic theory that he represents. So does Alfred Russel Wallace, collaborator of Darwin and the foremost living European naturalist. So does Professor William Crookes, inventor of the radiometer and the spectroscopist, fellow of the Royal Society in England and gold medalist of the French Academy of Sciences. So do Professor James of Harvard, Professor Hyslop of Columbia, Camille Flammarion, first among astronomers; Professor W. F. Barrett, F. R. S. E., professor of experimental physics and dean of the faculty of the Royal College of Sciences in Ireland. So do a hundred others of like eminence.

In Path of Progress.

The question these men are asking is on what grounds Dr. Jordan presumes to contradict the veracity of phenomena which he cannot disprove; why he is unwilling to investigate the manner in which the Thomas Welton Stanford collection was gathered; whether he thinks that one of the chief functions of a great institution of learning is to do the study of just such tremendous problems as this one; whether he thinks that a university president does

not out a sorry figure when he stubbornly persists in blocking the path of progress and enlightenment. Just how much these inquiries are justified may be best inferred from the story of just what the blacksmith mystic, Bailey, has done in the case under consideration.

When Thomas Welton Stanford first met Bailey the latter was working at his forge, on the outskirts of Melbourne. The blacksmith had at that time acquired a neighborhood reputation as a medium, or sensitive, who could do wonderful things in Spiritualistic manifestation. Stanford determined to investigate the man's ability in this direction, and offered Bailey a salary to forsake the forge and become an inmate of the Stanford house. Bailey consented, and soon began a series of seances that attracted the attention and excited the wonder of psychic students in every country.

Wonderful Seances.

The proceedings at these seances took place on the following general plan: Bailey was conducted into a room in the Stanford residence from which all the furniture had been removed with the exception of a table and enough chairs to seat those invited to be present. The medium was placed about, though his hands were left free, the room was darkened. Almost immediately, on every recorded occasion, voices spoke to the circle, from the ceiling, floors or corners of the room, as soon as the darkness was complete. The voices professed to be those of various disembodied entities, who had, in some previous period of time, walked the earth as men. The questions they asked were intelligent, and were the answers, when they themselves were questioned. And proof that they were not assuming a cloak of mystery to which they were not entitled was always gladly furnished.

For instance, one of the investigators would ask the astral body, or controller of the medium, should fetch into the circle something from a great distance. In less than a minute this was invariably done. Jungle sparrows from India, sitting in their nests and chirruping excitedly, were sometimes plucked down upon the circle. Coins of great antiquity and rarity were instantly produced, when asked for, by the medium, a sacred turtle of Benares, on a temporary coin from Cairo, a sea crab—still living—rings covered with verdigris and set with diamonds, sapphires, turquoises, all bearing the unmistakable evidences of having had their origin in past centuries—these offerings were common.

At one sitting, Stanford asked that a live bird should be brought from Egypt. It was on the table in ten seconds. Some other member of the circle then requested that the astral body controlled by Bailey should bring a fish from the sea. Instantly, or as soon as the lights could be turned on, those present upon his table were presented with a shark, a foot and a half long and speckled with white spots, which sat water still dripped. Nothing was too difficult for these forces of the supernatural. A skeptic once requested Bailey to produce a kind of bread called chapatti, which is made in India and spelt when it is baked twenty-four hours. The bread came on the heels of the demand for it, still hot from the oven.

Articles Produced.

To show how prolific was the ability of the ghostly messengers who sped on Bailey's errands, the following list is given of things produced at six successive sittings, a list which is submitted by those who were present at these sittings as being a true one, under oath: Eight live birds from various countries.

One bird's egg from Ceylon. Four nests from Egypt and India. One Indian cap. Eighty-seven antique coins, sixteen of which were produced in full daylight.

One newspaper in Arabic. One shawl skin. One shroud. One pair of antique slipper shapes. One blood garnet. Two spinifex rubies. Two green sapphires. Two chrysobels. Two cinnamon stones. Six moon stones.

Three turquoise in full daylight. Seven clay tablets with inscriptions in hieroglyphics which were after translated, two of these tablets being produced in full daylight.

One Egyptian scabbard. One Bedouin woman's head-dress with sequins. One lot doctor's shawl. Two live sacred turtles from Benares in full daylight.

Astonished Europe.

Naturally, the news of these astonishing performances was received in Europe, where men of the finest type of scholarship are not averse to proclaim their interest in such matters, with much enthusiasm and curiosity. A movement was soon set on foot, as a result of this feeling, to induce Mr. Stanford to permit Bailey to journey to Italy and repeat his demonstrations before a specially selected circle of investigators. These investigations, headed by Lombroso and Benjamins, included such famous names as those of Count Baud de Vesme, Professor Falcomer, Signora Virginia Paganini, the Florentine philanthropist, Professor

Rossi de Gustiniani, and a score of others. Bailey went to Italy, repeated the phenomena of the Melbourne seances and convinced every one of these new witnesses of the genuineness of his psychic power.

A well known business man in this city, whose interest in psychic phenomena has made him a close student of such matters for more than ten years, said when asked yesterday about the probable value of the antiquities which Dr. Jordan is alleged to have refused, "that he believed Dr. Jordan's attitude would, if persisted in, bring down upon his head the scorn and derision of men of learning all over the world." "Dr. Jordan," he continued, "has been able to make no better defense of his antagonism to the Spiritualistic theory than the almost unintelligible proposition contained in one of his interviews on this subject."

Dr. Jordan's Stand.

The interview referred to was then shown to a reporter and the passage specifically condemned was pointed out. This is what Dr. Jordan has said: "In all cases of the alleged spirit manifestations which I have any knowledge of, the plain explanation lies in the nature of the nervous condition of the so-called mediums."

"My only regret in this talk with you concerning Dr. Jordan's position in this matter," said the local partisan of the Australian collection, "is that I am compelled to speak anonymously. In an age of boasted tolerance it is regrettable that one's bread and butter should be affected by one's open investigation into that which is the only means of solving here below the greatest problem that can exercise the human mind—the immortality. While this stupidly antagonistic and charitable attitude in regard to Spiritualistic evidences and investigators thereof, of which Dr. Jordan is an example, might be intelligible to those whose coarse material instincts even the educative process cannot refine, it is quite beyond my comprehension in the quasi-refined classes, and especially in churchmen whose Bible precepts charity and tears with instances of spirit communion."

Strongly Criticized.

"Think of the eminent men who are, or were, believers in Spiritualism. Dr. Adam Clarke, the famous Bible commentator, was one. So was Gladstone, so was Lincoln, so, for that matter, was Harriet Beecher Stowe, Elizabeth Barrett Browning, and Lord Tennyson. Sir William Crookes is a Spiritualist, as is Professor Oliver Lodge of University College, London; Dr. John Elliotson, president of the Royal Medical and Chirurgical Society of London; Dr. Lockhart Robertson, F. R. S., formerly editor of the 'British Journal of Mental Science'; Professor Broferio of Milan, Professor Margheri of Naples, Archdeacon Wilberforce of Westminster Abbey. What is the use of naming them all? The list is interminable. And who is Dr. Jordan that he should sneer at the views of men and women of this caliber?"

"You may rely on my word for it that this refusal of Dr. Jordan's to accept the gift of antiquities gathered through psychic agencies by Thomas Welton Stanford, a gift meant, not for Dr. Jordan, but for the university of which Mr. Stanford is a patron and of which his brother was a part founder, this refusal of Dr. Jordan's is going to focus the attention of broad-minded men upon him, more and more, as the circumstances become more widely known. He has already been accused of lacking sufficient courage to establish a chair of psychology at Stanford. What can be the final judgment on a display of narrowness so pitiful as this latest manifestation?"

(Continued on page 4.)

Pleased With His Seances.

As I am not a member of any spiritual association, still I would beg for a little space in your paper. I wish to say that W. W. Aber has given seances in my house under the severest of tests, such as a skeptic would demand, and friends were recognized readily—without asking names—by both skeptics and non-skeptics, and I am willing, with the undersigned names who have attended same, to go before any notary public and take oath, that if W. W. Aber is not a genuine materializing medium, there is not any on this earth plane; and I will say that at the Windfield camp there was perfect harmony, except what was said by W. W. Aber by the two mediums, Mrs. Bayne and Mrs. Jaquet of Chicago, who did not and would not attend the seances, and I will say that W. W. Aber is too well known in Kansas to be injured by mediums that cannot compare with W. W. Aber and his wife, Sallie, in giving tests.

J. E. BRANSON.

Winfield, Kans. And ten others.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

Education begins the gentleman, but reading, good company and reflection must finish him.—Locke.

THE GOSPEL OF SONG.

Its Soul Elevating and Spiritualizing Influence.

Christianity is a religion of song. Its forerunner, Judaism, left the ages the rich legacy of the Psalms. Its founder, when he knew that death was imminent, sang one of those ancient songs with his friends. His followers early gathered for worship in song. Peter beguiled prison hours with hymns. Meeting in the catacombs, the early Christians made the galleries echo with their praise.

Today every revival is but a wave of song. The successful churches know the inspirational and ethical power of good hymns. The decline of many a church may be traced to the exclusion of the people from their share in the worship, to the attempt to praise God by proxy, or to substitute an artistic exhibition for an act of exaltation.

Not only in public worship, but in private life, hymns and songs have a significant influence. It is always easy to remember rhymed forms of truth; happy the heart with a store of good hymns; it is provisioned for many a long voyage. When the light burns low the heart is illumined by the memory of choice thoughts expressed in poetry, by song sung long ago. When the burden seems all too heavy, and the traveler would fain lie down in despair, he remembers some word of cheer, some stanza from another pilgrim's song, and he is strengthened for the road.

The song must take the place of the sigh. Happiness must rule the utterance. Even a hearty whistling may be a wonderful means of grace. Every natural expression of happiness becomes a religious act. The flowers praise the gardener by being beautiful and fragrant, and men praise God by being happy.

Song is a creator of happiness. You cannot sing songs of joy and nourish jealousy or hatred. A song of gratitude for things you have will often chase away the clouds of gloom over those who dread it. It is a sin to be sad when you might as well be glad, and it is a sin to be silent when you might as well be singing.

Outbursts of song are indications of happiness. You cannot bottle up real happiness; it will break loose some way. When the man with a heart full of praise to God and love to man goes to a church which is fairly glistening with the fire of dignified and better back out, or his happiness will explode and wake some one up. There are churches in which it would be a catastrophe if some one should sing out as though he meant it.

One song may surpass many a sermon in its power over a life. Great songs have sung men into battle and stiffened their melting hearts. Great songs have touched our clay and thrilled it to the divinely heroic. Songs sung in the stillness of the evening over the baby's cradle have ever been the mother's consecration for all her memories; a strain of song will touch a choice word of an old hymn bring comfort and new hope to hearts broken and crushed.

We may not all make sermons, but we can all sing songs. To make the good singer there is needed not the artist but the heart. Sing away the gloom; sing in the gratitude, the joy, and love, and strength; sing in the courage, the aspiration and hope. Men may reject our sermons, but we will rejoice in our songs, for they are theirs also. The creeds change, but the old hymns stand.

Store your memory with the songs that time has tried. The thoughts that were meat and strength to others shall be your bread in desert days, your light in darkness. Praise God by a life of happy praise.—Chicago Tribune.

GERALD MASSEY.

Advice to Mediums From Actual Experiences.

Gerald Massey wishes me to say to the many readers of your Progressive Thinker that Spiritualism is at present passing through the clearing fires of spiritual evolution—and those that are living up to the spiritual laws of nature will remain leaders in the philosophy and the phenomena of true Spiritualism; but many that are tools for earth-bound, Jesuit spirits, will be forced to leave the ranks of Spiritualism, for the higher spirits are coming to the rescue of all true spiritually-unfolded mediums.

For a sample of the cleansing power of spiritual truth, he wishes the readers of The Progressive Thinker, to be warned by the war between Japan and Russia, which is a battle between truth and falsehood—or the so-called heathen and christian. The gods of christianity are being tested, just as the spiritual mediums are being tested, by the power of the spirit. Spirit is the life and light of matter, when it is unfolded by the spiritual laws of evolution on the plane of spirituality in the human brain, where the voice of divinity speaks to each to follow the light of truth within, and not the man-made gods.

Advice to Mediums From Experience. I have found out by experience, that we mortals attract to us by wireless telegraphy the kind of spirits that are evolved on our plane of thought and action. If we are morally and spiritually unfolded, we attract to us both spirits and mortals that are seeking truth, and have been led astray by false teachers, and loving thoughts sent out for the spiritual welfare of the mortal or spirit, like a white-winged dove, until it finds a chance to light in the mind of the recipient, then the vibration returns to bless the giver.

Therefore, it is more blessed to give than to receive. This is true Spiritualism—but it is only from the plane of spirituality that those white-winged messengers can be sent, for they are God's thoughts—or good thoughts—for the dividing line between good and evil, or God and devil, are in the human mind; the dividing line is between the finite senses and the infinite or spiritual senses. God or good is the controlling power on the plane of humanity's infinite or spiritual senses.

A. C. DOANE.

I could never think well of a man's intellectual or moral character if he was habitually unfaithful to his appointments.—Emmons.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

IN A QUANDARY.

Knows the Phenomena Are Facts, But—?

Well, about that spirit business, "I'll take my say," and if you wish to publish it you may do so.

As would generally be understood, I am not a Spiritualist, do not belong, or anything like that, but in all matters I am willing to state the truth as I know it, and stop at that.

Now, let us remember that there's a great difference between the things we believe and the things we know. I do not know that any spirit at any time has manifested itself to me, but I do know that the phenomena in the common phases, materialization, independent slate-writing, etc., do occur, and that they are not produced by fraud or any kind of artifice. Certainly, just as sure as I do know that I was born upon the earth, do I know that genuine phenomena can be found by any one who seeks earnestly. I have seen the genuine phenomena often, and only this much of the question have I settled in fifteen years, and I find little to encourage me to seek further, because just here there seems a limitation act sets in and demands that mortals wait.

I do not find the phenomena any more a fruitful source of contentment and comfortable faith and trust than other religions. Nor do I find Spiritualism a better character builder than many other forms of belief. So far as my observation can pierce, the above statement will hold good. Certainly, the most worth while in this life is the development and maintenance of good character and habits.

No system seems any more perfect than the individuals who become interested in, and attach themselves to them. But strange as it may seem, I am obliged to state that in this, Spiritualism, will hold good. Certainly, however, before closing, that of all the belief forms, reaching toward the beyond, so far as I know or believe, Spiritualism offers far the strongest proof that there's a to-morrow for our souls, a life for us beyond the mortal. I painfully regret that we cannot pierce the veil a little further and know more while in the flesh, but I am constrained to believe we cannot. It may be best

"That blindness to the future kindly given
That may fill the circle marked by heaven."

Perhaps, one would ask, "Well if you are not a Spiritualist, why do you take The Progressive Thinker?" Why, I'll tell you: If there's anything new in science or philosophy worth while, or discovery of possible worth, why, I'll find it in The Progressive Thinker—and added to this I find its matchless array of poems, its independence, and its freedom from creeds and rules that tether men's minds and souls.

DR. L. H. HENLEY.
Marshall, Texas.

SOUNDS "SEEN" BY SIX IN FAMILY.

Record Case of Synesthesia Discovered by Physician in Case of Baltimore Clergyman and Children, Who Visualize Words Heard.

A rare case of the association of sound and color has been discovered in the city of Baltimore, Md. Dr. Henry Lee Smith, clinical assistant at the outpatient department of Johns Hopkins Hospital, reports a remarkable example of synesthesia, where a well-known clergyman

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

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MRS. PRIOR IN NEW ZEALAND.

Philosophical Reflections on the Mediumship of Mrs. Prior.

There are features in the objective representation of such mediumship as is so remarkably displayed by that amiable lady and faithful exponent of spiritual principles, Mrs. Lolo F. Prior, calculated to suggest the profoundest reflection in the most philosophical mind.

Here in Wellington, although a stranger from the Great Republic, she plunged bravely into the turbulent waters of antagonistic skepticism, and breast the waves, a credit to herself and an acquisition to the movement.

Cynics, with a slight smattering of psychological nomenclature, have whispered mental telepathy, collusion, hallucination, thought-forms controlled by illusory suggestion, but all these fine-spun theories pale their ineffectual fires before the absolute assurance of truth. The medium steps down the aisle, and by, or independent of, direct contact, enters the thought-spheres of her auditors, and reveals that which is concealed from all else beside. For instance, among many such, one illustration may be cited which makes a perplexed philosopher of the materialist.

Mrs. Prior sees a vessel storm-tossed in the northern hemisphere; the sails are torn to ribbons and destruction is inevitable. A man is on deck, whom she faithfully describes, after which she sees him go down with the vessel.

This description is identified as the experience of the brother of a gentleman present, a sailor who was lost at sea.

Now, how could the medium see what had transpired years before, and thousands of miles away? To say she is clairvoyant, and saw the vision spirally, is no solution. How did she see it while there was no data to go by? It could not be mental collusion, when Mrs. Prior was on the platform, and the brother of the spirit was seated in the body of the hall. How could it be a thought-form, which is a human being on the other side of life? Hallucination was not possible, because the description was unconditionally accepted and identified by the brother.

The spiritual philosopher sees in this manifestation a corroboration of mediumistic teaching, viz., that the spirit world is simply an embodiment of thought. The spirit wishes to be recognized, impressed on the spiritual surroundings an external symbol of his internal mind; thought representations of certain circumstances. These became objective to the clairvoyant vision of the seer. Carry the suggestive lesson to its logical significance, and what a vista is opened to our view! There is nothing out of man but thought, etheral or embodied; what is the human soul—C. G. Oyston, in the Harbinger of Light, Australia.

ALL THE BODY DOESN'T DIE AT ONCE.

Finds Life After Death—Doctor Tries an Interesting Experiment Upon a Guillotine Victim.

An extraordinary incident which occurred at the guillotine at Orleans of the murderer Langille has been interestingly explained by Professor Hartmann, a famous Paris surgeon. When the blade of the guillotine fell Langille's head was completely severed from the trunk. A doctor who was in attendance immediately picked up the head and called the dead man's name. To the astonishment of all present the eyelids of the severed head opened wide and then closed again.

"Langille!" Langille called the doctor a second time, and once more the eyelids lifted, but a third call met with no response.

Professor Hartmann says it is quite possible for a form of nervous life to exist after death. This would not be the case if the subject died naturally or of some disease, but undoubtedly it would be so in the case of a healthy person meeting with a sudden and violent death. When a strong man suddenly passes from life to death his bodily tissues show a considerable amount of resistance.

The professor says that he himself dissected the body of a man thirty-six hours after he had been executed and that on pricking with a needle the nerve of the thigh he discovered that it was alive.

In the case of Langille, says the professor, the eyelids opened not because the name of Langille was pronounced, but because the sound of the voice on the ears produced a reflex action on the nerves. They would have lifted had any other name been called.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19, and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mediammes H. F. Ressegué, R. S. Lillie, Emma G. Fiken, Eva McCoy, Margaret Gaule Rindger, and a galaxy of others.

Come one and all to the greatest spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' convention at Minneapolis; the round rates will be one and a third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets issued by our railroad agent at convention the last day, October 20, and pay 25 cents each for such ruling.

Hotel Nicolet, a first-class hotel on the European plan, will be headquarters for the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Nicolet Hotel, Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY, Secretary.

HARRISON D. BARRETT, President.

A MOST EXCELLENT TEST.

Illustrating the Power of Prophecy Derived From a Knife.

To the Editor:—At the Mineral Park camp-meeting, on July 21, Mrs. Mary C. Visek, a local medium of Los Angeles, Cal., was called to the platform to give public tests. She requested any person who had not received a message while there, who so desired, to send up my personal article. I sent up my pocket knife. When Mrs. Visek had held my knife in her hands a few moments she said: "In a short time you will receive a letter telling you of the dangerous illness of some one very dear to you. But do not be alarmed, nor worry; for three days later you will get another letter saying the person is out of danger. And you may rest assured that he will recover."

August 2, I received a letter saying that my only grandson, at Niagara Falls, N. Y., was dangerously ill. Yesterday, three days later, I got another letter saying that the crisis was past, and there was every prospect of a rapid recovery. The boy had been ill four days when the prophecy was made about the letters; but the first letter, telling of his illness, was not written till a week later.

Here is another strong proof that we are surrounded by intelligences and laws of nature that we scientists know nothing about.

D. EDSON SMITH.

THE MARCH OF A NEW IDEA.

Full Suffrage to Women Granted in Many Places.

It is announced that Victoria, the last of the Australian states to grant full suffrage to women, has at length acceded to the demand. This is a fresh illustration of the tendency of a new idea to run through a series of neighboring communities, as the measles will run through a whole family when one child catches it.

New Zealand led off by giving women the full ballot in 1893. South Australia did so in 1895, West Australia in 1900, and New South Wales in 1902. In 1903 Tasmania and Queensland followed, like sheep over a wall; and the last remaining Australian state, Victoria, has now fallen into line.

A similar series has been observable with municipal suffrage in Great Britain. In 1869 that right was granted to the women of England; in 1881 of Scotland, and in 1895, with practically no opposition, women of Ireland were given a vote for all officers except members of Parliament.

The course of events in our own country has been much the same. The first American state to grant full suffrage to women was Wyoming, in 1869, and the three other states that have since followed the example all lie close to Wyoming in solid block, and all bordering upon one another.

Equal suffrage evidently does not lead to the dreadful results prophesied by its opponents, or we should not find that the communities nearest to those where it prevails are the ones which successively adopt it.

ALICE STONE BLACKWELL.

Not a Religion.

Relegate religion to the dogs. Let it feed on vinegar and ashes, while spiritual unfoldment concerns man. It seems some speakers take pains to call Spiritualism "a religion." The fact is, Spiritualism is no more a religion than is chemistry, geology or mathematics.

It is a colossal philosophy, and every day growing larger and more commanding. It is a potentate. The apotheosis of civilization.

A dead man burst the ceremonies of death and the grave, to come forth and sleep in the world there is no death. Eternal life is his destiny. He lives on and on. There is no end. Spiritual unfoldment is his life work. To emulate the gods is his normal ambition. To cultivate knowledge is his pastime. Man cannot grow old. Senility in human life is a misnomer. He may reach maturity; and maturity grows more mature. The fullness of age may grow more full, as the grammars have it, the pluperfect, or the more than perfect. Plus quam perfectus.

Not we want no religion in Spiritualism. It is a suspicious quantity—if quantity at all. It is useless and entirely meaningless. It can do no good, and may make mischief. It is easier to hurt than to help.

A. S. HUDSON, M. D.

A LETTER OF APPROVAL.

The Writer Is in Favor of Honesty in Every Department of Spiritualism.

What a feast of good things you have spread before your readers the past month. You certainly have outdone yourself.

That article of Nora Batchelor's in your issue of July 29, is worth a whole year's subscription to The Progressive Thinker, and it ought to be in every household in the land. I call it a very important educational number.

The bold stand you have taken in regard to the frauds and fakes, in our ranks (as well as hypocrites outside), MUST COMMAND THE RESPECT OF ALL HONORABLE, UPRIGHT MEN. The ghouls should be putting their time in some quiet, shady institution for the benefit of the state, and all honorable men and women. May the time come that they will get their just deserts on this side the "divide."

May you long live, and have the stamp of fraud and deception, knowing you will be sustained by all true souls on either side of the "divide."

O. M. AMBLER.

Stratford, N. Y.

Politeness is a mixture of discretion, civility, complaisance and circumspection spread over all we do and say.—St. Evremont.

The custom and fashion of to-day will be the awkwardness and outrage of tomorrow. So arbitrary are these fashions.—Dumas.

Will anyone for one day apply his strength to virtue, I have not seen the case when his strength is insufficient.—Confucius.

He who always complains of the clouds receives little of life's sunshine and deserves less.—Anon.

All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.—Tryon Edwards.

Aladdin and His Wonderful Lamp Outdone by an Astral Body.

Remarkable and Startling Manifestations of Spiritual Power, by which a Large and Varied Assortment of Valuable Antiques Is Collected in the home of Thomas Welton Stanford, and which Marvelous Collection Is Refused by President Jordan of the Leland Stanford, Jr. University, of California, as a Gift to that Institution. Astral Relics Are Declared Genuine. Mrs. Addie Ballou, Notary Public of San Francisco, and a Prominent Medium, Lecturer and Author, friend of Thomas Welton Stanford, says there can be no reasonable doubt as to the authenticity of antiquities taken from Assyrian and Egyptian tombs by the astral body of Charles Bailey. Scientists testify to the Australian Mystic's power.

Out of Australia has come a wonderful tale beginning with a blacksmith mystic, garished with the loot of ancient tombs, ranging in its treasures to millionaire philanthropists, the leading scientists of three continents, and a great university, and leading up to its climax in the bitterly criticised attitude of the great university's president. The blacksmith has left his forge to sit in an aura of mystery while his predatory astral double rife the bodies of dead and desecrated queens. The philanthropists have been the Thomas Welton Stanford, brother of the late senator, and Jane Lathrop Stanford, who died so mysteriously in Honolulu a few months ago. The university concerned is the Leland Stanford Jr. University at Palo Alto. And the criticised university president is, therefore, Dr. David Starr Jordan.

In the library of Thomas Welton Stanford the magnificent hoard in the city of Melbourne there is a collection of priceless antiquities. On the tables, in cabinets, scattered in bewildering profusion are rare coins of the Bactrian dynasty, of the reign of the Ptolemies, of the day of old Rameses; octagonal clay tablets covered with cuneiform inscriptions which were written in the dawn of history; rings and bracelets, Tasmanian and Queensland, which looked like sheep over a wall; and the last remaining Australian state, Victoria, has now fallen into line.

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THE GOSPEL OF SONG.

Its Soul Elevating and Spiritualizing Influence.

Christianity is a religion of songs. Its forerunner, Judaism, left the ages the rich legacy of the Psalms. Its founder, when he knew that death was imminent, sang one of those ancient songs with his friends. His followers early gathered for worship in song. Peter beguiled the multitude with hymns. Meeting in the catacombs, the early Christians made the galleries echo with their praise.

Today every revival is but a wave of song. The successful churches know the inspirational and ethical power of good hymns. The decline of many a church may be traced to the exclusion of the people from their share in the worship, to the attempt to praise God by proxy, or to substitute an artistic exhibition for an act of exaltation.

Not only in public worship, but in private life, hymns and songs have a significant influence. It is always easy to remember rhymed forms of truth; happy the heart with a store of good hymns; it is provided for many a long voyage. When the light burns low the heart is illumined by the memory of choice thoughts expressed in poetry, by song sung long ago. When the burden seems all too heavy, and the traveler would fain lie down in despair, he remembers some word of cheer, some stanza from another pilgrim's song, and he is strengthened for the road.

The song must take the place of the sigh. Happiness must rule the utterance. Even a hearty whistle may be a wonderful means of grace. Every natural expression of happiness becomes a religious act. The flowers praise the gardener by being beautiful and fragrant, and men praise God by being happy.

Song is a creator of happiness. You cannot sing songs of joy and nourish jealousy or hatred. A song of gratitude for things you have will often chase away the clouds of gloom over those who dread. It is a sin to be sad when you might as well be glad, and a sin to be silent when you might as well be singing.

Outbursts of song are indications of happiness. You cannot bottle up real happiness; it will break loose some way. When the man with a heart full of praise to God and love to man goes into a church which is fairly glistening with the ice of dignity he had better back out, or his happiness will explode and waste some one up. There are churches in which it would be a catastrophe if some one should sing out as though he meant it.

One song may surpass many a sermon in its power over a life. Great songs have sung men into battle and stiffened their melting hearts. Great songs have touched our clay and thrilled it to the divinely heroic. Songs sung in the stillness of the evening over the mother's consecration for all sacrifice. Hymns bring back hallowed memories; a strain of song will touch a chord no syllogism could sound; the simple words of an old hymn bring comfort and new hope to hearts broken and crushed.

We may not all make sermons, but we can all sing songs. To make the good singing there is needed not the artist but the heart. Sing away the gloom; sing in the gratitude, the joy and love, and strength; sing in the courage, the aspiration and hope. Men may reject our sermons, but they will rejoice in our songs, for they are theirs also. The creeds change, but the old hymns stand.

Store your memory with the songs that time has tried. The thoughts that were meat and strength to others shall be your bread in desert days, your light in darkness. Praise God by a life of happy praise.—Chicago Tribune.

GERALD MASSEY.

Advice to Mediums From Actual Experiences.

Gerald Massey wishes me to say to the many readers of your Progressive Thinker that Spiritualism is at present passing through the clearest fires of spiritual evolution—and those that are living up to the spiritual laws of the future's evolutionary forces within themselves will remain leaders in the philosophy and the phenomena of true Spiritualism; but many that are tools for earth-bound, Jesuit spirits, will be forced to leave the ranks of Spiritualism for the higher spirits are coming to the rescue of all true spiritually-unfolded mediums.

For a sample of the cleansing power of spiritual truth, he wishes the readers of The Progressive Thinker, to be warned by the war between Japan and Russia, which is a battle between truth and falsehood—or the so-called heathen and christian. The gods of christianity are being laid just as the spiritual mediums are being tested by the power of the spirit. Spirit is the life power of light of matter, when it is unfolded by the spiritual laws of evolution on the plane of spirituality in the human brain, where the voice of divinity speaks to each to follow the light of truth within, and not the man-made gods.

Advice to Mediums From Experience.

I have found out by experience, that we mortals attract to us by wireless telegraphy the kind of spirits that are evolved on our plane of thought and action. If we are morally and spiritually unfolded, we attract to us both spirits and mortals that are seeking light, that have been led astray by false teachers; and loving thoughts sent out for the spiritual welfare of the mortal or spirit, like a white-winged dove, until it finds a chance to light in the mind of the recipient, then the vibration returns to bless the giver.

Therefore, it is more blessed to give than to receive. This is true Spiritualism—but it is only from the plane of spirituality that those white-winged messengers can be sent, for they are God's thoughts—or good thoughts—for the dividing line between good and evil, or God and devil, are in the human mind; the dividing line is between the finite senses and the infinite or spiritual senses. God or good is the controlling power on the plane of humanity's infinite or spiritual senses.

A. C. DOANE.

I could never think well of a man's intellectual or moral character if he was habitually unfaithful to

CITY OF LIGHT ASSEMBLY.

Mrs. Matilda Orr Hays Portrays the Interesting Events Occurring There.

Sunday, August 6, all nature seemed to have conspired to do her best to perfect the day when Mrs. R. S. Lilly was to be welcomed home to the City of Light. The morning was bright and sunny, the air was clear and fresh, the sun shined brightly, the birds sang merrily, the flowers bloomed in all their glory, and the city was in a state of great excitement. The platform was a beautiful one, with a large canopy and many flowers. The audience was large and the atmosphere was one of great interest and excitement.

Loving messages were sent and read by the chairman, and the audience was treated to a most interesting and instructive lecture by Mrs. Lilly. She spoke of her journey to the City of Light and the many wonderful things she had seen and experienced. Her words were full of power and conviction, and she won the hearts of all who listened to her.

Her second subject, "Voices of the Times," she treated in a practical, forceful manner which carried conviction in its every line. "All the great discoveries of the ages are but voices of the Infinite; the progress of the century just past has been greater than all the centuries combined preceding it, and we are but a small part of a vast whole, progressing in the law. The steam car, the electric car, the telephone and the possibilities in this vast universe to which as yet mortal sight is blind."

"What voices do you as Spiritualists hear?" One of the strongest voices called mankind to a higher plane of existence. Spiritualism was not to be a mere escape from the world, but a way of life, a way of reaching the higher planes of existence. It was a way of reaching the higher planes of existence, a way of reaching the higher planes of existence.

"What next? A call for honesty, integrity, and upright life. One of the greatest needs is to apply these principles to self or individual life—that which is you and I, the ego; let us live up to the highest ideals of Spiritualism. "I am sometimes asked of certain phenomena 'Is it true?' I answer, wherever you find that there must be wheat; but I believe it possible to live up to such a state of spirituality that we will not need to drag our loved ones down into our earthly conditions in order to help us cultivate our selfishness, cultivate love, cultivate soul, cultivate the spirit. The time is luminous with promise. Every attribute of the human mind is to unfold harmoniously. Voices speak to you individually. You have aspirations never expressed; these are voices—listen to them, make the most of your gifts, do the best you can, and again I say, listen to the voices, and be a child of the Infinite."

Sunday night a most enjoyable and successful meeting was held in the auditorium—psychometric readings, by Annette J. Pettigill, and clairvoyant and clairaudient tests by Georgia Gladys Cooley. The special invitation of President Pettigill the former lady has consented to stay until the close of Assembly. Both she and Mrs. Cooley bring with them as workers that atmosphere of sincerity and high honor which would scorn deception in the slightest degree so much so, that did either feel their forces had forsaken them they would confess it to be an audience of thousands rather than make the slightest approach to "fake" or false mediumship. Happily there is not the slightest indication of the spirit forces deserting either and on the occasion above mentioned both did marvelous work, proving their great psychic power to the satisfaction of all.

The musical part of Sunday night's program was sustained by the sweet singer, Mrs. Jessie Star Hawkes of Warren, Pa.

She has a mezzo-soprano voice with the contralto quality, and with broad culture and excellent method, has in her renditions been giving much satisfaction and pleasure to the large audience.

Mrs. de Vaux-Rover, the noted violinist, made his last appearance at the City of Light for this season, on Sunday night. He was accompanied on the piano by Mr. Lynn of California.

The lecture of Dr. John R. Geddes during the week was a masterful effort on the philosophy of Spiritualism.

Tuesday night, Aug. 8, was given over to the City of Light. The most enjoyable time was expected and none were disappointed. The first part of the evening was taken up with music—songs rendered by Prof. Uvedale and recitations by Miss Clara Clark; her delineation of the different characters in a monologue descriptive of the La Rue Rides was graphic, full of action and enthusiasm.

President John Lilly, at request of many friends, sang a song adapted from the old-time favorite, "The dearest spot on earth to me is home, sweet home."

But the event of the occasion was Mrs. Lilly's lecture on the subject of California. We regret that lack of space prevents the reproduction of the entire lecture, but it was with instruction and enthusiastic recital of the life enjoyed during their eight years' residence in the golden state. She declared: "All the reading, all that we had heard from those who had lived in California had not prepared us for the reality. We were surprised to find such vastness in size, such beauty in vegetation and natural scenery. We remembered the maps in our geography of childhood, the great, wide waters termed the Great American Desert. Beyond this the Rocky Mountains with their snow-covered peaks pointing skyward; an hour's ride and we descend into the Sacramento Valley, where we gather grapes in full bloom, and eat oranges and other fruits, thoroughly ripened. In California you can find every kind of climate. Eight hundred miles in length and one to two hundred miles in width. California covers as much space as any other ten states on the Atlantic coast. Gold was discovered in 1848. The first organization of woman suffrage was formed in 1848. Spiritualism, the proof of the continuity of life, and the phenomena of intercourse with the loved ones passed over, was established in 1848—a great truth that, don't you think?—gold, woman, Spiritualism!"

In the very early days the priests or Franciscan fathers, as they were called, built missions for the education of the Indian tribes of which there were many. The Spanish sent soldiers to protect these missions. The architecture of their buildings was taken from Spain and Italy, and showed such artistic taste in construction that many small villages have patterned after them, and the majority of their houses, though simple, are beautiful works of art. The schools and educational advantages in general, are as good in California as in the older states.

Berkely College, the University of California, is free to all the children of the state, and both it and the world-renowned Stanford University give advantages for higher education equal to any, and surpassing many of the eastern institutions.

There are other good, though smaller schools all over the state. The Stanford—its generally known, and was commented upon by the press at the time of Mrs. Stanford's passing, were avowed Spiritualists, and the influence of the higher thought as promulgated by and through the Stanford University at Palo Alto will be as wide reaching as only eternity can tell.

"Hard Problems of Scripture."

A Reply to the Animadversions of R. A. Torrey, D. D. By Moses Hull.

[Note.—The readers of The Progressive Thinker have been saved quite an infliction. I expected to have made about six articles, instead of the two I here send; but when I started from home on my recent trip I was sure I packed the book to which I was replying, together with notes and references I had made, in my trunk, but, alas, they seem to be hopelessly lost. As the subjects and papers have no intimate connection with each other, the readers will experience no loss in not having the lost documents. There were points in the lost book which contained more unparaphrased mistakes than any yet reviewed. Perhaps in his remarks on Jonah and the whale he made worse blunders than in any other part of his pamphlet. He even denies the existence of scripture which I will be very happy to show him when we meet. M. H.]

Several times within the last half-dozen years has this 25-cent pamphlet, a reproduction from a Christian paper called "The Ram's Horn," been sent me with a request that I review it. As it contained the old-fashioned Christian arguments—arguments now being rapidly abandoned, on questions which I as a Spiritualist have long since laid on the shelf as matters of little importance, I have thus far ignored these requests; also some other effusions of this Doctor of Divinity. For the sake of those to whom the arguments of this man are new, and to whom they may seem strong, I will pay a little attention to them.

This man Torrey, in this, and in his other books and articles manifests a kind of know-it-all spirit, which says to all others: I know, and all who differ from me are ignoramuses or fools. Here are a few specimens of his manner of treating those who hold different opinions from him. He is Sir Oracle, when he speaks "let no dog dare wag his tongue." For instance he says: "In this assertion the infidel simply displays his ignorance of the Bible." "The one who says this displays his ignorance of modern science." "The one who says so simply displays his ignorance of the history of biblical interpretation."

When it is learned that all of these expressions occur within less than thirty lines, we can form something of an idea of how thoroughly determined Rev. Mr. Torrey is to convince his readers that the people whom he designates as "infidels" are nothing more nor less than a mob of ignoramuses. Such expressions are kept up ad nauseam.

One of the most honorable attorneys in America is by this man called "an arrant hypocrite."

The only infidel whom he mentions by name is the late lamented Col. Robert G. Ingersoll. He says: "The unclean classes, both men and women, were devoted admirers of Col. Ingersoll."

This statement is somewhat equivocal. It does not tell us whether admiring Col. Ingersoll made people "unclean," or whether people were attracted to, and admired Col. Ingersoll because they were unclean. The only thing positively known is, that somehow Ingersoll had an affinity for uncleanness, or uncleanness had an affinity for Ingersoll—this clean Reverend has left us in the dark as to which is true.

It is enough for me to here challenge his reverence to show where Ingersoll ever uttered one sentence or one word in favor of uncleanness or bordering on uncleanness; one sentence, one word in favor of immorality; one sentence, one word in favor of injustice; one sentence, one word, the carrying out of which would render a person either wicked or unclean.

Will this gentleman, who says, "The unclean classes, both men and women, are devoted admirers of Col. Ingersoll," show where Ingersoll, either by tongue or pen, uttered one sentence, one word, which might not be read in any audience of ladies and gentlemen without bringing a blush to the cheeks of pure and modest people?

Can Rev. Mr. Torrey say as much for his Bible?

No! In the pamphlet under review he several times confesses that he can not.

I must not spend more time in general remarks. I will come directly to the book. The subjects on which this pamphlet animadverts are "The First Chapter of Genesis," "Where Did Cain Get His Wife?" "Human Sacrifices," "Slaughter of Canaanites," "Impure Bible Stories," "Contradictions in the Bible," "The Unrighteous Steward," "Was Jesus Three Days and Three Nights in the Heart of the Earth?" "Will Those Who Reject Jesus as Their Savior Be Lost Eternally?"

The First Chapter of Genesis.

It is just possible that I may not find time and space to review all this man says on all of these subjects, but I will find room for a "few feeble remarks" on some of them, perhaps enough to convince him and some of his friends that, though we infidels often "display our ignorance," the people whom he is pleased to call infidels are not the only people who occasionally manifest ignorance.

In the first paragraph of this book the Rev. Mr. Torrey attacks infidels for believing that Gen. i, teaches that the world was made in six days of twenty-four hours each. He says: "In this assertion the infidel simply displays his ignorance of the Bible. Anyone at all familiar with

and Italy, and showed such artistic taste in construction that many small villages have patterned after them, and the majority of their houses, though simple, are beautiful works of art. The schools and educational advantages in general, are as good in California as in the older states.

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Very beautiful in application was Mrs. Lilly's description of the fertility of soil, the wonderful growth of roots, seeds, etc., carelessly thrown into a plot of ground intended for a dumping place for debris—the roots and branches probably cut away in the pruning of plants had been thrown there, taken root and produced great beds of geraniums, roses, etc., proving that even the place of that beautiful summer land is capable of producing strong, sturdy plants and beautiful blossoms, just as in the garden of the human heart—no matter how barren the soil—seeds of kindness and love may spring up and bloom out into a life of purity and uprightness. Mrs. Lilly's description was graphic as she told of the great calla lilies, the immense heliotrope, in some instances climbing over trellis or side of the house; roses climbing up and up until even the roof was covered; roses here, there, nothing but roses, roses everywhere!

The immense grape vine at Carpentaria, planted sixty years ago by a Spanish woman, which has attained such proportions as to have become a wonder. There is no tree in the forests about or in Lily Dale whose trunk is as large in circumference as this vine. In fact, the branches growing out from the main trunk are large as ordinary trees; that the great beams which form a support or trellis resemble those forming the roof of the great auditorium at Lily Dale, its dimensions being 120 by 130 feet. Last year the product of this one California grapevine was eleven tons of fruit, and it was an extraordinary good year for grapes, either! Mrs. Lilly's lecture was exceedingly interesting and instructive from start to finish, and was thoroughly enjoyed by the large audience in the auditorium.

The Wednesday and Saturday night dances are proving still greater attractions as the season advances. Not only do the permanent visitors, both young and old, attend, but anxious to bring a great number of young folks from all points along the railroad lines for these semi-weekly social functions, which prove very brilliant affairs.

MATILDA ORR HAYS.

The Bible knows that the use of the word "day" is not limited to periods of twenty-four hours. It is frequently used for a period of time of undefined length."

While I admit that in the Bible the word day has different meanings, in Gen. i, it means only the light part of the twenty-four hour day. Before I attempt to prove this by scripture, I would like, if this is ignorance, to point out the "ignorance displayed" by some of the greatest and wisest of the orthodox churches. Prof. Moses Stuart, of Andover, one of the finest scholars of his day, said: "To speak of six periods of time for the creation is flying in the face of scripture. Genesis expressly speaks of six days, each made up of the evening and morning." Thus the great professor of Hebrew of Andover University, in the estimation of this learned professor of the Hebrew language, Rev. R. H. Torrey is himself an infidel.

Martin Luther, the father of Protestantism, said: "Moses spoke properly and plainly, and neither allegorically nor figuratively, when he said, the world, with all its creatures, was created in six days."

Even the Westminster Confession of Faith asserts that "all things, visible and invisible were created out of nothing in six days."

Melancthon, Luther's associate, asserted that "the world was made out of nothing in six days."

Adam Clarke, Benson and Bishop Horne, as well as the authors of the Cottage Bible all assert substantially the same thing.

The Bible itself makes the matter so plain that it is useless to quote commentaries.

Gen. ii:3 says: "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which he had created and made."

Did God, when he got tired from his over-exertion, simply rest for a "period of time of undefined length"? And is that our Sabbath? The fourth of the ten commandments, after commanding the people to keep it holy, gives as a reason: "For in six days (that is, six periods of time of undefined length), the Lord made heaven and earth and sea and all that is in them, and rested on the seventh day; the seventh period of time of undefined length," wherefore the Lord blessed the Sabbath day (period of time of undefined length), and hallowed it."—Ex. xx:11.

In another place where the Sabbath is given, the writer says: "It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed."—Ex. xxxi:17.

Here I assert the impossibility of drawing any other rational conclusion than that God had a hard week's work, and needed and obtained a day's rest and refreshment. For this reason the Hebrews were commanded to rest on the day on which God rested.

The fact is, in the first and second chapters of Genesis are two different statements of the case written by two different individuals, worshippers, if worshippers at all, of two different Gods. One of these stories comes from the north—perhaps from Nineveh or Babylon, and the other from Egypt. The stories disagree on almost every point. The gods in the two chapters are not the same; nor are the men the same. In Gen. i, and in the first three verses of Gen. ii, the word God occurs thirty-one times, and every time comes from the word Elohim, which is plural, and should be rendered, "the gods." In the second and third chapters of the word, Lord, God, occurs nineteen times. It comes from the word J-H-V-H, sometimes spelled Yahveh. In the American Revised Version of the Bible it is eight thousand times rendered Jehovah.

The last thing the God Elohim did was to make man and woman in his own image and likeness, and commanded them to multiply and replenish the earth. This God then retires from business, and Jehovah takes his place. The first discovery that this Jehovah-god makes is that there is not a man to till the ground. Jehovah, when he made this discovery, went to work and made a man, but not a woman, out of the ground. See Gen. i:2, 27 and ii:7.

There are many points of difference in the work of these two Gods. In Gen. i:12 God caused the earth to bring forth grass, herbs, etc. In chapter ii, every plant and herb of the field was made before it was in the earth. In i:20, 27 God made great whales and every creeping thing and winged fowl, and living creature before he made man. In Gen. ii:7, the Lord God made man first; then after deciding that it was not good for man to be alone, he made the beasts out of dirt as he had made man. After this he put man to sleep, and took a bone out of him and made a woman out of that. In Gen. i, the waters "brought forth" about everything; in chapter ii, man and beast, in fact everything was made out of the ground.

The fact is, the contradictions in the Book of Genesis—not merely the first two chapters, but all through the book, can only be harmonized by taking the position that the book had two authors—perhaps one of them was a Ninevite or a Babylonian and the other an Egyptian.

(To be continued.)

PERSONAL.

Harrison D. Barrett, President of the N. S. A., Explains His Attitude Towards Mediumship.

To the Editor:—Permit me to make a personal statement to the Spiritualists of America. I am in receipt of numerous letters from all sections of the nation with regard to my knowledge of and attitude toward mediumship. Some of the writers declare that, as I am a medium, I cannot know anything of phenomena, nor of the conditions required for successful seances. Let me say to these good people that I have been a medium all my life, and have been able to use my psychic powers for more than twenty-five years, as a servant of the spirit world. I believe in and honor mediumship more today than I ever did in my life. I prize my own medial powers as pearls beyond price, and depend upon them for many of my messages from the spirit side of life.

To those who accuse me of being an enemy to mediums, I say openly that there is not an atom of truth in the assertion. I am a false prophet, a black-eyed devil, and who utters it after seeing these words, utters a falsehood, and knows it to be false. I have never attacked a medium in my life, nor said one word against genuine psychic phenomena. I have attacked counterfeiters and the bogus manifestations they have exploited in the sacred name of Spiritualism, and hold that the black-eyed devil, who utters it after seeing these words, utters a falsehood, and knows it to be false. I have never attacked a medium in my life, nor said one word against genuine psychic phenomena. I have attacked counterfeiters and the bogus manifestations they have exploited in the sacred name of Spiritualism, and hold that the black-eyed devil, who utters it after seeing these words, utters a falsehood, and knows it to be false. 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THE CREATURE OF THE SLUMS.

Vividly and Impressively Portrayed
by Jacob C. Peterson.

Inwashed, unkempt, ill-fed, half-clothed, diseased, he stands—mute witness to man's barbarous creed;
Upon his face the look of one accused, disowned, disinherited, and by his fellow-man cast out;
A social leper, burden, aye, and menace to the state.
Upon his features, ill-shaped, repulsive; scarred
By evil passions; deep lined by brutish lust and sin,
Yet stamped indelibly upon them is the tale
Of shame, humiliation, bitterness, unutterable despair—
A bitter travesty upon our grand enlightenment.
The trace of vicious thought; the stamp of immorality;
The stains, hall marks of crime, deeply engraved
Upon that lowering, narrow, slanting brow;
His eyes—blurred, blood-shot, lit up with glare foreboding, loathing, lost;
Proclaims the animal—ferce, desperate, untamable;
Hid, deep within their depths, the anguished shade of Hope,
Drugged out, forever lost, and there can be seen the haunted look
Of one who lives in terror of man's stern, unyielding law.
Heartless he is; a Thing that loves not; yet that feels
The power and passion of a bitter, unrelenting hate
Toward all humanity. The soul in him now dead
To sense of decency; depraved, despondent;
And lost, its outward semblance of immorality.
Hunger, Want, Disease, upon him have placed their mark—
Wan, bloodless is his cheek; the body swathed in rags;
The frame, emaciated, with pain's torture racked;
Unceasingly the cup of Misery placed to his lips,
That he must drink, drain to the very dregs.
Vice claims him as her own; grim Death spurs there sits,
Doth clutch and throttle, with remorseless hand,
Those higher aspirations of his soul—what he might be
But is not. Brute, in the guise of man, he is he.
Law shields not such as he; the hand of man against
This homeless wretch, lost in the depths of sin and crime.
Yet such as these His children; unto each one He gave
From out His piteous mercy, the vital, divine germ
Of immortality; and in their hearts did plant
The seeds of Love, of Light, of Liberty and Truth.
And decreed that all should have the opportunity
To sow, reap and enjoy the produce of their toil.
The Most High gave him plenty. What power decreed
His frame be wasted; wan, bloodless be his cheek,
Through pangs of ceaseless hunger; and the ravages of disease,
Unchecked, sweep through the earthly tenement He made
And breathed therein the wholesome breath of life;
Who housed the one in castle, in raiment costly.
Enriched his frame about; gave him all wealth and power;
And drove the other forth into the storm, to live with beasts;
Unhoused, unfed; his starving body swathed in cast-off rags?
What power marred the creation of His hands, grossly defiled
That temple, holy and pure, in His own image cast?
What placed the crimson stains of crime upon that brow?
Transformed the loving heart into a seething hell of hate;
And on his features placed the stamp of bestiality?
What reared the noblest, God-given impulses of His mind;
Lit deep within those eyes the glowering fires of Hell;
And maimed, dwarfed and destroyed His masterpiece—the Soul?
This poor, degraded, filthy wreck, your handiwork;
Child of your thought; the product of your brain;
Your institutions—barbarous, unjust, inhuman,
Of God's highest creation, have made of it—this Thing.
And such as he, are but the living monuments
To human selfishness; man's blind, immoral greed.
As his environments, so is man; this poor unfortunate,
Bred, raised up in the hot-bed, breeding-place of crime;
Of hope bereft; menaced, hounded down into his lair,
By your stern laws; half mad with hunger; homeless;
Clothed in rags; with frame racked by the torture of disease;
Small wonder, then, that he should now be what you call
The spawn of hell; the human type of bestiality.
Small wonder, that he, in his wrath, howls curses down
Upon those who made of him the bestial, shapeless thing he is;
Or that he now should jeer at you, ye whited sepulchres,
Who come and preach Morality to such as he.
Such as he is, man's hand fashioned him;
Now, who shall cast at him the stone of condemnation;
Reville him for his evil; point with scorn's finger,
And mock him for the shapeless, bestial thing he is?
Yours not the right to judge; for by your hand hurled down
From his high estate, to yawning gulfs of black despair;
Robbed of his livelihood, and by your laws condemned
To banishment, starvation, sin, ill-health and crime.
Of nobler sentiments you have shorn; yet left to him,
Strong with the strength of nature, the instinct primeval;
That hates, with eternal hate, seeks e'er to overthrow,
His ancient enemy—the maker of the law—Society;
A menace to your peace you made of him; beware; such as he,
Have, ere this, at their lot revolted and overthrown
Kingdoms and kings; compelled the world to wonder,
And to see, feel and acknowledge, that soon or late,
Grins the conqueror, swift, silent, sure, to claim his own;
And those, who in the arrogance of power, rode on
Rough-shod, trampled upon the weak and helpless,

The Movement as Voiced by the Harbinger of Light, Australia.

The Fake Mediumship—Record of Spirit Return Over 250 Years Ago—Criticism of C. Bailey's Seances at Milan and Rome—Prentice Mulford's Works Translated Into French—The Welsh Revival—Scientists in Rome on Psychology and Criminology—N-Rays in Disease—Murder Revealed Through a Dream.

Private correspondence from Spiritualists in America has brought painfully under our notice the prevalence of what is called "Fake Mediumship," which term covers not only imitation mediumship by non-sensitive individuals, but fraudulent practices by those having limited or intermittent mediumship dependent upon their physical or mental condition, and who, from lack of moral stamina, and desire for gain, simulate the phenomena when conditions are adverse to its legitimate production. The insensate demand for physical or sensational phenomena is largely responsible for this state of things, but it is not so much the general public that are to blame as those Spiritualists who, having proved the fact of spirit communion, instead of profiting by that fact and acquiring a knowledge of its laws, philosophy and religion, go from seance to seance in search of the most startling and sensational phenomena. Anyone who can produce or simulate this can command a large clientele and substantial fees; the inducement is great to smart but unprincipled individuals, and the substantial support given to them by Spiritualists makes it practicable for them to exist and flourish, whilst the numerous detections of fraud have a very deterrent effect upon would-be investigators, and at the same time disgusts the cultured or religious Spiritualists, causing them to withdraw from public identification with the movement, and thereby in two important directions is the spread of its comforting and elevating influence retarded. The American Spiritualistic press is awakening to the necessity of doing something to amend this state of things and purge the movement of its impurities, and prominent amongst it The Progressive Thinker (Chicago) makes, in its issue for April 29, an appeal for "a pure, angelic, and undefiled Spiritualism, always insisting on absolute honesty."

This we cordially endorse; it is what we have been working for and trying to disseminate a knowledge of for the last thirty-five years. The mischief is the prominence given to the primary phenomena which has been proved to be replet; the cumulative evidence of thousands of competent investigators has been printed and is easily procurable; and when we speak of thousands, we refer only to men of world-wide reputation in science, literature, art, politics and theology; and has been confirmed by the twenty-two years' investigations of the "London Society for Psychical Research." No well-informed, unbiased mind denies the existence of the phenomenal facts; what we have to do with now is their meaning. "The question, 'If a man die shall he live again,' has been answered in the affirmative, and anyone who desires personal proof can get it for the seeking; but he must first learn the road by study, and following in the track of those who have traversed it and reached the desired goal before him; the footprints are definite enough and the obstructions in the way have been pointed out by experienced travelers, and, we may say, magnified by the inexperienced who have not got there yet. That there are dangers we admit, but these apply to the thoughtless people who start on the journey without any knowledge of the road; similar dangers would have to be met by a person entering into a practical investigation of chemistry without any previous knowledge of the subject.

We have pointed out THAT THE PHYSICAL PHENOMENA OF SPIRITUALISM ARE DIRECTLY AND NECESSARILY PRODUCED BY SPIRITS VERY NEAR THE EARTH PLANE AND MORE OR LESS UNDEVELOPED; that the necessity for such phenomena is not endorsed by the higher intelligences who were the instigators and instructors in the earlier stages, and that only a few of the higher forms, such as direct writing, painting and photography, are directed by them now, their main purpose being the normal and spiritual elevation of mankind. The basement of the spiritual edifice is built, and if those Spiritualists who are wandering about it would come up and help those who are at work at the superstructure, the temple would become more and more a place of peace and joy, and the spiritualists would be more and more a part of the human race.

Readers of "Annales des Sciences Psychiques" are much indebted to Professor Richey for a translation from the Latin of an account preserved in the archives of the Venerable Chapter of Presbourg of spirit return in 1641. It is the narrative of "a remarkable case in Presbourg of a spirit coming from Purgatory in order to speak to a virgin, speaking, crying to her for help, and finally delivered, according to sworn witnesses and public acts which were published with the authorization and by the order of his Lordship, Geo. Tippi, appointed Archbishop of Strigon, according to the example printed in Presbourg, 1643."

The story has to do with a certain John Clement, who, at about 44 years of age, became tainted by the heresy of Luther, and lived a little to be recommended life. Seven years before his death he returned to the Catholic faith and altered his manner of living so that he was often seen in church weeping and moaning and leading the life of a worthy Christian then over sixty years of age. He died on June 29th, 1641, and began to appear to this young girl, Regina Fischerin, on July 24th, of the same year. He appeared such as he used to be and spoke, showing himself in the same form and speaking with the same language and voice as in earth life. That it was the man himself was established beyond doubt by the imprints of his hands, which he left on some cloth. He made himself known between eleven o'clock and midnight in the parental home of this young girl, who is described as exceedingly charming and modest. First of all he knocked three times on the bed; then showed himself to her dressed in a white robe which descended to his heels. The story, which covers twenty pages, is to the effect that John Clement had murdered a man for the sum of two hundred florins and he desired Regina to go to his widow and ask for the money so that a statue could be raised to the Virgin in expiation of his crime. How the widow would not entertain the idea and other money available could not be accepted, and the final denouement when the spirit at last contented is allowed to pass into Paradise, and Regina, relieved from

Must feel the iron fingers of Retribution upon
Their throat, and that to the offended law, must pay
The price; tooth for a tooth; eye for an eye.
Redressed must be, the wrongs done unto him; on you the blame;
If the Most High send such as he to wreak upon the earth.
The punishment due to his offended law; then, even so,
As you have dealt with him, so shall he deal with you.
When such as he shall be his rod to scourge the world.
When this poor wretch appeals to the Eternal God
For redress of his grievances, sufferings and wrongs,
Will He not hearken; aye, and then still speak
That still, small Voice (awful, by virtue of its mighty calm)
Unto the hearts of men, the message, fraught with stern menace:
Behold, oh man, this shapeless Thing—now sunk unto
The lowest level of the brute creation—gaze upon thy handiwork;
He, whom I created as thy equal, imbued with immortality,
Gave thee command, that he, with thee, should rule the earth,
Thou hast crushed down, disowned, cast out and left to starve;
A thing of evil hast thou made of him; the author thou
Of all the suffering, crime and want I find him up, place him upon that high pinnacle
And, 'tis upon thy head, not his, there shall be visited
The punishment of all these violations
Of My law;

the spirit's persecutions, resumes her normal condition, is as interesting as a novel. Professor Richey says he has literally translated the account from the Latin version in the Archives of Presbourg.

Criticism of C. Bailey's Seances at Milan and Rome.
A highly important paper appears in the "Annales des Sciences Psychiques" on Bailey's apparently doubtful success in Italy during his visit there last year. The article from the pen of M. C. de Vesme, is written, he says, as a second visit of Mr. Bailey's to Europe is spoken of, generous offers having already been made by intelligent sympathizers to bring this about, and he thinks it necessary to review the facts of his late visit, showing the weak points in the conditions. Stress is laid on the fact that an insufficient search of the medium was made and that the seances took place in the dark. M. de Vesme says: "It is not the committee which deserves harsh criticism, but the medium himself, who, after having come from the Antipodes to show us his alleged marvelous faculty, withdraws from his lofty mission for fear of getting a cold in his head, and in a room so overheated that fresh air had to be introduced in spite of proper ventilation." The article, which covers twenty-five pages, deserves to be read in its entirety, and doubtless appears in English in the editions of the "Annales Psychiques" published since the beginning of the year in London.

Prentice Mulford's Works Translated Into French.
There is a highly appreciative review in the "Revue Spirite" of a translation into French of two volumes of Prentice Mulford's writings which have so wide a circle of readers in America and every English-speaking country. The power of the spirit as portrayed by Mulford is recognized as the way all Spiritualistic teaching is tending. The reviewer says: "It is the spirit then we must know; we must discover its capacity and laws if we would draw from life the best possible results. * * * And yet it is the spirit which we neglect the most, or rather it is the spirit which is the worst directed and cultivated."

The Welsh Revival.
In "La Lumiere," much space is given to the remarkable psychical phenomena noticed in the June number of the Harbinger, and in addition to the lights and apparitions noticed by Evan Roberts' mission, lights connected with the work of a Mrs. Jones are described. Mrs. Jones was on the way to the chapel where she held revival services, and a reporter of the Daily Mirror, who was with her, reports that "All at once a soft and vapory light appeared in front of the vehicle which illumined the way in front of them. Immediately the light spread around them, lighting up everything within a circle of ten feet, as if produced by an acetylene lamp. * * * Rapidly the light rose above their heads * * * and it suddenly disappeared, leaving darkness as great as that which had preceded it."

Scientists in Rome on Psychology and Criminology.
During the morning session of the fifth and greatest meeting of the International Congress of Psychology, opened in the great hall of the Capitol, Rome, on April 25, Professor Sergi, who is an eminent criminal psychologist, enlarged upon the great aid rendered in criminal cases by the science of psychology, which should enable judges and prosecutors to fathom the souls of criminals; to ascertain their inborn pathologic tendencies, and to estimate the influence of their surroundings and education in producing criminality. Such results when obtained from a scientific standpoint would enable the government of all countries to find a means of reducing the amount of crime. As showing the rapid advance of research in psychic matters, it is interesting to note that Signor Portis, the Prime Minister, several members of the Cabinet and high government officials, together with numerous foreign diplomats, were present at the opening ceremonies.

N-Rays in Disease.
The N-rays which are among the latest scientific illustrations of psychical action, are referred to in "La Lumiere" in connection with recent experiments by Commander Dargat, recorded in "La Nouvelle" de Bordeaux. He says he has discovered that diseases in general arise from an accumulation or congestion of vital fluid sometimes over the whole body or in one part of the body, and photographic plates have confirmed this theory. "I believe," he says, "that each malady has a special vibration and that when photographic plates for registering more exactly and rapidly this kind of vibrations are invented, that the practice of medicine will have taken a great step, since the diagnosis will be accurate and certain." The Commander thinks that the power of the N-Rays as shown by him to prevail all through nature, animal and vegetable, may be the point of departure of new and most important discoveries.

Murder Revealed Through a Dream.
In the latest number of Le Messenger, a story is told of a criminal case, investigated two years ago by the law courts of Greece, in which unsuspected murder was revealed through a dream.
"In 1903, a fishing boat, having as owner a man named Antonios, left the Pireaus for Syra, having on board besides the master two sailors, one a Cretan, named Balazakis, and another islander. Some time after, on the day of a great storm, the sailors arrived alone at Syra. They stated that on the previous night the barque had been lost, and that they had with great difficulty saved their lives. Their story was believed.
However, on the same night that Antonios disappeared, his sister had a frightful dream. She saw her brother strangled and thrown into the sea by the two sailors. She did not think much about it, however, as the Cretan, Balazakis, had always been much attached to her brother, in whose service he had been for ten years. But some days later she had another dream. She saw her brother, who reproached her for indifference regarding his fate. 'You are an accomplice with the assassins,' said the voice from beyond the tomb, 'since you will not avenge me. Look at the barque and the house of Balazakis; he has bought them with the money of which he has robbed me, and of which you are despoiled.' The poor woman woke terrified; she began to make inquiries, and actually discovered in a place she had never seen the barque and the house described by her brother. She appealed to the law officers, and when Balazakis entered port two days later he was arrested. He confessed to having strangled his master during his sleep, and to having thrown him into the water. He told them where his accomplice was hiding, and the latter was also arrested, and made a full confession.

PREDICTS PERDITION.
New Arrival Declares Race for Dollars is Sending People of This Country to Spiritual Destruction.
P. Ramanathan, a Hindoo, solicitor general of the island of Ceylon, who arrived in New York on the steamship Campanian, will tell Americans they are in danger of spiritual destruction because of their greed for the almighty dollar.
Ramanathan is not a Hindoo priest, but a high official of the government. He told a passenger on the Campanian at a concert that Americans are driving fast to perdition in their pursuit of money. Some of the Americans on board did not like the way the Hindoo put it; left the saloon until he had concluded his remarks.
Ramanathan has come here to lecture on "The Unification of the Religious Faiths of the World." He said that, although a Hindoo by birth, his interpretation of the gospels of St. John and St. Matthew is that the Hindoo and Christian religions are one.
"I am satisfied," he said, "that the Hindoos and Christians have the one God, and that our ambitions are similar, all tending to worship him. He also said a great deal of the missionary work in India is wasted, and that the natives pretend to be converted only to secure government positions.
The people of India can teach Spiritualism nothing of any value so far as religion is concerned. ASTRAL.

SINGULAR DREAM.
Which Proved True in All Respects.
On Sunday night last Dr. McWhorter of New Haven, dreamed that the body of Freddie Ollinger, drowned on the 24th of June, was lying just above Clifton. He described the body as lying just below a clump of willows, the lower limbs widely apart, and a downy mat on the floor. A party put out in a skiff to look for the body and Dr. McWhorter asked to go along. He was accordingly accommodated and when they got to a point just above Clifton that looked like the one seen in his dream, he so informed the party and asked them to pull over there to the shore. They did so, and there they found the body conditioned just as he said he had seen it in his dream. This dream is verified by some very reliable people of New Haven.—Pomero Leader.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.60.
This narrative comes from Silverton, Col., setting forth that once in a while there is a variant from the established order of things in the mining industry. For the most part, mining means risk. It means the investment of a considerable amount of good hard cash and the employment of much hard labor, endless thought and many anxious days. And the end, too often, is merely a hole in the ground, a mine, and a choice collection of blasted hopes in memory of humanity's overpowering ambition to get rich quick.
The exception to this rule is usually one of absorbing interest, as witness the tale of the Ennis brothers, who sunk one million dollars in their search for a fabulous spirit mine and, at the last, when their resources were gone, and their workings abandoned, other men came along and reaped the reward of their efforts.
Away back in the early '70s a Goham medium told Edward and John Ennis of New York that a great lake of gold existed in a certain point in the United States. I had been especially reserved for the Ennis brothers, and they might secure it by merely following the medium's directions to the letter.
They did. Their directions landed them in San Juan county, Colorado, where, high up on King Solomon mountain, seven miles north of Silverton, they set their stakes and carved their prospective bonanza, the Highland Mary. The Ennis had ample capital. They built a \$10,000 residence before beginning their work. As their tunnel proceeded into the mountain toward the fabled golden lake, specific maps and diagrams of its course were from time to time sent to the New York Ennis brothers, who proceeded with the big bore. Her change of direction were erratic and frequent and today the main tunnel of the Highland Mary mine, which is about a mile in length, would put to shame a tunnel through the Roman catacombs.
The Ennis brothers followed instructions to the letter, but the lake of gold, always "just a little way ahead," persistently failed to materialize. At last, after the expenditure of more than \$1,000,000 and driving into the mountain 4,100 feet, bankruptcy overtook the operators, and the property was sold. The only person known to have materially profited by the venture was the New York medium, who is said to have received something like \$50,000 for advice and sympathy. During the operation of the property, no secret was made of the "system" under which the development work was done, and the result was that the miners finally became so imbued with the spirit idea that none of them would work in the tunnel alone and there were frequent tales of strange noises and shadowy forms in various parts of the property. Toward the end of the Ennis brothers' career it became difficult to obtain miners to work in the property at all.
For years the mine laid idle. Two years ago, however, it passed into the hands of practical mining men who, under a system often called "Spiritualistic," have opened up several good veins of lead, silver and copper. And before the close of the present season they bid fair to place the old mine in the front rank of the country's producers. It is now one of the most promising in the whole district.

A CURIOUS STORY.

Spent Millions in Search for a Lake of Gold.

This narrative comes from Silverton, Col., setting forth that once in a while there is a variant from the established order of things in the mining industry. For the most part, mining means risk. It means the investment of a considerable amount of good hard cash and the employment of much hard labor, endless thought and many anxious days. And the end, too often, is merely a hole in the ground, a mine, and a choice collection of blasted hopes in memory of humanity's overpowering ambition to get rich quick.
The exception to this rule is usually one of absorbing interest, as witness the tale of the Ennis brothers, who sunk one million dollars in their search for a fabulous spirit mine and, at the last, when their resources were gone, and their workings abandoned, other men came along and reaped the reward of their efforts.
Away back in the early '70s a Goham medium told Edward and John Ennis of New York that a great lake of gold existed in a certain point in the United States. I had been especially reserved for the Ennis brothers, and they might secure it by merely following the medium's directions to the letter.
They did. Their directions landed them in San Juan county, Colorado, where, high up on King Solomon mountain, seven miles north of Silverton, they set their stakes and carved their prospective bonanza, the Highland Mary. The Ennis had ample capital. They built a \$10,000 residence before beginning their work. As their tunnel proceeded into the mountain toward the fabled golden lake, specific maps and diagrams of its course were from time to time sent to the New York Ennis brothers, who proceeded with the big bore. Her change of direction were erratic and frequent and today the main tunnel of the Highland Mary mine, which is about a mile in length, would put to shame a tunnel through the Roman catacombs.
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AN IMPORTANT QUESTION.
Is the Time Ripe for Woman Suffrage?
Much is being said about giving women a right to vote at all elections. Brilliant women and fair-minded men are pushing this question to the front. For years I have believed in the absolute justice of this measure. The fact is, woman is about the only animal in the United States that is not allowed to vote. While I fully recognize the justice of giving women the full right of electors, both state and national, yet there is a question as to whether the time is ripe for it.

If the Emancipation Proclamation by President Lincoln had been issued one year sooner than it was, it would have ruined the cause of freedom for the slaves—the time was not ripe for it. The mind had not been educated up to that point. The enfranchisement of the colored people in the South proved so disastrous to the white people of the South that measures had to be taken in nearly all Southern states to practically disfranchise the colored race—the time was not ripe for placing the ballot in the hands of ignorant and irresponsible persons, to be used by unscrupulous politicians for their own interests.

Now I would like to ask the brave and noble women who are advocating woman's suffrage, if they are sure that the great mass of women would use the ballot to sustain the principle of civil and religious liberty for all, or will they at the dictation of priestcraft, sink this country under the iron heel of a religious despotism? Are they sure they would not be placed a weapon in hand to crush their own liberties?
We know that women constitute the greater part of the membership of orthodox churches and are zealous workers for their respective churches—some are fanatical—and all are taught and believe that we owe all our civilization and liberty to the churches or the Christian religion.
Do women generally recognize the fact that the Christian religion is the tyrant that for nineteen hundred years has held them in bondage and as inferiors, under mancraft, priestcraft and churchcraft? The very foundation of the Christian religion is the foundation for the degradation of women, and that is that mythical Garden of Eden story about woman being responsible for the "fall of man."

Priestcraft and churchcraft have held women down, on scriptural grounds, for centuries, but let women become a political power and priestcraft will be the first to seize upon it for their own selfish ends, and will boldly assert that women owe all their advancement to the churches. We know that religious zealots and religious bigots are scheming all the time to trample our liberties under the heel of religious bigotry and we can rest assured that they would attempt to use the women's votes to aid in their schemes. Would they succeed? After woman has fought her way to the ballot and equal rights with man against priestcraft, the church, and the Bible, will she come to fear and give place to the tyrant that has held her down, or will she stand up in all the dignity of true womanhood, and henceforth use her power in the interests of civil and religious liberty, not for herself and creed alone, but for every American citizen.
Is the time at hand for woman's suffrage? "QUIEN SABE."

Freethought and Liberal Pamphlets.
These pamphlets were published by Mr. Green in the Freethought Magazine and are all by eminent and able writers. The price on most of them has been reduced.
Roscoe Conkling. Memorial Oration by Robert G. Ingersoll. Price 3 cents.
Thomas Paine. By Robert G. Ingersoll. Price 3 cents.
Voltaire. An address by Prof. Emile Pingault. Price 3 cents.
Abraham Lincoln. His Religion. By Robert N. Reeves. Price 3 cents.
Burns and Whitier. Some of Their Likenesses and Differences. By Prof. Charles G. Brown. Price 5 cents.
Religion in the Republic. By Mrs. M. A. Freeman. Price 5 cents.
Rational Worship. A lecture delivered before the Chicago Liberal Society by Dr. T. B. Gregory of Chicago. Price 8 cents.
Why I Am Not a Christian. By D. D. Stedman. Price 8 cents.
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Free Thought Past, Present and Future. By Prof. Theodore B. Walemark. With his portrait and life sketch. Price 10 cents.
The Priest and the Church—What Have They Done for the World? By Judge Parish B. Ladd. Price 15 cents.
John Tyndall Memorial. Ten short sketches of his life of this great man. Price 10 cents.
Cosmology Against Theology. By Vinex. Price 10 cents.
Church and State. The Bible in the Public Schools. The New American Party. A Criticism by "Jefferson." Price 10 cents.
Standing Up for Jesus; or What the Bitterest Freethinkers' Magazine Thinks of Jesus. Price 3 cents.
"Why An Expurgated Bible?" By Rev. E. H. Keene. Price 3 cents.
Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists, held in Chicago, Sept. 28, 29 and 30, 1883. By F. F. Underwood, the chairman. Price 3 cents.
Christianity; Its Impenetrability and Decay. Also Demands of Liberalism. By Dr. F. E. Abbot and Prof. T. B. Walemark. Price 3 cents.
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Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.
Liberalized Christianity. By Henry M. Taber. Price 5 cents.
The Republic in Danger. By Henry M. Taber. Price 10 cents.
In Price of Christianity. By Henry M. Taber. Price 10 cents.

RHEUMATISM

DRAWN OUT
Through the Foot-Pores

New External Remedy Discovered
Which Takes Advantage of Summer Heat to Rid the System of Pain-Causing Acids. We Will Send

A \$1 PAIR FREE TO TRY.

If you have Rheumatism we want your address so we can send you a dollar pair of Magic Foot Drafts Free to Try. They are curing thousands of cases that failed to yield to medicines—even "incurables" of 30 and 40 years' suffering, as well as all the milder stages. Write to-day, try the Drafts when they come and then if you are fully satisfied with the relief they give you, send us One Dollar. If not, they cost you nothing. You can see that this offer would ruin us if the Drafts didn't cure. Summer is the best time to purify the system. The steady heat increases the expulsion of uric acid through the pores, and the Drafts absorb it rapidly through the largest pores in the body, curing Rheumatism to stay cured, for they remove the cause. Send your name to Magic Foot Draft Co., 2019 Oliver Bldg., Jackson, Mich. A valuable illustrated book on Rheumatism comes free with the Drafts. Write to-day.

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MOSES HULL'S BOOKS.

Encyclopedia of Biblical Spiritualism; A Concordance to the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible. Price \$1.
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Joan the Medium, or the Inspired Heroine of Orleans, or Spiritualism in France nearly 600 Years Ago. A most interesting book. Price, cloth, 40 cents; paper 25 cents.
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The Spiritual Songster. A small booklet with words only, adapted to congregational singing and circles, etc. Price, 10 cents; \$6 per hundred. Postage, 50 cents.

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SATURDAY, AUGUST 19, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, 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 spiritualist tracts and one copy of "Voilets," 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.

Medical Tyranny Defeated.

A case of decided interest not only to Christian Scientists but to the various schools of mental healers, has just been decided by a New York judge, who holds in his decision, that parents have a right to use any tender means of caring for their children in time of sickness, and the method of treating sick children by prayer, and by laying on of hands is legally sanctioned.

The decision holds that the parents of children have a right to determine, within reasonable bounds, what mode of treatment their children shall have, and that the child of a Christian Scientist, placed in the care of a reader or healer, has the same safety in life and limb as the child who is given into the hands of a licensed physician.

There is no offense, it is held, in giving a child tender care, though it conflicts with recognized schools of medicine.

The decision is by County Judge Platt, of Westchester county.

The court sustains the demurrer of John Quinby, his wife, Georgiana Quinby, of White Plains, and Dr. John C. Lathrop of Manhattan, all Christian Scientists, to the indictment against them for manslaughter in the second degree.

The decision dismisses the case and no further prosecution will follow.

The charge against Mr. and Mrs. Quinby and Dr. Lathrop was that they allowed Esther Quinby, a young daughter of the Quinbys, to die from diphtheria without calling a physician, and instead "laid on hands" and prayed.

The decision is a victory for the followers of the sect who contended they had a right under the constitution to care for the ill according to their belief. The three Scientists were indicted by the Westchester grand jury on Oct. 31, 1902, and they have been fighting the case in the courts ever since.

A Sad Lesson.

The following account of the unhappy condition of the "Holy Ghost and Us" people may well afford an object lesson to such Spiritualists as put aside and ignore the use of their own best common sense and judgment, at the dictation of spirits.

The "Holy Ghost and Us" people, instead of exercising their reason and best judgment, accepted and obeyed the directions of their inspired leader, "Elijah" Sandford. The result is seen in the statement of the daily press that the "Holy Ghost and Us" colony at Shiloh, Me., is on the brink of starvation.

"Elijah" Sandford's people admit they are suffering for want of suitable food and that a famine seems inevitable.

"Until two or three days ago the people lived on mush and water and corn bread. Their supply of meal is now exhausted and they have no money to buy more. Since Sunday morning they have been living on green pears and beans, of which there is a limited amount on their farms. They eat these without butter or seasoning or bread of any kind. The crops at Shiloh are stunted and in a few days the people will be without green stuff."

"At present there are 800 people at Shiloh, the headquarters of the society. Most of these people are physical wrecks. They are wasted away to mere skin and bones and are pitiful objects to look upon. The people are discouraged. Many are losing faith in "Elijah" Sandford's power to save and some have already left from the hilltop. Scarlet fever is raging among the children, while the adults are so weak from lack of nourishment that they are unable to work their miserable land. The town authorities of Durham have called on the state to relieve the suffering at Shiloh."

"Elijah" Sandford is now in the holy land. Before leaving he took most of the money from the treasury.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberalist. Price 75 cents.

Shattered History.

One of the greatest difficulties of the present age, for the scholar, to use a very common barbarism, is to know where he is at. He spends half a lifetime in posting himself in learning the history of the past; then he begins research outside the ordinary and stereotyped channels, and finds that which he supposed was authentic history is the production of the forger. These fictions and exaggerations become so numerous as he advances, he does not put trust in anything. Sacred and profane history alike have suffered in this respect, and the so-called historic events of the last half-century seem to have been misrepresented and colored in the interest of heroes without merit, or, possibly, to conceal their crimes. It would be a positive pleasure to know what we read for history is a truthful record of past events.

We have all supposed the account of Columbus' discovery of America, with all the principal details, was accurately correct. But here comes the statement of a modern scholar, Henry Vignaud, who for thirty years has been secretary of the American Embassy, in Paris. He tells us he has devoted all his leisure time since early youth in the study of Columbus. He has a private library, embracing more than 13,000 volumes, with everything extant relating to the object of his search, and he is conceded the ablest living authority on Columbus and his times.

We must not detain the reader with a full account of Vignaud's discoveries, as given in his "Toscanelli and Columbus," published in 1901. He says: "I have not sought to attack Columbus, but to separate fiction from history."

And then:

"The object I have had in mind for many years is to prove the history of Columbus is imperfectly known; that the most erroneous ideas prevail as to the true causes of the discovery of America." He says: "Columbus arranged things as he wanted them to be known. It is with the utmost difficulty critical study has succeeded in setting aside from doctored history numerous facts which Columbus and his interpreters have introduced."

"The conclusion I reach is, Columbus never intended going to the Indies. It was only after he thought he had reached India he announced he always wanted to go there. What he really hoped was, to discover new lands of which he thought he had information. Columbus was not a great man; but he possessed much of the energy and perseverance. He was mistaken in all his previous, and persisted in his errors after making discoveries which should have opened his eyes."

At the rate scholars are unloading the errors, misrepresentations, and exaggerations of history, what will remain when they are done? There is scarcely a statement the finger can be placed upon, and it can be honestly said, "This is unerring truth." The only thing in which there is no variation or shadow of turning, let theosophists tell the story, is holy writ. And though it came to us through the hands of cloistered monks whose testimony would not be taken on any other subject, yet the bible is received by the churches, every word of it, as inspiration from God himself.

"No Standard Oil in Ours."

Jesus is reported to have said to his disciples: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

If the proposition is a true one, and sewing needles were referred to, then the multi-millionaires have a poor show in kingdom come. Who blames Carnegie for partly unloading? If a good orthodox believer, which we learn he is not, then he should give all to the poor, else the pearly gates will be closed against him.

But how about John D. Rockefeller? He is in the faith, and said to be a devout Baptist, but "the poor are not candidates for his favors. His treasures are allowed to accumulate, \$80,000,000 a year it is reported, else are given to wealthy churches and sectarian schools of learning. This is not a compliance with the teachings of the Master.

Recently Mr. Rockefeller expressed a desire to contribute \$100,000 in aid of a Boston Missionary Fund. The Missionary Board turned it down, alleging the money was accumulated by dishonest means, and its use would defile the cause for which they were laboring.

A good take-off appeared a few days ago in the Minneapolis Journal, in the form of a caricature, which we regret our lack of ability to transfer to these columns. The home of a cannibal family is presented. The wife is looking out the door of her rude cabin. The children have human bodies in their hands which they have been gnawing. Other bones are scattered on the ground. The husband and father is in the foreground. The rotund missionary has just arrived, with apparently a female servant bearing a box labeled "tracts." Both wear glasses. The man of God is finely clothed, with a dress hat, an umbrella in hand, Bible and hymn books under his arm. He had apparently addressed the cannibal standing before him mostly nude, when, quoth the benighted heathen:

"What we want to know before accepting your services, is, whose money is being used to send you here. No Standard Oil in ours!"

It would be very wrong, of course, to apply ill-gotten gains to Christianizing cannibals. It would be far better to beg pennies from Sunday-school children, for the little tots, possibly, would otherwise invest it in candy and produce colic, or some other infantile ailment, causing death, thus adding another to the choir of the redeemed.

Ashamed of His Parentage.

Rev. Minot J. Savage must have been in a remissive mood when he wrote: "One of the strangest facts of history is that, although what calls itself the civilized world has exalted a Jew to heaven and placed him on the throne of the universe as an object of worship, yet this same civilized world has always treated the Jew with despite and contempt."

The domineer evidently did not stop to think when he penned the above that artists who have given us pictures of "our Lord" and his mother, "the Queen of Heaven," have always given them Caucasian faces. No one would suspect for a moment that they were of the Semitic race while adorning or bowing before such pictures in worship, after the manner of the Catholics, or that they were other than the fairest of the European race.

Believe or Be Damned.

The highwayman, with a cocked revolver pointed at his victim's head, with the demand, "Believe I am an honest man, else I will kill you," will get an abundance of lip-service, showing he is an ardent believer in the goodness of his assailant; but the chances are a thousand to one the new convert is getting the part of a hypocrite, and believes no such thing as is demanded of him.

We are told John 3:16: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Now that is a large reward for the simple act of believing; but dear Christian brother, do tell us how we are to believe if our judgment is not convinced. Though the wealth of the world was at our feet, and was promised on condition we should believe the sun was shining in brilliancy when all was darkness we could not gain the coveted result. Neither can we believe that the Eternal Father begot a son by a mortal maiden without other proof than such as appeals to our reason.

"Believe or be damned," Mark 16:16, seems to be the voice of inspiration. "To-day shalt thou be with me in paradise," Jesus is reputed to have said to the thief on the cross, simply because of the criminal's belief. And in our day the murderer, suffering for his many crimes, leaps from the scaffold with the rope about his neck, to heaven, his only virtue: He believed with his dying breath.

Good works don't count. "By works of the law shall no flesh be justified," wrote the good Paul.

A Beautiful Example.

A beautiful example and worthy all emulation by people calling themselves Christians, is that of the Japanese, who have no societies for the prevention of cruelty to children or animals, because in Japan there is no need of such societies. In this respect the Japanese exemplify a higher civilization and purer ideals than any existent nation on earth, claimed to be Christian.

The callous brutality engendered by the vivisection of animals is not known in Japan, and the Japanese are known as a humane people.

Remembering these facts, one may well hope and pray that the Japanese may never become Christianized and the exemplifiers of Christian civilization as it now exists.

Far better that Japan retain its own civilization and its own humane standards of life and action, wherein it sets a noble example that should shame the peoples that pride themselves on being Christians, the world over.

It is painfully evident that the Christian nations, so-called, have something more to learn of Japan than the science of warfare, and that is, the art, the science, the philosophy—the religion, if you will—of humane feeling and action in life and practice. This, even more than her war, is the crowning glory of Japan.

Things Worth Knowing.

Such facts as the following are not the sort of proof as that which the "satisfied faith" of Rev. J. L. Withrow and other bibliolaters accept and use in their expositions of scripture. Under the head of "Things Worth Knowing," the Chicago Daily News states,—what Rev. Withrow doubtless would consider as things not worth knowing,—that Prof. Flinders Petrie, the Egyptologist, in his new book on the history of Egypt says one of the most important and perplexing "finds" made in that ancient land is the newly discovered inscription on the stele of Merenptah, the supposed pharaoh of what is usually termed "the exodus," meaning the coming forth of the Israelites 2,000,000 strong, from the land of Egypt, according to the history in the book of Exodus. Egyptian monuments have no record of "Israel in Egypt" as an ethical entity. The only mention of the name of Israel or Israel on any monument is to be found on this stele of Merenptah. But if these were the same people as those of the Hebrew "Exodus," the deliverance of the Israelites from Egypt is turned into the deliverance of Egypt itself from the Libyan confederacy of raiding barbarians, among the horde of which the Israelites were a hardly distinguishable unit. There is nothing in the inscription to corroborate the story told in the Pentateuch. On the contrary, the Israelites mentioned by Merenptah, instead of going up from Egypt as a conquering army of 600,000 fighting men never really got to Egypt. They were driven back from the borders of the land in wreck and ruin by the victorious Merenptah.

Quite Too Ethereal.

"The premises of Christian Science are that God, Spirit, Mind, is the only real life, substance, and intelligence; that man is the image and likeness of God; not as pantheism [all is God] teaches, partaking of the substance of Deity, but expressing God."

The above explanation by a believer in Christian Science we find in "Public Opinion," the writer correcting the editor for misstating what Rev. Mary G. Baker Eddy teaches. God and mind are everything to him; matter is nothing. Such a faith is too ethereal for our senses. We are so gross we cannot comprehend how spirit exists in the absence of refined matter.

A POOR ILLUSTRATION.

Hudson Tuttle, the Ohio lecturer, made an address recently wherein he described the pitfalls of the lecture platform.

"One pitfall," Mr. Tuttle said, "is the unwise choice of examples and proofs. A temperance lecturer wished to prove to his audience the deadly power of whiskey."

"Accordingly he caused a drop of water to be magnified and thrown upon a magic lantern screen. The picture was a terrible one. Worms bigger than pythons, crabs bigger than elephants, spide the size of a ship, fought together in the drop of water like fiends in the infernal regions."

"The lecturer now caused a drop of whiskey to be added to the water."

"Watch, friends," he said; "watch the whiskey's effect."

"The effect was marvelous; the liquor killed all those ferocious horrors instantly. Their vast claws and tentacles and feelers stiffened. All became peaceful and still."

"An old lady in the front row whispered hoarsely in her husband's ear: 'Well, Jabez, that settles me. I'll never drink water again 'bout putting some whiskey in it.'"

—San Antonio Express.

Aladdin and His Wonderful Lamp

Outdone by an Astral Body.

The Progressive Thinker is a Leader. It never lags in the discharge of a duty. This week's issue is chockful of most thrilling spiritual experiences, a veritable mine of valuable information. From the first to the last page you will find something of special interest, particularly the experiences with Mr. Bailey, the noted Materializing Medium, and the article by Prof. Hyslop. The one who will not read the paper will be sadly deficient in valuable information.

(Continued from page 1.)

No matter how individual opinion may express itself regarding Dr. David Starr Jordan's attitude in refusing to accept for the museum at Stanford University, or to recognize as authentic, the archeological relics collected by Thomas Welton Stanford through the instrumentality of a humble materializing medium, the results of the story with this cord thread as published yesterday morning in "The Examiner" were unanimously conspicuous for their substantiation of the evidence already adduced to prove that Charles Bailey, the mahatma concerned, is taken seriously by eminent scientists and that his employer, the late Senator Stanford's brother, is by no means a simple-minded dupe. It is freely admitted by the initiated that Bailey has materialized, during a long series of highly interesting seances, hundreds of alleged antiquities from the remote periods of time, which have been successfully subjected to the unsparring scrutiny of dispassionate experts. And it can also be demonstrated that the accuracy made regarding Mrs. Stanford's faith in the genuineness of this collection, as well as her earnest wish that it should be placed on exhibition at Palo Alto, is perfectly true.

Mrs. Stanford Believed.

The witness who testifies concerning Mrs. Stanford's feeling in this matter is Mrs. Addie L. Ballou, a notary public, whose office is at 1190 Market street. Mrs. Ballou, who incidentally is a pensioner of the United States for services rendered as a nurse on the battlefields of the Civil War, has been an earnest student of psychic problems for more than forty years; was an intimate friend of the late Mrs. Stanford, and had been a confidante of the late Thomas Welton Stanford since 1891.

She attended seances at Mrs. Stanford's house in Melbourne, Australia, where she was his guest for three years. She had several long talks with Mrs. Stanford about Bailey and the remarkable work he did a sensitive. She received the first photographs sent to this country of the now famous clay tablets, cones, and other curios produced by Bailey during the sittings in the Stanford residence. She took these photographs to Mrs. Stanford and discussed them with her. Finally, she has a complete record of the translations made by the seances, and the verities of the "conform" inscriptions on the tablets, as well as their classification of the other antiquities.

A Gifted Clairvoyant.

The fact that Mrs. Ballou has herself been active in spreading the Spiritualist propaganda since her girlhood, and that she believes herself to be gifted with a certain degree of clairvoyant power, may be submitted as bearing a possible bearing on her point of view, though it can scarcely be said to impugn her veracity.

And it may be added that her gifts as a clairvoyant have some substantiation in the testimony of many persons, ever living, who heard her pause in the midst of a lecture at Mankato, Minn., on the night of April 14, 1885, and cry out, "A tragedy at Washington! The president has been assassinated!" As there was no telegraphic connection between Mankato and the outside world, the announcement of the tragedy was not verified until the arrival of the mail a few days afterward. It will probably be admitted, on this basis of consideration, that Mrs. Ballou is at least a witness who may be trusted to have investigated the Stanford mystery with enthusiasm and a plastic mind. Thus, in brief, is her testimony.

Present at the Seances.

"Mr. Stanford, previously Consul General for the United States in Melbourne, had retired from public life when our acquaintance began, and was visiting his time and money to a sincere investigation of psychic phenomena. With this mutual interest, as a foundation for our friendship it was not long before we agreed to carry on our researches in company. I accordingly went to live at Mr. Stanford's house, was present at scores of the seances there, and can personally vouch for the truth in every unvarnished regard to their wonderful developments."

"When Mr. Stanford discovered Charles Bailey and became his patron, both Mrs. Stanford and myself felt that the phenomena immediately resulting were of the first importance. Mrs. Stanford made a special trip to Australia to attend the seances at which this wonderful sensitive presided, and saw enough to convince her of the truth. I, too, doubt that both Bailey and the relics he materialized were genuine. She satisfied herself still further, however, by helping her brother-in-law to arrange for a series of sittings at which those present should be not only converts to Spiritualism, but men and women of learning and authority in their fields."

To Be Sent to University.

"These unbiased witnesses who accepted the invitation extended to them were lawyers, physicians, newspaper men and journalists. They attended six sittings and filed their affidavits that they had seen Bailey do the things he has elsewhere been recorded as doing. Mrs. Stanford then agreed with Mr. Stanford that the archeological wonders produced at Bailey's seances should ultimately be forwarded to Stanford University, and I know that she wrote to her brother-in-law regarding this subject while she was on the steamer which took her to Honolulu."

Mrs. Ballou then showed the reporter several documents bearing on the authenticity of the antiquities which Bailey in his astral capacity rifled from the tombs of Cairo, the mounds of Assyria, the temples of Persia and the palaces at Khartoum. Among these documents was a pamphlet issued by the Society for Psychic Studies in Milan, Italy, in which was chronicled, over the signatures of many well known Italian scholars, the astonishing results obtained under rigorous test conditions through the

mediumship of Bailey in fourteen sittings held in Milan between the 28th of February and the 12th of April, 1904. The compiler of this pamphlet makes the following statement in its preface:

Committee Testifies.

"Since the return of Bailey to Melbourne, some charitably disposed persons have circulated a report that his visit to Italy was a failure, and this mendacious statement was accompanied by expression of compassion for a number of ladies and gentlemen who witnessed the phenomena produced through his mediumship. That people of average intelligence, high personal character and good social standing should venture to attest certain uncommon occurrences, of which they had individually and collectively been the observers, appeared to be incomprehensible to the author or authors of the dishonest report referred to. They discredited the facts and appeared to consider the narrators of them to be either the bearers of false witness, or the imbecile victims of fraud and delusion."

"Now, in Milan, the phenomena were duplicated before a committee of the local Society for Psychic Studies, composed of gentlemen of high literary and scientific attainments, Dr. Eugenio Grifflini acting as their honorary secretary, and the proceedings at each sitting were published from month to month in the periodical entitled 'Luce and Ombra,' which is the recognized organ of that society, and were duly authenticated by the signatures of those present."

From Ancient Babylon.

One of the most interesting items among the objects in the Stanford collection which Dr. Jordan is said to be unwilling to even examine is a seven-sided, terra-cotta cylinder, 5 1/2 inches long, 2 1/2 inches wide, and weighing 1 pound and 2 ounces avoirdupois. Six of the facets of this cylinder, which, it is claimed, had its origin in Babylon, are covered with inscriptions described by the scientists who have seen them as of the cuneiform kind, and on the seventh are a number of seal impressions. When procured, the markings on its surface were partially obliterated by an earthly deposit, and the specimen had to be carefully cleaned. The cylinder is hollow, and is said to contain the following record of warlike dealings of the ancient Babylonians with the Jews:

Inscription on Tablet.

"These are the acts of Esar Haddon, the great King, the mighty King, the builder and restorer of the temple of the gods, the favored of Ashur (the chief Assyrian divinity). The people called the Jews (in Assyrian, Yahud) have sent unto me many ambassadors, many offerings, and the people of Khita (meaning in Assyrian the people of the Hittite nation) gold and silver, precious stones and chariots. My favor would they regain. Subdued are they. Also the people of Elam. The great lords commandeth. In the temple of Merodach I placed the records sealed by my hand. And the inhabitants of Kirduah were conquered and subdued with the fleet horses and men of valor. These are the acts of . . . who dispense justice and exalted his people. The great gods, Assur, Bel, Nabu, command, and I obey. With shall be a given sign and a witness (here follows the line of seals, possibly impressed with the royal signet). The men of Erech came against me. Their mighty men I slew, and impaled I their mighty men alive. Amati-Bel their towns burned with fire, and took their women captive. These are the acts of the great King."

Coins of About 226 B. C.

Ten of the coins in this collection are thus described: "Two of the larger coins are of the reign of Ptolemy Philopator, about 226 B. C. One of the larger specimens and three of the smaller ones are covered with verdigris and much corroded. Those corroded were got in mounds in Egypt, the cleaner ones were placed as toll money. Three of the smaller ones are Roman coins of different reigns. The four other smaller coins are of a metallic combination once known as electrum, and is probably an alloy of silver, copper and a little gold. One of these was the head of Zeus, on the other side a double-headed eagle holding thunderbolts. Two of these coins are of the time of Ptolemy Euergetes II, nicknamed Ptolemy the Pot-bellied; another of the Ptolemy and Berenice reign, another of the Cleopatra reign, and another of the reign of Ptolemy Soter, this one having reproduced upon it Ptolemy's own head."

The Famous Scarabaeus.

The famous scarabaeus, brought to the library of Thomas Welton Stanford by Bailey's astral body, was also being painstakingly examined. "It is," says the chronicler, "a sacred beetle of the time of Rameses the Great, found at Thebes, and is nearly 4,000 years old. These scarabaei were placed in the right hand of deceased royalties when their bodies had undergone the process of preservation. On the back of this scarab is a hieroglyph: a cartouche in the center, a flail at either side, and what was called a determinative underneath, somewhat in the shape of a wide, shallow goblet. On the upper part of the cartouche is a representation of the sun's disc, 'Ra'; in the center of that is some Egyptian agricultural implement, and below is a well carved delineation of the whole beetle in translated Rameses (Son of the sun). The top of the flail is gone, making determination on this point uncertain, but it is believed that the Rameses indicated was Rameses II, that is, Rameses the Great, called by the Greeks Sesostris."

Asked to comment on the story published in yesterday's "Examiner" concerning this strange story, M. Brodsky, a prominent Australian newspaper man, who recently came to this country, had this to say:

Stanford Took Precaution.

"Thomas Welton Stanford is the high priest of Spiritualism in Melbourne, a man who does not lay himself open to the ridicule heaped on those who practice the occult art 'la Pantoufle.' When Stanford patronizes a spiritualist medium he or she must have a reputation for genuineness. It

Says She Hears the Voices of Spirits

Musical Speech from the Dead Informs Miss Scriven of Their Thoughts--Yet She Is Not a Spiritualist.

FROM ALL SECTIONS OF THE WORLD COMES THE INFORMATION THAT A PROFOUND BELIEF IN SPIRIT RETURN IS SPREADING, MAKING NEW INROADS INTO QUARTERS WHERE HERETOFORE IT WAS BUT LITTLE KNOWN, AND MANY WHO ARE THE TRANSMITTING INSTRUMENTS BETWEEN THE TWO WORLDS DENY THEY ARE SPIRITUALISTS, AND ARE INDIGNANT IF ANNOUNCED AS SUCH. HUNDREDS IN CHICAGO, RICH, INFLUENTIAL AND INTELLIGENT, ARE FIRMLY ESTABLISHED IN THE BELIEF THAT SPIRIT RETURN IS A FIXED FACT, BUT FIRMLY DENY THEY ARE SPIRITUALISTS. PROMINENT AMONG THOSE WHO COME UNDER THE HEAD OF SPIRIT RETURNISTS IS THE LADY WHOSE EXPERIENCE IS GIVEN BY A NEW YORK WORLD REPORTER, IN THE FOLLOWING NARRATIVE. WE HAVE NO WAY OF COERCING SPIRIT RETURNISTS INTO THE RANKS OF SPIRITUALISM TO AID IN AN ORGANIC MOVEMENT, HENCE MUST LET THEM DRIFT AS THEY SEE FIT, FOR FREEDOM OF THOUGHT IS OUR WATCHWORD. SO LONG AS THEY ARE HONESTLY SEEKING THE TRUTH, THEY WILL DEVELOP IT ALONG THEIR OWN LINES. BUT WOULD IT NOT BE WELL FOR SPIRITUALISTS TO RENDER THEIR LIVES AND RANKS SO PURE, ATTRACTIVE AND CLEAN, THAT THE SPIRIT RETURNISTS WILL BE DELIGHTED TO CO-OPERATE WITH THEM, FOR IN SPIRITUALISM IS THEIR PROPER PLACE, AND SHOULD BE THEIR HAVEN OF REST. READ CAREFULLY THE EXPERIENCE OF MISS SCRIVEN.

A strange power of communication with departed spirits is claimed by Miss Clara Scriven of Plainfield, N. J., who has been visiting Mrs. Charles Daniel, of No. 425 Mott avenue, Bronx. Miss Scriven says she is not a Spiritualist, and she does not pose as a professional. For two years, she avers, she has been talking with the spirits of dead relatives.

Miss Scriven is twenty-two years old and of rather nervous temperament. She was until about two years ago a telephone operator at Plainfield, and it was while receiving messages over the wires that she first became aware of voices.

"These voices," she said, "were in a high, musical key. I could not understand the phenomenon. I attributed it to nervousness and gave up my position as an operator. The voices had become so uncanny and so fearsome that I dared not continue at work. I did not realize then that it was the spirits talking to me."

"I first came to know that when I went to visit friends in Plainfield. They had an amuseme device called the Ouija board. The hands were placed on a small, triangular board on which the letters of the alphabet were printed. The smaller board spelled out answers to questions asked."

Spirits Made Her Answer.

"Some one asked a question that none of us understood about a dead relative while my hands rested on the board and instantly I heard a voice in the same musical key that I have mentioned. The voice dictated the answer and my hands instinctively spelled it out. The person who had put the question looked at me in dumb astonishment. I then found that I could talk to the dead relatives of all those present. I trembled from excitement. Gradually this feeling passed away and at home after I had made a board of my own, I became quite used to conversing with the spirit world."

Miss Scriven uses a round chart of pasteboard about 12 inches in diameter, on which the alphabet is printed, each letter being inclosed in a double circle. The name of God stands near the center of the chart, with entwined circular lines that connect the three letters. Other circles contain parts of the Lord's Prayer. Miss Scriven explained that as God is the controlling power she had placed His name on the chart, and that the circular lines were intended to represent the current of thought which she believes to run in circular waves.

Answers Stranger's Questions.

Miss Scriven gave a demonstration of her method to the World reporter. She did not affect any mysterious air. She asked the reporter, who was a stranger to her, what he would like to know, and his question being propounded, she answered them in a very brief space of time. Much information was volunteered by the young woman aside from that brought out by the questions. The manner of death of several relatives was communicated, and many of the strongest characteristics of the departed while in life were related through the medium of the chart. Miss Scriven did not, in all that she told, make one error. Incidents in the lives of the departed were told in a manner that was amazing.

"I am told by the spirits," she said, "that all is happiness in heaven. I understand that there are seven states through which they must pass to reach the highest plane. Some people who pass away are prepared for higher planes than others. They tell me that all spirits may see one another but that the difference in planes enables those in a higher state to hold closer communion with God. Spirits may perfect themselves for the highest plane. Perfect harmony exists among the spirits. The voices are always pleasant to listen to."

Miss Scriven says many of the people on earth have spirit guardians. Nearly every one has one guardian and same have more. These guardians always exert an influence for good. The more guardians the better the impulses and the fewer temptations.

"A friend of mine has thirteen guardians," said Miss Scriven, "and she is peculiarly free from temptation."

was, therefore, a sensational occurrence when Bailey, who, by the way, was a laundress and not a blacksmith, became the protégé of Stanford. The brother of the Senator gave special seances for the laundress, who undoubtedly produced facsimiles of ancient Assyrian tablets covered with cuneiform writing, similar to those discovered by Brugsch and other Assyriologists, and given by them to the British Museum.

Stanford, at first, was not quite sure whether he was being fooled regarding these tablets, and submitted them for decipherment to experts who declared that they undoubtedly contained genuine Assyrian cuneiform writing, at least 4,000 years old.

"Subsequently, when Bailey's name crept into the newspapers, the Melbourne police hunted up the laundress as a fact that

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 it 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 like

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only 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 more or less; otherwise many a thirty-line item is 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.

To Camp Correspondents.—Notices of camp-meetings should reach this office not later than Friday afternoon to secure insertion in the next issue of The Progressive Thinker.

Mrs. M. T. Longley notifies us that H. W. Richardson contributes \$10 to the Mediums' Relief Fund.

Dr. G. B. Warrne lately returned from Michigan having had filling several lecture engagements.

Mrs. C. Kiehnner writes: "The warm weather of Sunday, August 6, did not deter the friends who came out in full force to attend the services of The Rising Sun Mission at the president's home. Both of the parlors were filled with an anxious throng eagerly listening to the able remarks of that grand old orator, Dr. J. MacFarland. He carried his audience with him through his entire discourse, and carried conviction to many a skeptic through his eloquence. His expounding of our grand philosophy was more than a surprise to quite a few orthodox friends, who were in the audience. At the conclusion of his remarks he was roundly applauded. Our choir was out in full force, as several had been away on vacations. The music they rendered was appropriate for the occasion. Spirit messages were given by Brother and Sister Thompson, all of which gave proof positive of spirit return. Services are held Sundays at 8 p. m. at our president's home, 22 Jackson Place, Between Jackson Blvd and Van Buren street, west of Hoyne avenue. We cordially invite friends and strangers to our meetings. Our next speaker for Sunday, Aug. 20, will be Mrs. Martha Price of Boston. All are welcome."

Horace Vernet is the best example of visual memory. He could paint a striking portrait of a man, life-size after having once looked at his model. Mozart had a great musical memory. Having heard twice the "Miserere" in the Sistine chapel, he wrote down the full score of it. There are soldiers who during twenty-four hours can play the composition of other masters without ever skipping a note.

About forty Toledo Spiritualists spent Sunday at Leominster, enjoying an out-of-door luncheon, and holding services on the old Indian camping-ground. The speakers of the day were Mesdames Schouff, James, Benton, Normberg, Mossbach and Beck; Messrs. Decker, Benton, Frick and Ingel.—Toledo (Ohio) News.

James R. Little, lecturer and medium for private and public platform work. Ordained January 10, 1895. He will speak at weddings and funerals. Send all letters to permanent address, P. O. Box 43, Oakland, Cal.

Thos Rose writes from Toronto, Ont.: "I must congratulate your updateness. Honesty will always come out on top."

Those who are thoroughly critical see many chances for improvement in the Chesterfield Camp. The New Camp, Indianapolis, Ind., says: "The rule for several years has been to choose elderly men for practically all of the offices, and particularly on the board of trustees. The younger element in the association is asserting that it is time it should have representation in the executive affairs. The younger members desire to come into power in order that they may execute their plans for a more progressive spirit in camp improvements and entertainment. If they will undertake to pledge the next official board to make several improvements in a camp, a modern camp hotel is demanded, a sewer system and water works plant are wanted to improve the sanitation of the camp. A large pavilion for entertainments is also desired, and finally program of social features that will add more life to the camp and therefore attract more people who can then divide their time between the auditorium, parlance rooms and modern social entertainments."

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.

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.

ist lecturers, Dr. B. F. Austin. His discourses were indeed so inspiring. It was also a pleasure to find our old friend, Oscar A. Edgerly, presiding as chairman of the meeting. There can be a good influence when he and his guides are at the helm. The music at the camp was exceptionally fine. The Wertz family of Anderson, Ind., having charge, ably assisted by Dr. Charles Stevenson, and his gifted and most spiritual wife. By the way, Dr. Stevenson is a most versatile man. I knew him in Bay City, Mich., where as both magnetic physicians and entertainers he and his wife, Mrs. Blanche Stevenson, were highly appreciated. The Spiritualists of Jackson hope to be able to visit Grand Lodge camp often, for it is a beautiful place. I think The Progressive Thinker is the best Spiritualist paper ever printed."

J. A. Toren writes: "The attendance at the meetings at our hall, 361 E. 43rd st., continues to be excellent, and the interest manifested continues to increase as the work of the speaker and medium becomes known to the investigators. The highly inspired and able lectures delivered by the Rev. Dr. J. O. M. Hewitt, and the convincing and soul-stirring tests given through Mrs. Lea Cleveland, are the means of bringing to many hungry souls the beautiful truths of Spiritualism. Let those who have their doubts and fears, come to our meetings if they wish to be convinced. Strangers are especially invited."

It was currently reported at the Chautauque grounds last night that strange sights and sounds had again been noticed at the old house just this side of the grounds shortly before 9 o'clock last evening. A prominent business man of this city, whose family is staying out at the Chautauque grounds, came in this morning and told the story. It is said that a party were passing the old house, which has now come to be known as the "haunted house," when they observed a faint and lurid light flickering out from the black, vacant windows of the old rookery and through the anemone grounds distinctly. The party did not stop to make any investigation but hurried on their way. The matter was the all-absorbing topic of conversation at the Chautauque grounds last evening.—Herald-Leader, Menominee, Mich.

G. M. Roberts writes: "On Wednesday evening, July 26, at 112 East 8th street, Jacksonville, Fla., the infant daughter of Mr. and Mrs. John Dunn was christened by our medium, Mrs. Amy Buchanan. The parlors were decorated with palms, ferns and rubber plants; vases filled with white and red roses; white lilies and other tropical flowers in profusion, making the house a bower of fragrance and beauty. The fire place and mantel were a bank of sunflowers. An inspirational lecture by Bro. Thomas B. Davis was read. The baby was named by spirit friends, and christened with the petals of the red and white rose, the sunflower and green leaves. The services were beautiful and impressive. This is the first baby christened in Jacksonville, according to Spiritualistic ideas. The infant's mental and moral culture the occasion. The members of the Zulueta Association and other invited guests witnessed the ceremony. Delicious refreshments were served."

Out at Surprise Lake, seven miles from Tacoma, Wash., and just off the line of the interurban electric line, a new white-topped city has sprung up. The occasion of the city of tents is the Spiritualists' association. Surprise Lake is a short distance from Edgewood. Between thirty and fifty tents had been erected the first day and a number of cottages are in course of construction. The grounds are planted in regular manner and lots for tents or cottages are leased, but cannot be purchased. The State Association, which was organized nine years ago, owns ten acres of land adjoining the lake."

Correspondent writes: "The First Society of Spiritualists of Syracuse is holding services through the warm weather. We consider the society fortunate in having secured the services of the gifted speaker, Rev. J. C. F. Grumble, and his wife, Mrs. L. Grumble, spiritual and eloquent. The hall is well filled each Sunday evening with the deep thinkers instead of curiosity seekers. Mrs. Addie Cooper of this city is the message bearer. She seems able to bring the spirit world very close with her psychometric readings."

The Sun of Norwich, N. Y., contains the following notice of one of our most valued contributors, Henry Morrison Tefft: "However much one may disagree with him in opinions, his sincerity as a speaker and writer, no one can question. Every sermon he ever delivered, every lecture he ever wrote was born out of life's experience. He has lived in ecstasy and success and in the glow of defeat. He is brilliant, but uncertain; he is always interesting but not always consistent. His opinions are on wings ever ready to take a new flight, and no one ever knows when he has finished one sentence on what topic will be next and yet there is a rhythm and a harmony running all through, so that when you have finished reading his article, or heard him speak, you feel as though he has made it complete and that not a sentence could be left out without marring its beauty."

D. G. Hill writes: "Notwithstanding the warm weather on Sunday evening, Aug. 6, an audience filling all the seats greeted the Golden Rule Spiritualist society at its hall, to listen to the lecture delivered by H. M. French of Peoria, Ill. He chose for his subject mediumship, and held the rapt attention of the audience until the finish. His talk was practical and to the point under consideration and merited the hearty thanks of the listeners. The lecture was given by Mrs. Nellie Kussner and the speaker, Mr. French, were equally well received and recognized. The steadily increasing attendance at our summer Sunday evening meetings is a source of great encouragement to all who have a hand in the conducting of same, and we still expect a cordial invitation to all to meet with us on each Sunday evening, at O'Donnell College Hall, So. Paulina street, between Washington Blvd and Park avenue. Open Door."

Mrs. Charles Gage writes from Jackson, Mich.: "On Sunday, Aug. 6, the Spiritualists of Jackson were favored with an opportunity to visit the beautiful grounds of the Grand Lodge Spiritualist camp-meeting association, and attend a meeting now in session. There it was indeed an enjoyable occasion, as about three hundred of our people went on the special train furnished us by the camp management. We had the pleasure of listening to the inspired utterances of that peer of the best Spiritual-

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, August 20, 1905, 8 E. 58: "Education."

Gem of Thought.—
"This education forms the common mind. Just as the twig is bent the tree's inclined."

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

believer. The best recommendation I can give the Lyceum is to say I am not sorry to be wrong."

E. R. Fiddling writes from Washington, D. C.: "Mrs. M. T. Longley, secretary of the N. S. A., has departed for the East. She will join Prof. Longley at Boston, and will speak at Onset Aug. 20. Mr. F. A. Wood, president of the First Spiritualist Society, is spending his vacation in the East. Mrs. W. F. Wertz, family of Anderson, Ind., having charge, ably assisted by Dr. Charles Stevenson, and his gifted and most spiritual wife. By the way, Dr. Stevenson is a most versatile man. I knew him in Bay City, Mich., where as both magnetic physicians and entertainers he and his wife, Mrs. Blanche Stevenson, were highly appreciated. The Spiritualists of Jackson hope to be able to visit Grand Lodge camp often, for it is a beautiful place. I think The Progressive Thinker is the best Spiritualist paper ever printed."

Dr. Juliet H. Seyverance is at home enjoying a family reunion. Her son, Fred W. Stillman, known on the boards as Walter Fredericks, will resume his work on the 20th of the present month. Her daughter Lillian Stillman, a beauty specialist of New York, who is now home on her summer outing, will start east about the 25th, accompanied by her mother and brother Byron and the three will visit the Doctor's only sister now on the physical plane, who lives near the place of their birth, about thirty miles from Syracuse. Lillian will spend about two weeks there, returning to her business in New York. The others will be back in Chicago about November 1. Dr. Seyverance would like to make engagements to lecture during the fall and winter; also for next camp season. Address Juliet H. Seyverance, M. D., 678 East 60th street, Chicago.

Virginia Barrett writes from Grand Rapids, Mich.: "I am at present serving the Grand Rapids Spiritual society, and am, meeting with success in the open-air meetings, drawing the interest of the strangers. These are held on the large and beautiful lot upon which a spiritual temple will be erected in the near future. Though not a public park yet, it is a place where the friends of the good cause of this city have seen the wisdom in this new movement of open-air mission for the benefit of the cause. I shall give a full account of the work here later. Camps or societies desiring my services for fall and winter work will please address at Mrs. Virginia Barrett, Grand Rapids, Mich. I will try and secure a test medium. Friends do not forget to secure a copy of the 'Katydid' song, for the benefit of the Mediums' fund."

Sam Foss writes that he has returned to the city from Indiana, and is now located at 3514 Vincennes avenue, where he will hold circles and give readings. Telephone Douglas 6749.

Mr. Lore Holton writes: "I will receive pupils for development in inspirational singing and piano playing after September 1. All interested in this line of work, please call or write from 7 to 9 p. m. (except Sunday and Monday evenings) at 497 East 43rd street, Flat 11, third floor. I have been engaged in giving scientific readings and have secured in Michigan this summer and have secured in interesting many new investigators in the grand truth of spirit return. I always find The Progressive Thinker a welcome visitor in the lovely homes throughout that grand old state."

Joseph M. Bare writes: "In your issue of July 1, under the heading of 'Bogus Mediums' Tricks, falsifying or depicting of mediumship, I am glad to see that you have taken these things into consideration. The number of tricks, if done in the plain, simple, unadorned manner, as stated, cannot be done without mediumship; if they can, then spirit phenomena is in no way superior to legerdemain or sleight-of-hand tricks. If these simple tricks can be so done as stated, spirit phenomena can be done. I am glad to see that you have taken these things into consideration. The number of tricks, if done in the plain, simple, unadorned manner, as stated, cannot be done without mediumship; if they can, then spirit phenomena is in no way superior to legerdemain or sleight-of-hand tricks. If these simple tricks can be so done as stated, spirit phenomena can be done. I am glad to see that you have taken these things into consideration. 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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

Reporter: Q. Is the body now being honored by the nation, that of John Paul Jones?

A. There is about as much probability of its being as it is that it is the mummy of the Pharaoh who chased the Jews out of Egypt, and the story of its finding and identification, discounts the advertisement of the "Cardiff Giant."

Some one was seized to do the sea-fighter honor, and to do this his body must be found. Search was made by burrowing under the city of Paris, for the place where he was supposed to be buried is over-built. Five coffins were found, four having names of forgotten people, one had none, and hence was taken for the treasure. One hundred and thirteen years he had been buried, yet he was so well preserved that strangers would have at once recognized him. The measurements of body and face exactly corresponded to a bust made some time before his death. What ails that man, who must have made to make the bust as accurate as a cast!

So it is Jones, and a big battleship brings the coffin to this country, to be buried with great honors, and monuments.

It is all well, whoever may own the crumbling dust. It makes occasion for the display of the nation's gratitude, and just now fighting and a "strenuous life," are at a premium. The battleships may as well be chasing across the ocean as resting in port, and if Paul accompanies his supposed ashes across, he will have opportunity to compare the modern steel monster with the wooden tub in which he achieved so much fame by his audacity.

This new world ought to have some ancient sepulchers and it would be a taking scheme if some legislator would move an appropriation to bring over and properly express our regard for the bones of Adam, or Moses. A delegation sent on that mission would find these relics "well authenticated," within six months.

James B. Brown: Q. What of radium and its relations to life?

A. Perhaps nothing has ever been more adroitly exploited in the realm of science than radium. Penny-a-liners have spun out column after column drawing more or less exclusively on their imagination. Several "scientists" have gained notoriety, by dabbling experimentation, and filling eager reporters with their conclusions or want of conclusions.

"Eminent physicians" at once applied the mysterious substance to the cure of disease, and without reservation proclaimed that it was a cure for cancer and tuberculosis had been found. It is sufficient to say that the treatment has not been continued. Had men without diplomas performed these experiments, they would have been set down as quacks. There is no more reason for supposing radium to be more intimately connected with life, than for any other substance.

Electricity was taken up by the doctors and heralded as the principle of life, and universal curative agent. Everything new or mysterious "goes for good medicine."

The fact is that there is such an infinitesimal quantity of the substance in nature that its physical qualities are unknown, and descriptions are only fancies.

Wm. Bayard Hale, in the New York Times, has a lengthy article on this subject, especially regarding the relations of the substance to life, and the much advertised experiments of Prof. Loeb.

Prof. Loeb gained his notoriety by hatching the sea urchin's unfertilized eggs with the use of chemicals instead of male fertilizers. It was heralded that he had created living forms! The eggs of numerous species of insects as the bee, ant, plant-louse, may hatch without fertilization, even by chemicals.

Now another, Prof. J. Butler Burke, has by adding radium to beef broth, produced bacteria—living cells—something he mistakes for them. May be they are crystals, may be something not within his knowledge. But he thinks strongly that he has created living beings! His experiments, like all preceding ones of this class, have not been repeated, and probably will not, it is repeated, and the conclusion.

The following shows how wild are the assertions of the most eminent scientists:

"It is a sober fact that radium has shaken the laws of gravitation, has set at apparent defiance the law of the conservation of energy, has displaced the atomic theory by the corpuscular theory, has revealed a new world, and has provided a new account of the ultimate constitution of the universe."

It may appear to be presumptuous to dispute such high authority, yet every point in the above is assertion and is purely imaginary.

It is astonishing that men having positions in colleges as professors, should willingly cater for the cheap notoriety of yellow journalism.

There has not been produced the least evidence that radium has curative powers. The destructive energy is more apparent. Ninety-nine hundredths of all that has been written about radium rests entirely on the name of the writers. Without such names, most of the "experiments" and "conclusions" would be greeted with ridicule.

In fact so much is visionary and fanciful, that it is exceedingly difficult to determine what is the truth in regard to this substance; so much is false, one almost doubts if there is anything more than protuberances.

"Interested": Q. Will Peary be successful in his present venture to reach the pole?

A. A similar question was asked some three years ago and the answer was negative. This department does not set up claims of prophecy, yet from what is known of the area within 500 miles of the North Pole, it would be in accord with the facts to pronounce the feat impossible.

In his last expedition Commander Peary reached a point less than 400 miles from the pole. He there found the ice-surface of huge blocks of ice with yawning fissures, extending to the horizon, and impossible to traverse. This condition is undoubtedly permanent, having existed for unknown time. Why he expects to find this barrier more practical of passage now, than when he first met it, he gives no reason, and there is none to give. It is there, and no dog-team with sledge can cross.

A few years ago, the "open polar sea" was set down with great assurance by explorers and geographers. The pole has been looked at and can be reached only by passing over the confusion of ice-hummocks of indescribable roughness. The reader may draw his own conclusions, if it is probable or possible that a team of dogs will be able to pass over the four hundred miles of this barrier.

Another correspondent, "Q," asks how the explorer will know when he reaches the pole? In that desolate region of frost, there will be no indication of the sought for goal. The magnetic poles are indicated by the magnetic needle. They do not correspond to the axis of rotation. The earth is a vast magnet, the southern half negative and the northern positive. The southern magnetic pole is in latitude 70 degrees south, 154 east longitude. It has never been reached. There are two northern poles, or points of density, one on the coast of Siberia, 71 degrees north, longitude 116 east, and one south of Hudson Bay, 55 degrees north, longitude east 203 west. These have been reached, and are indicated by the 90 degrees dip of the magnetic needle. The magnetic equator cuts the equator at an angle of 15 degrees. But it must be remembered that these poles, and all magnetic circles dependent thereon are not stationary, but move slowly from year to year, greater cycles, coming back to their original position. The position of the pole is ascertainable in the same manner that longitude and latitude are determined, by observation of the heavenly bodies. Practically the polar star will be in the zenith to one standing at the north pole.

ANOTHER VIEW.

Showing a Slight Difference of Opinion.

From time to time those who would practice the art of healing are advised through the columns of this valuable paper and elsewhere, to give their services free of charge; and among these there are some who believe that if they ask a fee they seriously offend their spirit associates, of whom their opinion is much like the old orthodox idea of God, who was supposed to become easily incensed over the misdeeds of His children.

Ministering angels undoubtedly have no use for silver dollars, still it is incredible that any worthy of the name should object to their friends and co-workers still in the mortal, enjoying the ordinary comforts of life which depend wholly upon the dollar.

Such ideas are out of date, and should be relegated to the garret of Modern Spiritualism. Yet they are occasionally revived by the "mediums," and among them one of the Progressive Thinker's ablest writers. This seems out of keeping with his usual wise counsel and also with the advertisements of his inspirational books that have been running for some time in the same paper.

To be consistent he would send forth his efforts in the manner prescribed by Tolstoy, and let the reader and the publisher reap all the benefits. It is probably not necessary to be consistent, however, since Emerson did not consider it so; nor is there harm, perhaps, in practicing one thing and preaching another.

The only objection is that it is not sound doctrine. The casual observer might say that it is not fair to the healer; the more than casual observer would say it is not fair to either healer or patient. Why? Because the man who pays his fees promptly receives the best attention. The healer, feeling that his work is appreciated, conscientiously or unconsciously puts forth his best efforts.

The patient who pays, regains his health without losing his self-respect; he is not lowered in his own estimation by getting something for nothing.

It is true that a healer cannot heal while he is thinking of money; nor, be it said, can a writer write, or a preacher preach, or a painter paint, under like conditions. If worker in any profession expects results, money must be an after thought or a forethought, but it is indispensable.

The writer of a successful book, inspired by spirit forces, is rewarded for a few days' work as long as the public can be induced to buy; while the healer's work stops when his work stops, if not before.

Of the various phases of mediumship, "doubtless," says Professor Leadbeater, "that of spirit healing is of the most practical benefit to humanity," and yet it is the most poorly paid. One reason for this being that so many physical and mental unfortunates apply for help who have been experimented with every drug and nostrum in the pharmacopoeia. They have little hope left, and less money, and come to the healer as a last resort.

Another reason is that people who have been brought up on pills and powders dislike to pay for medicine that cannot be seen or tasted. To follow the somewhat questionable policy of the medical fraternity and tax the rich sufficient to cover the lapses of the poor might regulate the difficulty.

Be that as it may, there appears to be no valid reason why healers should donate their services which require intense concentration and call for infinite patience and endurance, to those who are able to pay for it.

All gifted workers in the cause of humanity are mediums in a certain sense. They draw from the unseen and give to the world, and the world never grudges them a living.

Although "the most useful phase of modern science," in the past, been more or less hampered by being associated in the public mind with charlatans and necromancers, it has never gone begging.

To confine spirit healing to deeds of philanthropy would be to greatly circumscribe its field of usefulness. And those of its friends who state that "to make business of mediumship is to prostitute it to selfishness" and "spiritual gifts are priceless and not to be measured by money," give it the appearance of charitable work rather than that of a reputable calling.

They tend to check its progress toward the high place it deserves and is steadily approaching, coming the honorable and purified position of the modern healer.

SUSANNA DRAKE BISHOP.
La Habra, Cal.

THE CHURCH OF THE SPIRIT.

Remarks by Its Pastor, Emma L. Arbecum, at a Meeting of the Church of the Spirit, at Jersey City, N. J.

There may be strangers present, who do not know the object or belief of the First Church of the Spirit (our church name).

Our object is to extend to all humanity the comfort of spiritual help without regard to sect, creed or condition. In chapter 13, I Cor. it says, "There are diversities of gifts bestowed upon man, but only one spirit. To one is given words of wisdom, to another knowledge; to one faith, to another healing; to one the working of miracles, to another prophecy; to one discerning of spirits, to another divers tongues and interpretation thereof. Now those who speak to you here do so under inspiration. They are moved and guided by the Spirit. Those who give you messages, do so, from a spirit power of highest truth, of themselves they could tell you nothing.

Some people think it is mind reading, but that is not true, because they tell you things that never were in your mind. It cannot be character reading or guess work, what then can this marvelous power be which describes friends and loved ones long passed away; which goes into your inmost heart and soul, laying bare its sorrows, griefs and troubles, which knows you as you are, as to the world, but to God; what can it be, but spiritual power, and a gift from God which is in all, over all, and knows all.

God and Spirit are the same today as they were in the beginning, and God has always manifested himself, but the Spirit, in visions, dreams, voices and materializations.

There were mediums in the bible days, just the same as now, but they were called by different names.

Saul went to the witch or woman of Endor and begged her to call up the spirit of Samuel for him, because he was in sore trouble. She would not do so at first because he had issued an edict of death against all wizards and seers, but on his prayers thereof, she should not be harmed, she gave herself up to the power, and saw gods ascending out of the earth; then an old man coming up covered with a mantle, and Saul recognized Samuel, and bowed his face to the ground. Samuel asked him "why he had disquieted him and brought him up?" Saul answered, "because he was greatly distressed, and he feared God had departed from him, and that he would not answer him any more neither by dreams or prophecies. That the Philistines were making war against him and he wanted Samuel to tell him what to do. So Samuel spoke and told him, 'The Lord would deliver Israel and him into the hands of the Philistines; and tomorrow thou and thy sons shall be with me.' Then Saul fell upon the earth in great fear. And it came to pass exactly as the spirit of Samuel had told him through the medium of Endor.

A woman in other days was said to be possessed by a familiar spirit. To-day it is the same, but they are called quacks or control mediums.

How could any mortal mind or imagination describe to you the dear face of a mother, father, sister, brother, or child passed away, or know what special thing to say to you to comfort you. I could not do it if my life hung in the balance because I have not that gift.

Spiritualism is a most beautiful religion, because it takes away all fear of death, and it should bring eternal hope and faith to every sorrowing heart.

If there is no death, our loved ones never leave us, except as we know them in mortal life. They are near us always and try to help us.

The conditions about ourselves prevent us from seeing them, or hearing them, but we can get their messages through those upon whom the gift of seeing and hearing through the spirit world has been given. I am sure in all our lives, there have been some moments when we have had glimpses of those divine truths, but we let them pass as a fancy, or an imagination, or a delusion, when by holding to them and believing we might possess the power of communication ourselves.

In what other church do they reach the individual as in ours? Fashionable clothes, riches, power, position, count for nothing here, the poorest mortal is welcome here, and our message bears every trial to reach the stranger among us, and those most needing help.

If there is wonder why they do not tell you more of your spirit friends or tell you what you would expect your friends to say, why is not the wonder more marvellous that they can tell you anything? If they can give you just one word of hope, or love, or comfort, it should convince you of this wonderful truth, that we are immortal and never die, that the change called death does not send us into a state so far away, that we do not break the bonds of love which bind us to those here; no, it is an eternal and endless chain, never broken.

The world should give serious heed and be profoundly impressed by the message of Admiral Togo to his Emperor, after winning the great naval battle about which the whole world is talking, this is what he said: "Not by human hands was this battle won, but it was all owing to your Majesty's many virtues and the protection of your spirit ancestors."

Is not that a grand statement or proof of the help we can receive from the "other side?"

In conclusion let us consider the "Declaration of Principles" under which our Church lives and acts:

Declaration of Principles.

1. We believe in infinite intelligence.

2. We believe that the phenomena of nature, physical and spiritual, are the expression of infinite intelligence.

3. We affirm that a correct understanding of such expressions and living in accordance therewith, constitutes the true religion.

4. We affirm that the existence and personal identity of the individual continues after the change called death.

5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

EMMA L. ARBECUM.
Jersey City, N. J.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need ever dread the pains of child-birth, or remain childless. Dr. J. M. Peabody has devised a life relieving the sorrows of women. He has found a way to make child-birth so easy and pleasant that a woman may be entirely satisfied and he will gladly send her his book free of charge. It contains the most complete and up-to-date information on child-birth, and is a book that every woman should have.

Send your name and address to Dr. J. M. Peabody, Buffalo, N. Y., and he will send you his book free of charge. It is a book that every woman should have.

The book is a masterpiece of science and art, and is a book that every woman should have. It is a book that every woman should have.

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Wonebeck (Wis.) Camp.

The Wonebeck (Wis.) camp opened very auspiciously August 5, and has been steadily gaining every day since. Many visitors are on-the-ground, and everyone is preparing for the most enjoyable season ever spent in the camp ground. Our talent is excellent, and the work being done is well worthy all that that be said of it.

Among the workers who have arrived are Mrs. Amanda Coffman of Grand Rapids, Mich.; Mrs. J. P. Whitwell of St. Paul, Minn.; Mrs. J. S. Maxwell of Minneapolis, Minn.; and Mrs. J. S. Maxwell of Minneapolis, Minn.

Dr. B. F. Austin begins his engagement August 12, as does also Mrs. Francis Wheeler. Later on in the week our force will be added to by the presence of our old-time favorite, Brother Moses Hull and others.

Saturday's (opening day) program was taken care of by Will J. Erwood, Mrs. J. P. Whitwell and Mrs. Coffman. Sunday Mrs. Coffman lectured in the morning, and the writer in the afternoon, after which Mrs. Coffman gave us a blindfold message which was highly satisfactory. This was done by binding folded kid gloves over the eyes of the medium, and reading the messages which were placed upon the table, and were not only read correctly but messages from loved ones were given in a manner to bring the tears to the eyes of the recipients and audience. The writer having the privilege of binding the eyes, knows that it required something more than ordinary eyes to read the messages; it is needless to say that the visitors of the camp were pleased; the fact that this medium has been prevailed upon to remain during the remainder of the camp tells the story.

Brother and Sister Noyes came to us well recommended, and are worthy and efficient workers from whom we have seen and heard of them; we are glad they are with us. Of Mrs. Whitwell, only the kindest things can be said; she is an old visitor at this camp, having been on our platform every year since the camp organized. This in itself speaks of the esteem in which she is held.

Our new auditorium is more than satisfactory; aside from being an ornament to the grounds it affords protection against the elements, and as for acoustics—they are simply perfect. Chicagoans will be wise if they come and visit us before the camp closes; we are only six hours' ride from that city.

There are two Saturday and Sunday excursions, the first leaving at 10 A. M. and the second at 2 P. M. Excursion rates from all points within a radius of fifty miles, via the Northwestern railway. These excursion tickets will be good for several days. Take it all in all the outlook for the Wonebeck camp is more than favorable this year, and a mistake is made by any who fail to pay attention to the fact that we are an easily challenged gay camp grounds in the country to surpass us, and I doubt if any even equal this spot.

We have arranged a memorial service in honor of our ardent supporters Nathan and Reuben Flisk, and others; this was to have been held the 12th, but in response to the request of some of the ladies who wished to attend, this service will be held Saturday, the 19th instead. Our camp closes the 28th; this gives all a good chance to visit us. Don't miss the opportunity.

WILL J. ERWOOD.

A CORRECTION.

We are in receipt of a copy of the Official Register, recently compiled by Sister Laura G. Fiken. It is very nicely gotten up, and will no doubt prove very useful.

On page 48 (occurring twice in the book) devoted to Missouri, we find under the heading of Springfield the following:

"Spiritual Science Church. Own their temple. Lecturer, Maggie Garrett Shaw; president, D. C. Ashman; secretary, Maggie Norton."

It should read: Lecturers, James Madison Allen and Mrs. M. Theresa Allen; president, Geo. W. Langdon; secretary, H. G. Hanneman.

The error was probably seen by nearly every Spiritualist in America at least. It is our duty to state that the person mentioned in the book as lecturer for our society is not and never was in any manner or degree connected with it. She is the one who has made so much trouble in the society on the "other side," and is now under indictment for some offense under the guise of trumpet mediumship, etc., "blue book" thrown in.

J. MADISON ALLEN,
M. THERESA ALLEN,
Inspirational speakers.
Springfield, Mo.

"TELL T. WILKINS HELLO!"

The above words came in a letter to Mrs. Francis, from a very dear old friend, Hiram E. DeKalb, Ill., and they have inspired me to say:

Hello, back dear Uncle Hiram! There is music in those words.

That still vibrates in my spirit like the happy songs of birds.

I can sense the inner feeling that inspired you to say—

"Tell T. Wilkins hello, for me!" It can never die away.

How I prize these happy greetings from reminding friends of earth; they to me have mighty power to express true friendship's worth.

How I cherish little tokens that are links 'twixt heart and heart; how I love to live within them though our forms are far apart.

How I value tender feelings that are wafted from old friends; how I prize those silent missives that each kindred spirit sends.

How I prize those "often-gathered" words that often gather are by the thoughts and tender feelings I am sensing everywhere.

Let me hello back the greetings of my soul to one and all.

Let me and the same sweet feeling that upon you seems to fall; let my heart thro' get its rhythm to the music of the spheres.

And my spirit be responsive to all loved ones down the years.

DR. T. WILKINS.

"Immortality, Its Nature, Its Possibilities and Proofs," by J. M. Peabody, M. A., M. D., Ph. D., contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 15 cents.

"Beyond the Veil." A Sequel to "Reading the Veil." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, materialized, written and made by full-form materializations; setting up 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 new and complete book. Large octavo, 600 pages. Price, \$1.75.

"New Testament Stories Comically Illustrated." Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts. Heston's drawings are incomparable, and extraordinarily funny. Price in boards, \$1.00. Cloth, \$1.50.

IN THE SPIRIT REALMS

As Viewed by a Writer in the Mankato (Minn.) Free Press.

"Superstition" is the rather contemptuous term with which most people nowadays are wont to designate countless ideas of the supernatural that existed in the minds of people two and more centuries ago. The once prevalent beliefs in witches, fairies, gnomes, and other beings of this earth that were endowed with mysterious powers far beyond human ken, are now almost universally ridiculed among civilized peoples, and the memory of them preserved only for the sake of little children, whose vivid imaginations love to revel in the unreal and the impossible. Yet even as real and most rest upon another in the process of masonry, so much each succeeding age be close in contact with its predecessor and partake to some degree of the same character. Beliefs in things supernatural still persist. To-day it is no unusual occurrence to hear people of more than ordinary intelligence and culture, at social events that can be accounted for only on the supposition that things beyond the knowledge and understanding of living mortals, have produced these marvelous phenomena. Spiritualists find ready believers, and though some are at times found to be mere clever schemers, whose miracles turn out to be nothing but trickery, yet others have performed feats that have led countless thousands to believe just what the spiritualists desired, and have puzzled the most skeptical.

A gentleman, who has not been long in Mankato, a man of pleasing address and a delightful conversationalist, tells of an occurrence at a Spiritualist meeting that he attended in Chicago. The Spiritualist approached him and said, "I see somebody sitting beside you."

"Yes," said the Spiritualist, "he is an elderly gentleman, and he calls you John."

"John is my brother's name, to be sure," said the other. "What does he look like?"

"He is of medium height and elderly," rejoined the Spiritualist, "and he has a gray moustache. He is clad in Masonic robes."

"You are describing my uncle in England," the other rejoined, "but his spirit came here before. He is alive."

"No," he is dead and here," was the answer.

Some time after this the gentleman happened to be looking over some newspapers that had come from the part of England, where this uncle lived. There was one that he had not read, though it had been received by him some time before. It was a paper that caught an article that was marked, an article telling of the death of his uncle.

It was with great surprise that he read this, for he had never known that the uncle was ill. The Spiritualist had told the absolute truth. That certainly had not been a case of mind-reading on the part of the Spiritualist, for the gentleman really believed that the uncle was still alive. It may be that the Spiritualist had by some means obtained knowledge of the uncle and his death, though the nephew thought that hardly possible.

The writer knows of an experience, the wonder of which has remained unsolved to this day. A boy of about sixteen years, who he knew in St. Paul, had frightful dreams for three successive nights about his father, whom he saw lying horribly mangled. On the fourth night the boy was awakened by the glare of a fire, and found the barn back of the house, aflame. The whole family was soon aroused. The fire department arrived and the flames were quickly extinguished. Among the debris the firemen found the body of the boy's father. It was discovered that a bullet had entered through the mouth and lodged in the brain. No weapon could be found, however.

Whether this was a murder or a suicide has been a question ever since. But what could have caused the boy's dream? Was it the father's father intended suicide? Was it telepathy? Did one mind impress its thoughts upon the other without the medium of language?

The author of this article remembers an anecdote told him by his grandmother, now deceased, with reference to the death of her aunt. A certain lady who believed in Spiritualism, a friend of this aunt, wished to go away on a visit, but did not wish to be away when the aunt died, which she feared might occur at almost any time. So the lady consulted a Spiritualist woman, who told her that she could stay on her visit as long as she wished, but soon after her return this aunt would be taken sick and die. The lady acted on this advice and remained on her visit as long as she pleased. A few hours after her return home, the aged aunt was taken suddenly ill and passed away.

HYMN OF THE HERETIC.

O thou all-wise creative power
Which was, and is, and still must be,
A thinking thing to thy hour,
Of sentient life approaches thee.
Say, hast thou made alone for praise,
Inspired with life that man should know
Through half-dreamed dreams and priestly
ways
How he must walk, where he must go?

Omnipotence! I cannot think,
I cannot feel, I cannot see,
How the imperfect thought can link
The creed of priest with name of thee.

Must I be damned because I stand
Upon the thought which life has built?
Must I go forth with empty hand
Because I will not bend to guilt?

If thou hast made me as I am,
And grooved the path which I pursue,
How canst thou crush? How canst thou damn
For doing what thou bad'st me do?

O thou all-wise? I cannot bend
Before the altar man has raised,
Painted with blood of butchered friend,
By friend religious cause has crazed.

O mightier force which feeds the tree,
The insect, and the lowest brute;
From priestcraft I would fain be free,
Though in thy presence I am mute.

The thoughtful find thee everywhere,
Upon the fields we seed and reap,
Within the woods, the sea, the air,
In depths of interstellar space.

Oh! let the light of thought arise,
To guide the soul within this shell,
Away from all the fashioned lies,
Which build a heav'n above a hell,
And make a brutal power of thee,
A monster, building to destroy,
O power

