

The Progressive Thinker.

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

OL. 34.

CHICAGO, ILL., AUGUST 4, 1906.

NO 871.

WIFE'S DREAM OF THE OTHER WOMAN.

The Astounding Vision That Sent Mrs. Frederick Johnson to Crawfordville, Ind., to Find Her Missing Husband.

Praying night after night in the loneliness of her deserted home for a guiding hand to bring her missing husband back home, or to take her to him, Mrs. Frederick Johnson of Indianapolis, Ind., has at last had her prayers answered—but in a most astonishing and shocking manner.

With absolutely no clue to aid her beyond those which Mrs. Johnson declares were revealed to her in her dreams and in answer to her prayers, she has found her husband many miles away from home living under a different name and with the crime of bigamy on his head.

The finding of the bigamous husband would be regarded by the police circles as a most remarkable piece of detective work. To Mrs. Johnson it resolved itself into a very simple matter after she began to pray for help.

In her dreams, she declares, she saw a telephone, the word "Crawfordville," and most vividly of all the face of a man whom she recognized as her husband being led away by a policeman despite the tears and pleadings of a young woman.

This last vision made such a dreadful impression upon Mrs. Johnson that she awoke with a start. She went next door and asked permission to use the telephone for a long distance call. She called Crawfordville and asked to speak with the marshal. To him she described her husband very carefully and told him the nature of the work in which he was probably engaged.

Crawfordville is a small city about forty miles from Indianapolis, where everybody knows everybody else and where the city marshal soon hears all about every stranger and newcomer in town. For that reason there was nothing remarkable about the readiness with which the marshal associated the description of the missing Mr. Johnson with Mr. Frederick Schmidt, a most estimable middle-aged man, who had been living with his wife for several months, but who had recently moved to Lafayette.

Yes, the marshal told Mrs. Johnson over the long-distance phone, he knew very well the man she described. But wasn't it Schmidt, the name of Johnson? No, Mrs. Johnson was quite sure it was Johnson. And she added that she ought to know, as she happened to be Mr. Johnson's wife.

The marshal whistled softly. Then he told Mrs. Johnson that the best thing she could do would be to take the first train to Crawfordville to see him, and he would find her husband for her.

Pending the arrival of Mrs. Johnson's train the marshal spent a busy two hours hunting up "Mr. Schmidt's" record.

He found that Frederick Schmidt had married Miss Mary M. Fink, of the city, and a sister of Philip Fink, a wealthy butcher. "Schmidt" had been engaged in building a house for Fink, and in that manner had become acquainted with his sister. He was a good-looking man, of refined appearance and genteel manners, and after a short courtship had wooed and won the hand of the young woman. Their brother said that several months after their marriage they had removed to Lafayette, Ind., a larger city, situated twenty-five miles north of Crawfordville, where, "Schmidt" had explained, better wages and more business in the carpentry line could be secured.

All this information was imparted to Mrs. Johnson immediately after her arrival at Crawfordville. Instantly she associated with the marshal's report her strange vision in which she had seen her husband, the policeman and the strange woman.

The next train to Lafayette had among its passengers the city marshal of Crawfordville and Mrs. Johnson. Upon their arrival there they sought the assistance of the Lafayette marshal. After a few hours' search they located the cottage at No. 629 Oregon street, where Johnson was living with wife No. 2, under the name of Mr. and Mrs. Frederick Schmidt. Reaching the Schmidt home, they found the wife there. She said her husband was at work at the new stockyards.

Supt. Powell, of the Lafayette Police Department, accompanied by Capt. L. C. Clark and Officer Scott Steele, hurried out to the stockyards and placed the boss carpenter under arrest.

When Johnson was brought face to face with wife No. 1, he hung his head in shame. He became nervous and excited, and trembled from head to foot. Then, when he turned in another direction and saw wife No. 2, it was more than he could bear.

He asked to be taken away before the judge, and to plead guilty without further delay. This request was granted. He was taken before Judge De Hart, of the Tippecanoe County Court, where the judge sentenced him to the penitentiary for a period of from two to five years for bigamy. The whole affair required but a few hours, and within twenty-four hours of the arrival in Lafayette of Mrs. Johnson No. 1, the bigamist was on the road to Michigan City, Ind., where he donned the stripes of a convict.

"For many years my husband and I had lived an ideal life," said Mrs. Johnson No. 1. "We were very happy and contented."

"I had no decisive answer to my prayer for some months. I would tell my dreams to some of my more intimate friends, but few believed very much in them. One night I was feeling particularly weak, weary and unhappy, and before going to bed I asked for enlightenment and a special blessing. I was rewarded for all my suffering. There appeared to me an immense white cloud which descended upon me, and in one corner was a letter. Soon this was withdrawn, and in its stead came THE SPIRIT OF MY DEAR, DEAD SISTER. Then I seemed to hear something about a telephone and Crawfordville, and I saw a vision of my husband with a policeman and another woman."

"That vision came in answer to my prayer, and led me to my husband. Somehow, I think, everything will come out all right in the end. After all my faith in the efficacy of prayer has only been strengthened by this trial, and so will still go on praying that some day he will be restored to me."—New York World.

REFLECTIONS ON MEDIUMSHIP.

"All Control Is Obsession. It Is Only a Matter of Kind or Quality. There Is the Ignorant Control or Obsession; the Arrogant and the Selfish—the Negatives."

There is the intellectual; the magnetic; the loving; the positive. The kind or quality of control depends on our own mental, moral or spiritual conditions. The ignorant predominates, though we may be intellectually bright; but intellectuality without spirituality or morality counts in the spirit realm as ignorance—ignorant of the law of control, of mediumship—and of the counteracting influences that obtain. Intellectuality without spirituality (synonymous with mind without heart culture) leaves out the love-principle in spirit communion—the causal element so essential in comprehending spiritualism as a cause and not an effect.

Minus the love principle, all spirit communion takes on a material hue—a condition in accordance with past education, preconceived opinion, prejudices and environment.

Spiritualism as a cause is not an effect of the earth sphere, but of that beyond it; but the first named is medium for the last named.

Inspiration (spirit knowledge) is classified as the individual mortal clarifies his environments of his earthliness; and the latter is an effect of self-knowledge with concomitant self-culture or spirit ascent.

Spiritual illumination evolves with self-knowledge, the comprehension of spirit control, mediumship and the influences accompanying the same.

Through the study of these influences we learn the nature of our controls or obsessions, and may thereby judge of their true character.

When this is known, deception ceases—at least, the wayward what is wrong in the community, which is the first step toward rectifying it, either by our own logic or by aid of the communicants who partake of our illumination.

The negative influences in spirit communion are drowsiness, restlessness and irritability, betraying sensuality, indifference and selfishness in the communicant.

The positive influences are animation, tranquility and joyousness, indicating wisdom, magnetic or healing power and love.

Spirit control now depends upon which of these conditions we can put foremost in our vibrations.

With either the wisest, the most powerful or the kindest spirit cannot make us understand him or feel him, and we attribute what has been twisted out of shape through our own discordant condition, to the communicant, and denigrate him an obsessor.

Real obsession can only take place through a sensitive or medium lacks self-control; it is controlled by a weakness or passion (which is exceedingly rare, comparatively speaking.) But the majority of the so-called obsessed, are obsessed by themselves—by some dominating idea, sense-consciousness or heart emotion (whether good, bad or indifferent).

Spirit communion through such an aural condition will always be mostly the medium's own thought and feelings reflected on himself. It is all right if the thought or sensation be a spiritual one; for his vibration is simply amplified, that's all. But if it be a hobby or a grievance, it may be all wrong or augmented to a disagreeable extent.

Keep the heart right, and the mind, too, will be right. Heart inspiration is superior to mind inspiration. It contains the same truth, but nearer the cause; and always more gratifying because in it is contained the love-principle—the light of creation.

ARTHUR F. MILTON.

Oh! my heart is drear and weary,
There's a smother in my breast,
And my eyes are parched and bleary
From their tears so long repressed.

Oh! my heart is aching—breaking,
Through my lips part with a smile,
With my neighbor undertaking
To be cheerful all the while.

And my brain reels with the pressure
Of a smothered and ruined waste,
O'er the miles of smoldering treasure
That can never be replaced.

Of the miles of ash and debris
Where palatial mansions stood,
Miles of tangled wires and debris,
Crumbling walls and blackened wood.

And a fascination blinds me
Like enchantments ne'er forgot,
While each ruined wall reminds me
Of the city that is not.

Oh! I sickened in the travail
At the mothers who gave birth,
Through the anguish and the peril,
On the bare unsheltered earth.

Christ was born within a manger,
With the wondering star-eyed king,
But these refugees from danger
Could no sheltering refuge find.

There is pathos in the faces
Of that lengthening hunger line;
Mingling of a score of races,
Age and childhood hand combined.

In the column at the station
Each his turn and measured ration,
Young and old take turn about,
And these tented camps remind me
Of those others years ago,
When a phantom fate consigned me
To the mercy of the foe.

Oh! to hear the church bells ringing
In their old and solemn way,
And the ringing children singing
Home from school in boisterous play.

In my dreams I see the city
In new splendor rise again;
Phoenix-like arise completely
Fairer city among men.

And before my vision, holding
As a panorama wide,
And a phantom wing unfolding
Lifts the city yet to be.

ADDIE L. BALLOU.
San Francisco, Cal.

To know what you prefer, instead
Of humbly saying amen to what
The world tells you you ought to prefer, is
to have kept your soul alive.—Robert
Louis Stevenson.

Freedom is the thermometer of civilization.—Truth Seeker.

How much easier do we find it to
commend a good action than to imitate it.—Anon.

REMINISCENT NOTES.

Spiritualism Fifty Years Ago, and Later.

I was born in Whittingham, Vermont, in 1829. In 1844 I studied phrenology as taught by Fowles and Wells. In 1848 I studied electrical psychology (now called hypnotism) as taught by John Bovee Dods.

When the rappings took place at Hydesville, N. Y., a few of us formed a circle at Williamsville, Vt. Soon we had the rappings, followed by table tipplings, automatic writings, clairvoyance and magnetic healing.

For more than fifty years I have been investigating. I have attended more than 1,600 circles. I carefully tested the phenomena and learned the great truth long before we heard of frauds, and while we were anxiously working to know the truth. I will give some of my experience.

In the autumn of 1852 I lost my wife by death. Three weeks later I lost our baby girl, three months old. I bargained for a tombstone, and promised to furnish a verse to be placed on the stone. I was then at work in Jacksonville, Vt. One day after dinner I wrote a letter to my wife in spirit land, sealed and enclosed in another envelope, and directed to Elson Bishop, Readsboro, Vt., and mailed it at 1 o'clock p. m. on Tuesday.

The stage carrying the mail from Readsboro, Vt., to North Adams, Mass., had gone. The mail went over on Tuesdays and back on Wednesdays, again on Friday, and back on Saturday, each week. My letter had to remain in the office until Friday morning. On Wednesday, the next day after I wrote, I got a letter from Elson Bishop in answer to mine. This answer was a full reply. I had asked seven questions. One was, did children grow in the spirit land? Another question, Do you want a verse on your tombstone, and if so, would she give me a verse. This letter from Elson Bishop contained my wife's answer to every question, written automatically through the hand of the medium Bishop. It was absolutely the handwriting of my wife. She said children did grow in the spirit home; also said that she wanted the verse on the tombstone, and gave it as follows:

"The trust of flesh is here laid by
Our spirit's like the butterfly,
Free to drink of endless pleasure—
Upward, onward, to our Savior."

She said it was not as she wanted it, but was the best she could do, and signed "Your wife, Mary." This verse is on her tombstone in Williams-ville, Vt., cemetery.

Following the above was written in handwriting of the medium Bishop: "Immediately after dinner I went out in the field to hoe; your wife came to me and said she wanted to send a message to you. I went into the house and the above was written by her. I do not understand it; I suppose you do, Elson Bishop."

On the next Sunday I went to see said Bishop. I arrived about 5 p. m. Soon after Nelson Wicks came in with a letter. I asked to see it, and sure it was my letter. It had not been opened. I asked Bishop if he had seen it before. He said no. He had just got it.

After reading it he said, "I am surprised that the force of the week." The facts are, I wrote that letter between 12:30 and 1 o'clock Tuesday; Bishop's reply was dated same day immediately after dinner. My wife must have been present when I wrote, then went over twelve miles to the medium, took him into the house and using his hand, wrote. Bishop was a fine clairvoyant and saw her and heard what she said.

I determined to know positive. Was it psychometry? Did my mind go over there and control the medium to answer my questions? The next day I had a sitting with him. I asked mental questions, his hand writing appropriate answers on the slate. When got ready I asked a question, then strongly willed the answer. His hand wrote very rapidly. "If you have any more questions to ask we are ready to answer, but do not want any more fooling." I saw that I had no control in the answers. There were three personalities—Bishop, myself, and third person, invisible, but having power to reason and communicate.

I then acknowledged my belief in Spiritualism, and promised to work for the truth while I had a conscious existence. My spirit friends entered into an agreement with me to stand by me in the work. That agreement has been faithfully kept as far as possible for over fifty years.

I have lost all fear of death, have outgrown belief in a personal devil, and have never been troubled with evil spirits, and know of no worse evil than ignorance.

I will give one more positive test. About the year 1854, Rev. Joy Bishop, a Universalist minister, and brother of the medium Bishop, became interested. He had a daughter, Lesina, who was an autistic writer. She would write for hours in the hand-writing of persons whose names were signed in full, would answer questions in science, on the bible, or give lectures showing great knowledge and learning. She was a mere child, and had never learned to write even her own name.

I was present and know of what I state. Rev. Bishop from this time was a Spiritualist, still preaching for the Universalist church. He labored to unite the Universalists and Spiritualists in united labor for the truth. His last work was done about 6 years ago. He attended the Spiritualist camp-meeting at Delphos, took part in the conferences and aided in our work. Returning home after meeting he wrote for publication a history of his experiences in Spiritualism, bible arguments, etc., was taken sick and passed to spirit life. He has often come to me and asked that I would give to the public the above statement as his statement has never been published. I could give many more facts.

JOY N. BLANCHARD.
Delphos, Kansas.

THE MONUMENT.

If so men's memories not thy monument be,
Thou shalt have none. Warm hearts,
And not cold stone,
Must mark thy grave, or thou shalt lie forgotten.

Marbles keep not themselves; how then keep thee?
—John Vance Cheney.

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

A Retrospect, and an Apology.

On reading No. 9, the letter appearing on the date, July 14, with the sub-heading, "The End Justifies the Means," I think some further explanation is necessary, because I feel assured that in the past and probably at the present time some instructive visions which have no prima facie or absolute existence are often mistaken for facts existing. Of course the reader understands that I have cut off much interesting matter from these letters in order not to weary the skeptical reader, and make them short enough for other publications to repeat.

For instance, in the letter above mentioned I did not give the whole conversation, which passed between the disguised spirit and myself, nor have I stated that at a large tank women were washing and children bathing. In my first efforts to understand the science or philosophy called Spiritualism, Mr. J. G. Wain, and Judge Edmonds' works, I read the first volume and thought it reasonable, but when I came to the second or third, where the Judge spoke of poor women washing soiled clothes and living in poor cabins on the road side, I was absolutely disgusted, because Edmonds seemed to believe that such were absolute facts in spirit life.

Now it seems reasonable to me that what he saw was merely instructive and unreal. Perhaps he dreamed, or I did, to be pulled down from his moral pedestal and taught humility, for if I remember rightly, he soon after the publication of his visions, resigned his office as judge of the supreme court, saying, "I can no longer sit in judgment upon my fellow-men." The work begun by Divinity in the human soul is sure to win in the long run. Wisdom falls not!

When I conversed with that spirit man, and he told me "that was all I was entitled to," I felt that he was acting his part for some end afterwards to be seen. "Oh! I am as happy as I can be," said I; "but it all seems strange and so entirely different from what I expected to find on the spirit side of life; now you appear to be a poor working man; may I ask what your trade is?"

He smiled again and said, "I am a shoe maker." "A shoe maker in the spirit world!" I exclaimed. "I am sure I was as much surprised as Judge Edmonds was when he saw his strange visions."

"When do you do any work?" He almost laughed.

"Oh! I work in the evenings," he replied, and then he told me that he was cured of my illness. It is well said somewhere in the Bible, "Your thoughts are not as my ways, nor your ways my ways." Our intellects are very valuable here on business and social affairs, but on matters which relate to the soul and the undivided contents of our lives, they are utterly deficient and are vitified by those wiser than ourselves.

There is, perhaps no lesson which this world needs to learn more than this, that it is not only foolish but absolutely criminal to grieve unnecessarily long after relatives have passed away and are seen by our mortal eyes no more.

POTENCY OF SUGGESTION.

Molding Young Minds—Parents That Want Healthy, Brave Children Must Give Suggestions to Make Them So.

Much interest is being manifested by thoughtful people in the subject of hypnotism as an aid in the training of children.

Recently a woman physician of New York aroused considerable press comment by declaring that mothers, in order to cure their offspring of undesirable traits and warring tendencies, should train themselves to be hypnotists. The idea was treated quite seriously by some exchanges and lightly by others, and was doubtless dismissed by the majority of mothers, who read of it as something too ridiculous and fantastic to consider with any gravity.

If these mothers only realized it, the main principle underlying this seemingly amusing theory deserves the earnest attention of every parent in the land.

I do not agree with this woman physician that mothers should hypnotize their children; at least, I should not so express my belief. I would say rather, that every mother should study the laws of suggestion and train her children to help themselves by the proper use of auto-suggestion. By this means a child may be taught to develop into just the sort of character the mother wishes it to be.

As it goes without saying that every normal mother wants her child to be brave, strong, healthy and happy, it would be the object of the mother in applying these laws to give her offspring such suggestions as would encourage bravery, strength, health, happiness and all good traits.

By systematically giving a child suggestions of positive good, the child is enabled to give himself the right sort of auto-suggestions—self suggestions, or self-impressions.

This does not mean that the parent obtains "control" of the child's mind; nor does it mean that any mysterious power is invoked, or supernatural agency employed. The mother gives suggestions in training her children simply recognizing a natural law; a law which to-day is admitted by psychologists to be one of the greatest forces in nature.

Whether conscious of the fact or not, mothers, every day of their lives, are employing this force in the training of the young. Every mother, by words spoken in the presence of her offspring, by looks, smiles, frowns, gestures—indeed, by her entire attitude—uses suggestion, either adverse

When the spirit has escaped from its prison house of clay, where for an early life of many years it has been attending school and becoming fitted for higher obligations it becomes infinitely more sensitive to pain and pleasure; it is more sensible of psychic influences, and is easily waited to conditions which impinge upon its vital affairs. Thus, when the friends whom it has left on earth grieve immediately, it is in the earth bound and cannot move to enjoy the peace to which it is entitled, or enter the community to which it belongs. It shares the sad feelings of those with whom it is in rapport, and suffers far more intensely than the bereaved relatives whom it has left behind.

I can call to mind a certain lady of my acquaintance who buried her daughter three years ago, and has gone to the grave to weep there nearly every Sunday since. I often said to her:

"Sister, she is not there, and you are inflicting indescribable pain on the spirit of your child." But she cannot realize this truth, and continues to grieve and weep on the grassy mound above dust and ashes.

Oh! Father of all, "In every clime adored," what shall I do, what can I do, to open the eyes of the blind? I thought to devote this letter to the relation of an intense experience, once had, which opened my own eyes and enabled me to look upon this great evil which is still afflicting this purblind world, but it would make this paper too long, and I hope my apology will be accepted, and in my next I hope to relate the simple facts and explain the circumstances which led up to this.

I did not think I had done much to enlighten a grief-stricken young husband whose heart was almost breaking for the loss of his young wife. I told him of a future. I told him she was not dead. I told him to look forward hopefully, for "as sure as there is a God in heaven you and she will meet again." He accepted the hope, and she was set free to "go forward."

But before she went she came to express her gratitude to me. She stood before me, and then, bowing respectfully, she reached forth her hand. I placed my right hand in hers. She covered my hand with her left hand, and I, wishing to express my respect for her, I laid my left hand on hers; then with our four hands united, she knelt down before me. I tried to resist this.

"Oh!" said I, "a spirit must not kneel before me even in gratitude," but she would have it so, and then I also knelt down before her. With our four hands clasped we knelt together, she in gratitude, I in high respect, and the magnetism of that grateful spirit poured into me through every part of my body, intense, indescribable, and at last she slowly faded away.

I can never forget that. I shall never endeavor to earn and exhaust on the great throne of the evil and selfishness of long continued grief, for that scene is always present in my thought, prompting me to do my duty. Oh! I shall never forget it! I never can forget it. Reader, could you?

THOS. HARDING.
Sturgis, Mich.
(To be continued.)

or favorable, in molding their characters.

What is the secret of the "bad" child? Listen to this dialogue of the nursery. You have heard something like it, haven't you?

Mother (to interested relative)—I'm sure I don't know what I shall do with Bobby. He's getting to be a regular little devil. I've tried everything, but his father's temper developing in him, and you know from the first we could see he was marked with his Uncle Bob's hedonistic disposition. I believe the boy inherits all the bad traits in the family combined.

Interested Relative (sighing heavily)—Well, Mary, you certainly have your hands full of a traitor. I wish you had to employ firmness with that child.

What happens? Bobby, in the corner, ears wide open, is smitten with the consciousness that he is branded; accused; a "bad, bad boy." Naturally bad.

And what is the secret of the good child? Listen to the continuation of the nursery dialogue:

Mother (cheerfully)—But there is Susie, now—bless her! As obedient and good as a lamb. I never have to tell her twice to do anything. She just naturally wants to be good. She's just like her dear, beautiful Aunt Ida. She'll be just such a character when she's grown.

And Susie? Sitting in her little armchair, she feels her whole small being glow with consciousness that she is a good child. Ever after the actions of these two children are influenced by the suggestions given in the nursery. And as these are repeated day after day their characters are shaped accordingly.

"Thought is a positive dynamic force and takes form in action," says Dr. Herbert A. Parkyn in that wonderful little book of his, "Auto-Suggestion." And he further says: "A young child's mind is very much like a barrel, so far as its first impressions are concerned. Its mind is an empty thing, waiting to be filled with any kind of impressions, and the impressions of childhood are by far the most lasting."

I wish every parent in the land—fathers as well as mothers—could read this magical little book of Dr. Parkyn's. "Thought takes form in action," is the note he sounds repeatedly, for it is the keynote of the entire matter.

Parents, if you want your children to be happy, healthy, brave and strong, give them the suggestions that will make them so.—Angela Morgan, in the Chicago Journal.

WHAT IS SIN?

Analyzed From the Standpoint of the Pocatello Philosopher.

In No. 860 of The Progressive Thinker appeared an article wherein the spirit is claimed to answer a question by propounding another in a true Yankee style. The sentence is, "What is sin?"

In order to answer so far-reaching a question, one must first see what has been claimed to be sin by creeds within the realm of Christianity and also mythologies, but which in the main are obsolete today in many sections of country.

They have at times claimed that to doubt the bible, church dictates, the pope's infallibility, efficacy of prayers, baptism, immersion, fasts, etc., were UNPARDONABLE SINS. For a husband to kiss his wife on the Sabbath day, or to do any manual labor on that day, instead of attending "meeting," was also considered a sin.

To eat meat on Fridays is also considered a sin in the Catholic church, while getting drunk on Saturday is ignored by the same creed.

Even the animal food of any kind is considered a sin by certain castes in Hindustan, and also by the vegetarians in America and Europe.

To invent or construct anything labor-saving or artistic, beyond the things produced by their forefathers, is a most heinous sin in certain sects of Buddhism (which the Shintolists have of late ignored.) Lawlessness was at times not considered as sins.

The plagues of my ancestors, the buccaners, were believed to be glorifying their gods, and that at the great Valhalla, their gods would as a reward bedeck their brows with laurel wreaths, while the angel maidens would weave streamers in their helmets.

Many of our aboriginal tribes consider it a sin against their spirit ancestors to hold their weird orgies and sun, drum, harvest and other dances in the presence of the "uncultured" whites.

It has even gone so far in past ages that it was considered sin to fasten on a left garter or helmet before the right one.

The Mormons who have passed through the endowment house orgies consider it a sin to pass one minute of their lives without wearing their endowment robes, and a sin to not "obey counsel."

All Christian churches it is a sin to doubt the story of their earth-made Adam, or about the rib wherefrom his companion was manufactured; to doubt about Cain's wife, Noah's flood, the salt pillar, the foxes with their tails tied together, Jonas in the river Tigris, the resting of the sun and moon, immaculate conception, special star over Bethlehem, the true godhead; vicarious atonement, a person sailing skyward without a balloon, etc.

But life is too short to go over ground that has been ploughed and cross-ploughed so often that it has made men indelible to everything instead of making "thinkers" of them; but I will now proceed to the great question, "What is Sin?"

In a broad sense, sin is an error knowingly or unknowingly committed.

An error made in ignorance which will at the present, or result in the future, bring inharmonious, stagnation or injury to self or others, or to the deterioration of anything, is sin.

An act or word that is misleading, which may bring serious results to self or others, although done with the best of motives, is a sin.

To refuse the assistance to a fellow-mortal who stands on the brink of destruction, is a sin, although no man-made laws compel.

To mingle in vile and degraded association is a sin, as by your presence you abet such living.

To squander strength is a sin, as every mortal requires every fibre, nerve, brain and health to carry out his destiny's fiat.

A man's hilarity over having contracted an excellent bargain wherefrom he was the greater gainer while the other party became the loser, is a double sin, as he glories over an ignoble and unjust act.

To blame one's children for inherited viciousness is a sinful subterfuge from one's own shortcomings, where the responsibility lies.

To contract evil habits is a double sin; first, by example, and next by the errors of sin committed until a future possible reform.

The glutton sins by pandering to appetite, and thereby benumbs the brain and windows of the soul.

Direct lawlessness will not be taken into account here for two reasons: First, many laws are lawless, and secondly, the courts endeavor to correct it according to existing statutes.

By allowing oneself to utter falsehoods, misrepresentations or hearsay is a grievous sin, as it may cause irreparable injury to others.

A man with a bragging nature will steal if it opportunistically offers. His acquisitiveness turns graspingly towards the conquest or possession of things owned by others which he does not possess. The very thought is sin, and if encouraged, such nature may lead its possessor to crimes punished by our country's laws.

In giving advice to others in their business or social affairs, one cannot be overly careful, for grievous sins may at times be unintentionally committed. The advice may be the cause of certain effects which may end disastrously, and the advisor is morally responsible. Absolute justice may at times be absolute cruelty, and consequently a sin; therefore, never crowd anyone unnecessarily, for as Napoleon Bonaparte has said from his spirit home, "To whom much power is given, from him much responsibility is expected or required, therefore never crowd simply because kind nature has placed you in position to be able to do so."

There are sins of neglect, and grievous ones. If we pass through this life's stage morose or too proud in our own self-conceit to lend a helping hand here, an encouraging word there, or a happy word and thought along the path to cheer the lonely traveler and soothe the afflicted, we have not done our duty. If we do not assist in beautifying our surroundings as far as we are able, every act of our inconsiderance at times, and thereby encouraging others to make this world more beautiful, we have neglected our opportunity, for which we will be held responsible to the judge within. Heinrich

PREFERS IT TO PRESIDENCY.

Would Rather Head Spiritualists than Be Roosevelt—President H. D. Barrett Makes Startling Comparison in His Address at the Convention.

"I would rather be the president of the National Spiritualists Association than to sit in the chair of William of Germany or Theodore the first of the United States of America," was the climax reached by Harrison D. Barrett in a speech before the local Spiritualists in the Academy of Music yesterday afternoon.

President Barrett delved into the history of Spiritualism and brought forth some interesting facts. "The National Association has been at work for thirteen years," he said, "and today we have 22 state associations and 670 local institutions, not all of which, however, are connected with the National Association. There are 42 camp-meeting associations, and the camp at New Era in this state is the pioneer of the Era in this state."

The speaker denounced the work of soothsayers, necromancers, and hypnotists and offered an eloquent appeal for a purely religious Spiritualism.

But by far the greater enthusiasm was reserved for the evening meeting; Harry Moore, the secretary, opened the meeting, and was followed by President Barrett, who defined religion as morality touched with emotion. Both speakers maintained that Spiritualism stood for these principles and that it was true religion, up to date, favoring the Western spirit and standing for progress. Both speakers told amusing stories and kept the audience in good spirits. A free-will offering was taken, special music was discoursed, and then came John Slater. He said he was

The Spirit Ahrlinziman.

In Reply to Various Criticisms He Gives His Reasons for Describing Hell Rather Than Heaven, the Dark Rather Than the Bright Side of Spirit Life.

The various criticisms which have reached us, seem to call for some further explanations of our object in dwelling again in a second book, upon the dark, rather than upon the bright, side of spirit life.

We did this because other writers have given so much prominence to the BEAUTIES OF SPIRITUAL INTERCOURSE, AND THE CHARMS OF SPIRIT LIFE IN SPHERES INHABITED BY GOOD, PURE AND HAPPY SPIRITS, and thereby many well-intentioned persons of noble aspirations but limited knowledge, have been induced to embark upon a course of exploration which is fraught with serious dangers to those who set forth relying solely upon their superabundant faith in the wisdom, morality and power of the spirits whose control they invoke. The confiding trust of these explorers has met with a large response from good and noble spirits, but it becomes daily more difficult to protect the numerous persons who propose to "develop" their medial powers, and, in justice to the spirit world, mortals should pause and ask whether they have a right to shift all the burden of protecting such persons onto the "good spirits;" and whether it is not desirable that mortals should take some measures to protect themselves.

We consider knowledge as man's best protection, therefore we desire to give it, and we have begun with the dark side of the spirit picture rather than the light, in order to emphasize our former warnings.

Having done this we shall go on to show other phases of spirit life till we have given a comprehensive picture of the spirit world—in the limits of two books it would have been impossible to summarize all our theories, and we have not attempted to do so, therefore we ask our readers to suspend their final judgment upon our teachings till we have given them in a completed form.

Hitherto the indignation of all high-minded persons has been directed against the fraudulent mediums, and against those who have begun their careers as mediums with an honest desire for knowledge and an earnest wish to benefit humanity, but who have finally descended to the most ABOMINABLE OF PRACTICES AND THE MOST DEGRADED MODES OF LIFE, under so-called spirit control; and we wished to show most strongly, what is at the root of such downfalls!

The vanity and greed for money! The pride, ignorance, ambition, and the frailties of human nature—all contribute their share to the encompassment of a medium's ruin; yet these are but minor causes compared to the overwhelming force for good or evil which can be exerted over a medium's mind once the power of control has been yielded up to the spirit world.

As to the contentions of some critics that conditions such as are described in the "Wanderer" and "Ahrlinziman" cannot be accepted as credible facts, we may point to the conditions of earth life even at the present time, and inquire, what our critics suppose will be the spiritual state of persons capable of such actions as are described as "massacres," "wars," "murders," and the many social evils existing in all countries on the globe?

We also direct attention to the facts that history records the existence of even worse horrors in past epochs of earth life, and we maintain that there are certain ferocious temperaments whose process of development from the brutish instincts of the animal stage of existence, is so slow and protracted, that there must EXIST CONGENIAL "HELLS," IN WHOSE SURROUNDINGS THESE FEROCIOUS SOULS FIND DWELLING PLACES, till the gradual evolution of their higher propensities enables them to rise into a superior state.

The annihilation of the human race—as suggested by another critic—would not annihilate the evil principle in nature; it would simply leave the elements of that principle to drift to some other focus of attraction.

The earth is such a minor point in the great infinitude of space, that man can hardly imagine that the conditions prevailing upon it, are unique, or fundamentally different (as regards the manifestations of good and evil from that of the myriads of worlds revolving throughout space. Some of these other worlds are in a more advanced stage of development than the earth, and some in a more elementary stage, but are passing through a similar process of evolution. Terrestrial life acts like a great mill, grinding down the rough quartz of humanity, and thus releasing in the process the grains of spiritual gold, and fitting them for the next or spiritual stages of the refiner's art.

These spiritual stages of refining the gold of human nature, will take place sometimes amidst the fierce furnaces of the hells of spirit life; at other times amidst the gentler purifications of the bright spheres. It may even be that in some cases the human quartz requires a second, or many successive grindings in the mill of earth life before the spiritual gold can be separated from it; that is to say that reincarnation in physical form may take place a succession of times before the process of development in the spirit spheres begins.

One critic expresses the thought that the existence of such hells as are inhabited by the Dark Angels, would justify the annihilation of the human race which contributes to people these abodes of darkness. But man has a surer mode of eliminating this evil than the annihilation of his species. He can reform his criminals, or at least lay the foundation of their reformation while they are on earth, and thus secure his own protection against the chance of their return as spirits, who are evil, or rather "unprogressed." It would be still better, if man would begin the regeneration of the criminally disposed at the earliest stages of their growth, and contract as far as possible the effects of degrading environment. This part of the subject of existing evil is, however, receiving a large share of public attention already, and we need not further discuss it.

Our purpose is to show the spirit side of life and to invite the co-operation of mortals in aiding the efforts of philanthropic spirits to minimize the dangers which arise from criminal spirits as much as from criminal mortals.

To hang a murderer is a simple way of saving society any further trouble or anxiety about him, and if his death meant the annihilation of the evil impulse which caused his criminal act, it might be a logical way of disposing of him; but if the destruction of a criminal's body only means giving to his spirit the power of a wider range of action, either as an earth-bound spirit or as a denizen of the "hells" of spirit life (which we claim do exist), then his execution is an error of judgment, and implies the shirking of a duty which the universal brotherhood of man imposes upon all mankind. Moreover, in hanging a man, society not only shirks a public duty, but actually creates a danger to the community, and especially to the mediumistic members of the community, by sending into the spirit world a fierce, undisciplined soul, filled with the bitter memory of the retributive justice which has hurried him into the only condition of spirit life possible to him, and sent him there before his soul was ready for the change. All that this means for the spirit we cannot describe here, but these possibilities should be a lesson fraught with instruction to all reflecting minds.

We have never represented our "hells" as hopeless places of punishment, but we do emphasize the fact that progress can often (though not invariably) be more swiftly attained if the first step be taken in earth life.

We consider that all mediumistic persons, whether they seek to use their gifts as mediums or not, ought to know

of the EXISTENCE OF THE DARK SIDE OF SPIRIT LIFE, and we ask every student of occultism TO CONSIDER THE RISKS, as well as the benefits of spirit intercourse, and to guard against them before they yield to THE PROMISCUOUS CONTROL OF ANY SPIRITS.

"By their fruits ye shall know them." This is absolutely true in relation to spirit control. Mediums will be found to be wise or foolish, elevated in thought and high-principled or common-place, narrow-minded and illiberal; brilliant in mental powers or poor in knowledge and dull of intellect—good, or evil!—progressing to wider attainments, or retrogressing into a condition of diminished powers, and even into senility and premature decay, according to the nature of the control to which they have subjected themselves!

THERE ARE CRANKS AND CROTCHET-MONGERS IN SPIRIT LIFE AS WELL AS UPON EARTH. The earth-bound spirits are often of this class. There are philanthropists and cynics, splendid mystics and spirits whose powers even as spirits are of the most limited order! There are gross seekers after the mere gratification of their animal passions at the expense of mankind, as well as noble but austere souls to whom even harmless pleasures seem too great a concession to the cravings of the human nature; fanatics lost to all thoughts but the thoughts which dominated them in earth life and intent only on forcing those whom they can control to propagate their ideas.

EACH AND EVERY MEDIUM MUST JUDGE FOR HIMSELF OF THE VALUE OF THE FRUITS WHICH MEDIUMSHIP HAS BROUGHT THEM. But what all are bound to do is to join in safeguarding THE IGNORANT AND UNWARY, by warning them of the evils which exist, and which menace all who seek to explore the occult plane.

As surely as disease and death and crime ARE BRED IN SLUMS AND THE HAUNTS OF SELFISH PLEASURE in earth life, to spread epidemics of disease and waves of crime, crime which, in its consequences, reach even to the homes of the prosperous and the moral, so surely do the evils bred in these spiritual hells REACT UPON THAT MORTAL WORLD WHICH SEEKS TO DENY THEIR EXISTENCE, DESPITE THE TESTIMONY OF ALL AGES OF THE EARTH'S HISTORY. NOT TILL THESE EVIL FORCES ARE TAKEN INTO ACCOUNT AND SAFEGUARDED AGAINST, CAN THE SAFE, PROFITABLE, FULL AND FREE INTERCOURSE BETWEEN THE EARTH AND SPIRIT LIFE BE ESTABLISHED, AND NOT TILL THE REIGN OF THE MILLENNIUM OF PERFECT PEACE AND PURITY SHALL COME ON EARTH, CAN MAN AFFORD TO IGNORE THE EXISTENCE OF EVIL AS A FORCE CO-EXISTENT WITH GOOD!

In all the billions of worlds which occupy the infinitude of the universe, we believe the great forces of good and evil are unceasingly at work, evolving the personalities of worlds and their inhabitants, and as no two persons are ever exactly alike in all respects, so we believe that no two WORLDS EXACTLY DUPLICATE ANY OTHER, although there will be found certain lines of correspondence prevailing in the structure of all, since all pass under universal laws of evolution. The slight variations in the action of these laws, which occur in the course of the development of each individual, creates certain idiosyncrasies which constitute the individuality of each one, and by creating this stamp of originality, constitutes its indestructible or immortal personality. In other words, the development of its individual soul from a mere unindividualized germ of soul life, to that perfect individualization of its personality which we teach constitutes its perfect immortality.

It is because we value the individuality of each soul so highly, that we mourn when we see any attempt made to obliterate the characteristics of a nation or of an individual, whether it be by the leveling harrow of the oppressors of a nation, or the political, social or religious tyranny of any organization which seeks to enslave the mind by imposing a string of dogmas, confessions of faith, or any other universal stamp of thought upon all its votaries—a stereotyped brand of moral excellence by which all must be labeled.

FOR MANY REASONS WE THINK IT UNWISE FOR ANYONE TO BECOME DOMINATED BY THE MINDS OF OTHERS. Still more unwise, is it to allow oneself TO BECOME A MERE PUPPET IN THE HANDS OF STRONG-WILLED SPIRITS (however good in intention they may be), who may elect to constitute themselves as "guides" of mediums.

The wisest spirits never so use their mediums, for they know the evils thereby entailed; and although when modern Spiritualism was young many methods of control were allowed which wider knowledge now condemns, it was only because at that time there was no clear method of instructing mediums, and the earth-bound spirits were in many cases the nearest, if not the only available connecting links between man and the spirit world.

In the present day so much more advanced forms of control have become possible, that it is time mediumship WAS RAISED TO A HIGHER PLANE AND THAT THOSE WHO ELECT TO FOLLOW IT SHOULD ENDEAVOR TO OBTAIN such higher conditions of control as will enable them to safely and consciously communicate with their spirit guides—not as confiding children, but as intelligent students.

As pointed out in the notes to "Ahrlinziman," true trance mediumship is NOT a surrender of the medium's personality, but a higher development of it; so likewise the acquisition of such a perfect control over the mind that the psychic can at will SUSPEND HIS OWN THOUGHTS WHILE STILL RETAINING HIS CONSCIOUSNESS, is a development of individual self-control, not an obliteration of self.

In this condition of conscious suspension of thought the mind of the psychic can receive thought waves from a "master mind" which has been put, "magnetically," into harmony with the passive receiver. The thought waves should flow into the passive mind, as the waters of a clear quiet stream flow into a placid lake, and swell the bulk of its waters with scarce a ripple to disturb the tranquillity of its surface.

Such power of receptivity is akin to that of a conscious, listening pupil who hears and comprehends the arguments of a lecturer; but in this instance the receptivity is of a higher order, since it is independent of the physical organs as a means of communication. Thought-waves absorbed in such a fashion are like mental nourishment for the soul, aiding its power of growth, yet leaving the soul to assimilate and fashion the thoughts into the likeness of its own type of mind—not forcing the plastic clay of the receiver to accept the stamp of the originator of the thought-wave. THE PSYCHIC CAN ASSIMILATE THE THOUGHTS IN THE SAME FASHION AS A MAN ASSIMILATES THE FOOD HE EATS AND FASHIONS IT INTO THE LIKENESS OF HIS OWN BODY.

This passive conscious reception of inspired thought is the highest development of which a psychic is capable, and CAN BE PRACTICED BY THE PERFECTLY DEVELOPED ADEPT, BOTH WHILE IN THE BODY OF THE FLESH AND WHEN OUT OF IT, AND CLOTHED ONLY WITH THE BODY OF THE SPIRIT. The process by which the power of thus controlling thought is acquired

and practiced in both conditions is precisely the same; but long and patient special practice is required before the psychic can acquire the power of leaving his earthly body, and still retaining the full strength of his reasoning powers, for to most mortals, the physical body is necessary as a means of supplying sufficient vital fuel with which to illuminate the sensory chambers of the mind; hence it is that so few people dream clear, logical dreams, which can compare on equal grounds with the actions of their waking brains. Therefore before a psychic can expect to go into spirit life, and in that condition hold possession of the brightest qualities of his intellect in perfect consciousness, he must have acquired the power of drawing the nourishment for his brain from some other condition of life than that of the physical world. How this is done, we cannot explain now, for our article is already too long, but this as well as other details of mediumship will be given in the near future. Suffice it to say here, that we by no means desire to be supposed to disapprove of TRUE TRANCE mediumship; it is only the imperfect exhibitions of it, that we disapprove of; and our object in showing the dangers of spirit intercourse, is to warn incautious students against yielding to trance conditions before they know what a "trance" truly means.

We consider trance mediumship a most needful part of the psychic's development, because owing to the conditions which surround a planet in its material stage, it is necessary to leave the body and pass into a higher condition of spirit life, in order that the thought-waves from the higher "Master Minds" may not BECOME COLORED BY THE THOUGHT EMANATIONS OF EARTHLY MINDS, or still worse, BE REFRACTED AND TURNED ASIDE BY THEM.

In the notes to "Ahrlinziman" the nature of a true trance is clearly defined. What we desire to do now is only to explain why we have dwelt so strongly upon the risks of YIELDING BLINDLY TO THOSE WHO SUGGEST "DEVELOPMENT," but who, in nine cases out of ten (whether they are spirits or mortals) know very little of what true "development" means.

Our remarks are addressed to persons who have already arrived at a belief in the existence of a spirit world. For persons who have not yet arrived at a belief in the existence of a spirit, our words will have little meaning or value.

GEMS OF THOUGHT.

If you can't have your own way, take consolation from the fact that every man encounters his stone wall.—Anon.

All sanitary purification begins by opening the windows wide. Let us open wide all intellects; let us supply souls with air.—Victor Hugo.

If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you.—Emerson.

The theory that we get all our heaven and hell in this life would find more advocates if we didn't believe that the other man has had a heaven and we have had all the hell.—Atchison Globe.

One should love the truth earnestly and with one's whole heart; and therefore, unconditionally, without reserve—before everything, and, in case of necessity, even to the defiance of everything.—Schopenhauer.

Fetters That Bind.

Abstract of Lecture by Miss Susie C. Clark, Delivered Before the Worcester Association of Spiritualists.

In a quiet, secluded retreat in Southern Italy, far removed from the noisy traffic of the world, there exists a brotherhood of holy men, who live in the world but not of it, whose thoughts are constantly focused on the outside world in one grand concerted effort to bring about universal peace, the brotherhood of man, and the progress of the human race. And it is said, many times by their efforts, war has been averted among the European nations.

It has been my privilege to meet and converse with one of these brothers and thereby learn some of the tenets of the brotherhood. The first and greatest of these is the fact that the human race is their miscegenation of Divinity, the idea of a personal God seated upon a throne, of the old Jewish Jehovah, an angry, jealous, revengeful God.

Ingersoll said, "An honest God is the noblest work of man." To be sure the great Teacher in his time taught his disciples to say, "Our Father who art in heaven," in keeping with the intelligence and development of the race, but when we seek to place any limitations upon the Supreme Power of the Universe, we create a fetter to bind the human race, and a bar to progress.

Where we lose our sense of separation from the Infinite, and come into a conscious at-one-ment with the Divine life, we radiate the light from within.

We cannot conceive of a God in this life, and perhaps not in the life to come, so do not try, for as only a bird can conceive of the life of a bird, and only a fish can realize the free and joyous life of a fish, only a God can conceive of a God.

The second fetter that binds is pride of birth and environment, that haughtiness which proclaims to the world, "I am holier than thou," intellectual pride that recognizes no standard of right and wrong, that is not measured by their own preconceived opinions. Are there any of us to-day who can bear a slight without hurting our personal pride? Can we bear a contradiction when we know we are in the right, without contradicting back? Then we have not conquered pride—that pride that feels and knows that their religion is the grandest religion that has ever been given to the world, that they possess the whole of truth, when in reality they have found only a little feather which dropped from the wing of Truth. My friends, how small many of us will appear when we enter the higher life bearing but one little pin-feather of truth.

But we as Spiritualists should know we have not all of truth, for truth is not confined to any one sect or people. But among all the denominations in the world to-day, I repeat to say, even among the "Spiritualists" there are many of this class; we find many who lift their noses high in the air, and refuse to affiliate with other sects. I often wish I could make of myself a gigantic pudding-stick and stir them all together, for if all would work together, tolerant of each other's opinions, recognizing each other's needs, the long-looked-for millennium would be at hand.

With all of our wonderful psychic manifestations which are constantly occurring in the world to-day, I am surprised to find so many seemingly intelligent people who utterly ignore these demonstrations, and who seem perfectly indifferent to the great truths that bring knowledge and consolation to every human soul, content with the knowledge they possess, with no aspiration for anything beyond.

But sometime in the coming years,

The Organ Mystery.

(Continued from page 5.)

I had just finished this gruesome work when Thomas announced luncheon. At the close of the meal I called the old man and said: "Can you find me some kind of a box in which I can put a skeleton? As you know," I continued, "a doctor must have such things when in practice; but as I am now going to devote my time to the care of this estate I shall have little time for practicing medicine outside of my home so I want to bury these bones, as the future Mrs. Floyd would not stay an hour in the house if I kept them here."

"All right, sir; I think I have just the thing you want," he replied. It is a box my father brought with him from the old country, and is about three feet long and two feet wide, strong and well made."

"That will do nicely," I said; "bring it to my room. By the way, I wonder if you will help me bury it in one corner of the little burying-ground I saw as I drove along?"

"Yes, sir," Thomas answered, "I will gladly help you; for I could not sleep again if I knew the bones were here. The burying-ground you mention is on this property, so you have a right to use it."

"Then," I answered, "we will bury the bones at once if you are ready. Poor Andy Williams will rest well out there, and if I should ever need another skeleton I can always get one from the hospital in New York."

"I hope, sir," said Thomas, hastily, "that you will never need one while I live in this house!"

Thomas duly brought the box and with it a fine linen sheet, saying:—

"I thought, doctor, that you might wish for something to wrap the bones in, so I brought this sheet from the linen closet."

"Thank you, Thomas," I said, "I am glad you were so thoughtful."

Carefully I wrapped in the sheet all that now remained of the once handsome Arthur Winthrop, who had laid so long unburied, and placed the bundle reverently in the little box. As I did so I heard—or did I dream?—the organ strike into a Jubilate Deo, and the marvelous voice I had heard the night before took up the words and sang them to the end.

Thomas, who had gone to dig the grave, soon came back and said:—

"The grave is ready, sir."

"Thank you, Thomas," I responded, "all I have to do is to lock the box."

The old man led the way to the little graveyard and I carried the box, not willing to have other hands than mine perform the sacred duty laid upon me by Mr. Winthrop—my great-uncle, as I now knew him to be.

In a quiet corner of the little graveyard, near the last resting-place of Mr. and Mrs. Winthrop, we deposited the box, standing for a few moments with heads bowed in silent prayer; then Thomas filled the grave and we left all that remained of Arthur Winthrop to his last long sleep.

Three months later, when I brought my bride to her new home, the beautiful old mansion had been renovated from top to bottom, and Alice was charmed with everything she saw, but most of all with the music room and its organ, always silent, now, save when her own delicate fingers drew forth its melody.—Wide World Magazine.

Notes From G. H. Brooks.

On the 11th of July I left home for Wisconsin to look after matters pertaining to the state. I stopped one night at Kenosha and stayed at my friend's, Willis Hill, who is an old-time Spiritualist, a brother-in-law of the well-known J. L. Potter, who did so very few Spiritualists. I found but very few Spiritualists in Kenosha aside from Mr. Hill, who was willing to let it be known. I shall visit there again when I have more time.

On the next day I stopped off at Racine, where I held a parlor meeting, and met quite a few of the friends. The next day I went to Milwaukee, where, that evening, there was held a board meeting of the state association, and business of importance was transacted.

Saturday I went to Brookfield, just thirteen miles out from Milwaukee, the home of Mr. Tucker and family, also of Mrs. M. Donaldson. Mrs. Donaldson met me at the station and took me to the hospitable home of Mr. Tucker.

The next day, in Tucker's Grove in the afternoon, was held a grove meeting, the first one of its kind there, and the first under the present management of the state association. The grove had been all put in fine condition, all rubbish raked up, and everything in first-class order. While there was not so many of the Milwaukee people out, as but few of them knew of it, yet there was a good attendance, some coming sixteen miles, and all enjoyed themselves immensely, so much so we were invited back to hold another meeting, which will be done on Sunday, August 12, when there will be a much larger attendance from Milwaukee, as well as the surrounding country, and I hope all who see this notice and live near there will kindly remember and be there. Trains leave the St. Paul depot in the morning at 7:50 and 8 o'clock, then between ten and eleven. The round trip is fifty cents. Let me assure one and all, you will be warmly welcomed by Aunt Maggie, as she is usually called, and all the members of the Tucker family. Father Tucker is over eighty, and as spry as a boy.

There is a beautiful grove there, and a most delightful country; the grove right near the depot. So, friends, do not fail to attend the grove meeting.

I am at this writing at Oakfield, Wis., the home of the treasurer of the state association, as well as of Mr. Worthing, one of the trustees.

I shall visit Fond du Lac, Oshkosh, Madison and Waukegan ere I return home. Am working for the advancement of the state association, and forming plans for future work.

Am meeting with good success; much better than I expected, and I ask the friends all over the state to let us hear from you. Send us names of those who are interested in our cause, and also of places where meetings can be held, parlor meetings, public meetings or mass-meetings.

On September 15, 16 and 17, there is to be a mass-meeting at White-water, then on to LaCrosse, where there is to be another mass-meeting, and at other points, then one in Milwaukee, and as many as can be held of any, or all kinds in the state. Write to Miss Louise, Locust, 189 Lloyd street, Milwaukee, Wis. Send your names, and let us come in touch with you. Let there be a wave go all over the state that will arouse our friends and advance the cause.

I shall return home the 14th of August, the anniversary of our marriage, which will not be celebrated only in a quiet way. G. H. BROOKS, 114 President St., Wheaton, Ill.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion," by Newton N. Riddell. A most excellent work for all who have the care or training of children. Price, 65 cents.

IMPORTANT MOVEMENT IN IOWA.

A New State Organization to Be Formed.

To Iowa Spiritualists:—The National Association has requested me to assist in forming a new State Association for Iowa, and complying with said request, a mass convention is called to meet at Mt. Pleasant, Ark., Clinton, Iowa, Monday, August 20, 1906. Everyone interested in clean Spiritualism is urged to be present. W. A. WILLING, Northwood, Iowa.

PUBLICATIONS

Hudson Tuttle.

Library of Spiritual Literature.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise the laws and conditions of Man's spiritual being. Third edition. Price 75 cents.

LIFE IN TWO SPHERES. In this story the scenes are laid on earth, and in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price, 60 cents.

HERESY, OR LED TO THE LIGHT. A thrilling psychological story of evangelization and free thought. It is to Protestantism what "The Secrets of the Convent" is to Catholicism. Price, 80 cents.

ANGEL PRIZE CONTEST RECITATIONS. For humane education, with plan of the Angel Prize Oratorical Contests. By Emma Rodd Tuttle. Price, 25 cents. All books sent postpaid. Address HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

The Arcana of Spiritualism

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid.

Address all orders to HUDSON TUTTLE, Berlin Heights, Ohio.

FREETHOUGHT AND LIBERAL PAMPHLETS

These pamphlets were published by Mr. Green in the Free Thought Magazine and are all by eminent and able writers. The price on most of them has been reduced.

Rebuke to the Memorial Oration, by Robert G. Ingersoll. Price 2 cents. Thomas Paine. By Robert G. Ingersoll. Price 3 cents.

Voltaire. An address by Prof. Emile Pinault. Price 3 cents.

Abraham Lincoln. His Religion. By Robert N. Roosa. Price 3 cents. Burns and Whitman. The Poems 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.

Genesis to Revelation. Free Thought Commentary on the Whole Bible. By Judge Parish B. Ladd. Price 10 cents. Revelation. A Microscope of Evolution. By Prof. Daniel T. Ames. Price 10 cents.

Life and Career of Charles Bradlaugh. By George Jacob Holyoake. Price 10 cents.

Religion and Science. The "Reconciliation" of the Science of the Open Court. Analyzed and Refuted by "Corvinus." Price 10 cents.

Free Thought Past, Present and Future. By Prof. Thaddeus B. Wakeman. 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 Tynndall Memorial. Ten short sketches of the life of this great man. Price 10 cents.

Cosmology Against Theology. By Vinet. Price 15 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 Editor of the Free Thought Magazine Thinks of Jesus. Price 8 cents. B. F. Underwood the chairman. Price 3 cents.

"Why An Expurgated Bible?" By Rev. E. H. Kees. Price 3 cents.

Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists, held in Chicago, Sept. 28, 29 and 30, 1893. By B. F. Underwood the chairman. Price 3 cents.

Christianity; its impeachment and Decadence. Also Demands of Liberalism. By Dr. F. E. Abbott and Prof. T. B. Wakeman. Price 3 cents.

Myth of the Great Deluge. By James M. McMan. Price 15 cents.

The Evolution of the Devil. By Henry Frank. Price 20 cents. Liberalized Christianity. By Henry M. Taber. Price 5 cents.

The Republic in Danger. By Henry M. Taber. Price 15 cents.

In Place of Christianity. By Henry M. Taber. Price 10 cents.

Gems of Mind in Plants.

By R. H. France, Translated by A. M. Simons.—Cloth, Illustrated, 50 Cents.

A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

Can Telepathy Explain?

Results of Psychological Research.

By Minot J. Savage.

Dr. Savage in this book of 243 pages, discusses problems that have vexed intelligent minds for years. He shows that telepathy is a fact, and that it is not a mere fancy of the religious mind. He gives a great number of well-authenticated instances of telepathy, and uses data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts. Price, cloth, \$1.00.

This Progressive Thinker will be furnished without further notice at the following terms, in advance:

One Year	\$1.00
Six Months	.60
Three Months	.35
Single Copies	10c

Remits by Postoffice Money Order, Registered Letter or Draft on Chicago or New York. It costs from 10c to 15c to get checks cashed on local banks. Do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Locust Street, Chicago, Ill.

At the expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly write us, and any error in address will be promptly corrected, and insuring numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made.

The price of The Progressive Thinker per year to foreign countries is \$2.

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 each, or a check for five cents each, and will save yourself annoyance and trouble.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

It is one of the remarkable things in history that almost coincident in time with the reputed beginning of Christianity, soon after the close of the reign of Augustus Caesar, there were some 10,000 students from all parts of the civilized world in attendance on the great Alexandrian Academy in Egypt. The learned body assembled in the Serapion where the large library, said to have embraced 700,000 volumes, were stored, and there was domiciled Serapis, an idol removed some 234 years before our era from Pontus, in Bithynia, on the Black Sea. It had represented the god Bacchus, also known as Jes. But removed by Ptolemy Soter to Alexandria. It was claimed he was the resurrected Osiris. And even Mithra of the Persians seems to have been gradually merged into this "resurrected" god.

The world's scholars in this Alexandrian Academy, convinced that discords in religion produced national strife and desolating wars, determined to select the best from all creeds, and to merge the whole into a common faith, which should embrace the perfection of human reason in regard to God, the human soul, and man's ultimate destiny. They took the name of Eclectics, signifying to choose. Later, they were known as Neo-Platonists. Potamon, an Alexandrian, led in the movement. Moshelm, in both his Ecclesiastical History, and in his Historical Commentaries, gave considerable space to this sect, as did Dr. Brown, in his Researches in Oriental History. The latter is of the opinion the Eclectics afterwards assumed the name Christian, the word meaning "the anointed."

The Buddhists at that time had gained a strong footing in several provinces of Asia Minor, as through Syria, Palestine and Egypt. In the latter they were known as Therapeutae, and in Palestine as Essenes. These sects introduced the first monasteries in Egypt, which later became so general. It is evident these sects, "holding all things in common," according to Josephus, were merged into and swelled the number of Eclectics.

Curious, is it not? almost simultaneously with the organization of the Eclectics, also known as Neo-Platonists, as above related, all the minor gods of Greece and Rome, as well of Persia and Egypt, disappeared from history, while Jesus, one of the many names of Bacchus, the god of wine, to which there seems to have been added the Latin terminal US, begins his reign.

A conflict is represented to have occurred between the Egyptian worshippers of Serapis and the devotees of Jesus, each claiming the cross as their emblem. A mob ensued; the Serapion was destroyed, and with it the idol Serapis and the Alexandrian Library with its valuable tomes, histories of all nations compiled to that date, which had been collected with much labor and expense.

We apprehend these historical facts will be important aids to the student should he have occasion to investigate the beginnings of Christianity.

May we not suggest to inquirers that they will do well to read up in regard to the Essenes, the Therapeutae, and the Eclectics under their later name of Neo-Platonists. Geo. Reber, in his Therapeutae, demonstrates to our satisfaction, that Paul was of this sect, which preceded Christianity.

A friend inquires if it is proper to apply the word Church to a Spiritualist society?

The Standard Dictionary defines Church as, "A body of Christians with a distinct history, creed, polity, and forms of worship; a denomination. Any organized body of Christian believers; also all Christian believers collectively."

The word has long been appropriated by Christians, and seems peculiarly theirs. It is difficult to see the

Christianity is built on the idea of the fall of man, of total depravity, of an angered God who required an atonement by the sacrifice of his own son to placate his anger. Those who reject belief in the fall of man, of an angered God, and the necessity of a bloody sacrifice to appease that anger, have no use of a crucified Savior; hence they cannot be Christians, and wrongly use the word church when applied to a social, business or religious organization.

In the early history of man, when he was just emerging from savagery, governments were represented as institutions of God, and they were administered in his name. The laws were represented as enacted by him. It was not the people of Judea alone who were theocrats, or god-governed, but it seems all the earlier people had their tribal god, and the priests interpreted his will and enforced observance of what they denominated his commands.

Turning to the generally accepted history of the Jews, the Old Testament literature, it appears so soon as families began to unite and form tribes, there were persons who rose up and pretended to voice the will of God. Then came the "Thus saith the Lord" voiced by Moses, Joshua, the Judges, finally by the alleged prophets, and these are the damnable dictums we have quoted from time to time, the "Thus saith the Lord" which crimson the cheeks of churchmen, almost angers them, as they read the quotations in The Progressive Thinker.

We have made and shall continue to make these quotations that our Christian readers may know what kind of a God they worship. It was Moses, Joshua, etc., who assumed to be Jehovah to carry forward their purposes, as Mumbo Jumbo, was the ruling god in darkest Africa. The wonder is that Christians, in this age of enlightenment, when nearly every person can read and write, had not discovered the truth and placed themselves on record as antagonistic to such a fictitious god.

But our orthodox brotherhood, instead of eliminating idolatry from their Bibles, have enshrined it in their creeds and deified a Jew, born in humble life of an unmarried maiden, and represent he was stired by the Almighty Ruler of the universe.

A person of educated thought, who has brains enough to disregard his childhood teaching, cannot do less than pronounce such a shameless claim the basest blasphemy.

Neither The Progressive Thinker, nor any of its readers, deny the existence of Infinite Wisdom, which directs the rolling spheres in their movements, and is the parent of all life; but this God is not a man, as weaklings have represented; neither was man made in his image. He is far above finite apprehension. We cannot grasp his form, nor comprehend his attributes, neither does he demand our prayers or praise, nor damn us for not believing matters of which our only knowledge is barbarian hearsay.

"Padded church rolls" is the title of an article in a late issue of "Unity," a Unitarian organ published in this city. The editor follows an article in the "Congregationalist" which calls attention to an obvious evil, based on palpable facts. He says: "In these days of yellow journalism, screaming billboards, watered stocks, and business inflation, it ought not to surprise anyone that church rolls and statistics should share in the inflation." This "dead wood" is there from opposite reasons, neglect to remove defunct, removed, withdrawn and expelled members, and from inflation by over-strenuous ministers who are ambitious to swell the membership to prove the growth and prosperity of their churches.

The Congregationalist says: "Such ministers usually have brief pastorates, and seek better fields by pointing to the evidence of past success." Is it not a fact that every child named after a saint or a church, or enrolled as a member of the church to which the officiating pastor is attached in a few years, thus swelling the last of communicants more than one-half? The Catholics claim "once a member always a member," unless expelled for heresy or other cause. And is not the same true, substantially, in all the churches? If there was a general weeding out of churches, and every name was erased not in full and active membership, it is very questionable if they would retain one-third of their alleged present number.

We agree with Unity in its statement, "Whatever the cause [for the retention of false names], the evil is a shameful one."

That was a very just expression of the late English statesman, Gladstone, when he wrote:

"Belief in the Holy Scriptures might be interpreted as implying the elevation of moral character in individuals, varied with and according to their dogmatic belief, a proposition which in my view is untrue, offensive, and even absurd. Had I ever been inclined to such a conception, the experience of my life would long ago have undeceived me."

The clergy are ever reflecting on the moral character of all persons not members of evangelical churches as it is in truth we find them the peers of the noblest of the race. Take the lives of the presidents of the United States. We challenge a comparison between the characters of those in way associated with orthodox churches, and the very few who were connected with them. And so in any and every relation of life. Were we to express an opinion based on personal observation we fear it would not be complimentary to those of a narrow, contracted and bigoted creed.

That same Gladstone from whom we have quoted, wrote at the age of fifty-five:

"I was brought up to believe salva-

Paul's Jesus and the Jesus of the Gospels.

Good and Sufficient Reasons for Believing Them to be Not Identical—

A Critical Analysis of the Case Given by Dr. G. W. Brown.

Nearly one-third of the New Testament is the production of Paul. The creeds of all Christian churches make heavy drafts on Paul's Epistles. If those Epistles were eliminated from the sacred books Christianity would need to be reconstructed. Paul's Jesus is a different character from the Jesus of the Gospels. Paul never mentions Jesus of Nazareth, or Jesus of Bethlehem in any of his Epistles. His Jesus is the one he saw in a vision while on a tour of persecution, probably, of the Essenes, to Damascus. The accounts are conflicting. One is related in Acts 9; 1 to 9. It says:

"Suddenly there shined about him a light from heaven. We have the right to inquire, was it a sun-stroke? or was it an epileptic fit? It may have been either; and a clouded mind may have produced the rest. No one else saw it but he, or heard the voice. In Galatians 1:11, 12 Paul says:

"I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

How taught by revelation? Why in the vision told of him in Acts. Was this Jesus the same as he who is described in the Gospels? We apprehend not. Paul's fallure in all his Epistles to mention Jesus of Nazareth, or of Bethlehem, is highly suggestive that they were different characters from his. There is no mention by Paul in any of his Epistles, of the wonderful things told of Jesus in the Gospels. There is scarcely an allusion to the astounding details of which nearly every page of Matthew, Mark, Luke and John are replete. There is no hint that Jesus is represented to have taught a general judgment. No reference is made to his preternatural birth, his baptism, his parables, his intimate acquaintance with publicans, with the Magdalene, with Mary, with other women. Not one of his miracles is narrated. Nothing is said of the marvelous events attending the crucifixion and death of the Master, of the sun darkening, the earth quaking, the temple rending, rocks cleaving, graves opening, the dead rising and walking the streets of Jerusalem.

The learned author of "The Prophet of Nazareth" well says: "These are matters which one would imagine should occupy a very prominent position in all the Epistles; should be relied upon by the writers respectively, as facts to establish the truth of Christianity, and which of themselves, suffice to convince and convert the most incredulous and obdurate mind."

The writers of the Epistles, James, John and Jude, totally ignore the Gospels and their contents as does Paul, while Peter, whom Jesus is credited with having given the keys of heaven, Matt. 16:18, does not allude to those keys in either of his Epistles, neither does he refer to his walking on the sea and Jesus saving him from drowning. The absence of all reference to the Gospels is almost absolute proof that they were unknown to the writers of the Epistles.

Paul addressed his Epistles to the various churches of Asia. If it shall appear, as we advance in this inquiry, that Paul lived and wrote before the death of Jesus, up to which time no Christian church had been founded, then it will be demonstrated those churches were not what is now known as Christian.

It is the truth we seek and nothing but the truth. Only one single passage in Paul's Epistles gives any clue to the time in which he lived. After assuring his readers "I live not," very welcome intelligence after his inquiry: "If the truth of God hath more abounded through my life unto his glory; why yet am I also judged a sinner?" Romans 3:7; then II. Corinthians 11: 22, 23;

"In Damascus the governor under Aretas the king kept the city of the Damascus with a garrison, desirous to apprehend me. And through a window in a basket was I let down by the wall and escaped his hands."

Now if we can determine when Aretas, the king of Damascus, reigned, we can establish Paul's period beyond the possibility of controversy. There was but one king by the name of Aretas who reigned in Damascus. Opening the Encyclopedia Britannica, Vol. 17, p. 160, first column, near the bottom, mentioning the Tabaecans, it says:

"They occupied the Hauran, and about 85 B. C. their king Aretas (Hartha) became lord of Damascus and Coela-Syria."

Turning to Josephus' "Antiquities of the Jews"—good authority with Christians—book 13, chapter 15, near the close of Sec. 1, and beginning of Sec. 2, with note, all relating to Aretas, to save space we condense, and give in our own words:

"In a battle with Antiochus the latter was slain, after which Aretas reigned over Coela-Syria. He was the first of the Arabians who reigned over Damascus."

Smith's unabridged Greek and Roman Biography shows the successor of Antiochus XII. succeeded his predecessor B. C. 73, 71.

The latter authority, under the head of Aretas, sec. 2, represents him on the throne of Damascus B. C. 64.

There were other kings by the name of Aretas who reigned in Arabia Petra; and theologians have labored to transfer them to Damascus; but it seems almost certain he who fought victoriously with Antiochus, about B. C. 71, and was on the Damascus throne B. C. 64, and how much later we don't know, was the occupant when Paul escaped in a basket.

This corroborates Philo's narration, quoted by Eusebius, whose productions were found with the Therapeutae, and he says, were probably the originals of the Gospels and Paul's Epistles, while the "conjectures," "it seems" and the "may be" of the commentators, trying to evade the truth, avail nothing.

The Encyclopedia Britannica, article "Paul," written by Rev. Edwin Hatch, D. D., vice-president of St. Mary's Hall, one of the twenty-two allied colleges of Oxford University—no better Christian authority anywhere—says on page 423, vol. 18:

"We have no means of knowing when he [Paul] was born, how long he lived, or at what date the several events of his life took place."

So essential are Paul's Epistles to Christianity church-

tion depends on the reception of a particular and very narrow creed, but long, long ago, I cast those noxious weeds behind me."

And they who expect to find superior virtue in the churches, or even in the ministry, will do well to copy his example.

The Question Answered.

The great and overwhelming question at some of the Chautauqua Conventions this year is, "How to Fill Empty Church Pews?" The solution is easy. Employ Billy Sunday to whoop up hell for all it is worth, frighten the women into hysterics, having first psychologized them; then gain control over the boys and young men with hypnotism, and the task is complete. Rev. Billy is an adept at the business, and failures seldom occur.

To deplete a church, preach science, common sense, instructive facts, and direct attention to Biblical errors, then empty pews will follow, and, probably, a trial for heresy.

men are determined to make his period agree in time with that accredited to Jesus. But, observe the fact, the Epistles of Paul, of James, Peter, John and Jude make no mention, or in any way allude to the Gospels, hence this is strong, presumptive evidence that they had no knowledge when Paul lived and wrote. Meredith, in his "The Prophet of Nazareth," p. 166, note, well inquires:

"Are we not entitled to infer either the churches to which Paul's Epistles were addressed were much older than the Gospels, and even the time when the Christ of the Gospels was born? or, if the Gospels then existed the author of the Epistles knew nothing of them?"

Had Mr. Meredith pursued his inquiry and consulted Eusebius with his declaration:

"It is highly probable the ancient commentaries which Philo says the Therapeutae of Egypt have, are the very Gospels and writings of the Apostles, and probably some expositions of the ancient prophets, such as are contained in the Epistle to the Hebrews, and many other of St. Paul's Epistles."

then he would have been confirmed in opinion, as is this writer, that Paul wrote his Epistles many years before the Jesus of Nazareth was born; and that Paul's Jesus Christ, otherwise the anointed, was not the Jesus Christ of the Gospels.

Elchorn, a German Bible critic of the last century, was of the opinion there was an original Gospel from which Matthew, Mark and Luke were copied. Some have supposed there was a Hebrew Gospel, written by whom, when or where no one can conjecture. Luke starts out with the declaration: "Many have taken in hand to set forth in order a declaration of those things which are most surely BELIEVED among us," so he goes on to tell the substance of belief. Probably Matthew and Mark were included in that "many," and the accounts they gave were but hearsay; certain it is, it was not facts, else their narrations would be less discrepant. In nearly all the important statements narrated in the Gospels a discordant story is told, beginning with the parentage of Jesus and ending with the place of his ascension. Wherein they differ they doubtless made heavy drafts on imagination. Wherein they agree they but copied from an older writer. Was that older writing the Gospel of Paul?

It has heretofore been suggested in these columns that the original of the Gospels was probably the Pauline Epistles. A careful review of those Epistles shows Paul himself was the author of a Gospel, and the probabilities are, the Gospel of Paul was the primary one, and the first three canonical Gospels, as a large number of apocryphal, were based on this original, written before the alleged Jesus was born—provided he was not like Mrs. Stowe's Topsy, "just growed." Had there been no Paul's Gospel there was enough in his Epistles for a base on which to fabricate both the canonical and the apocryphal Gospels. For proof of this, see the article "Jesus," written by Archdeacon F. W. Farrer, D. D., F. R. S., and author of a "Life of Christ," in Vol. 13, p. 659, Encyclopedia Britannica, near head of second column. We quote:

"If we had the Epistles of Paul alone, we could find contemporary testimony to almost every single fact of primary importance in the life of Christ,—his birth of the seed of David, his poverty, his messianship, his moral teaching, his proclamation of the kingdom of God, his calling of the Apostles, his supernatural power, his divine claims, his betrayal, his founding the Last Supper, his passion, crucifixion, burial, resurrection, and repeated appearance."

But the authors of the canonical Gospels were not limited to the Epistles, which, however, may have aided them in their work, for they must have been in possession of Paul's Gospel which of course was based on his vision while on his persecuting tour, and when fleeing Damascus. Listen to Paul:

"I certify you, brethren, that the Gospel which was preached by me, is not of man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Galatians 1:11, 12.

When and where was that "revelation" made to Paul? At the time he was nearing Damascus, when suddenly he beheld a great light, and heard a voice saying: "Why persecutest thou me?" Paul never saw Jesus in the flesh. All he knew of that personage was "not received of man," therefore his faith was based on that vision.

The above quotation from Paul follows closely on what he said in verse 8, chapter 1 of Galatians:

"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

And then, II. Corinthians 11:4:

"If he that cometh preacheth another Jesus, whom we have not preached, * * * or another Gospel which we have not accepted, ye might well bear with him."

Here is a positive intimation that there was another Jesus preached beside the one Paul preached. If there was not, why this caution?

The terms, "my Gospel," "our Gospel," "the Gospel of God," which Paul claims was his, with other expressions regarding the Gospel, run all through Paul's Epistles, occurring more than fifty times by count, whereas the canonical Gospels had no existence until many years after the death of their Jesus. If Paul wrote his Epistles, probably addressed to the Essenes, churches, say fifty to a hundred years before the reputed death of the canonical Jesus, then there was clearly two which later writers have merged into a common hero.

In closing we quote from the Encyclopedia Britannica, Vol. 10, p. 789, commencing at bottom of first column:

"Now it is well known that in many parts of the first three Gospels the same words and phrases are curiously interlarded, in such a way as to suggest that the writers have borrowed them from each other, or from some common source."

Have we not demonstrated that that "common source" was Paul's Gospel, and is there not a violent presumption that the Jesus Paul saw in his vision was the reconstructed Jesus of the canonical Gospels?

Rockford, Ill. G. W. BROWN, M. D.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania Avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

To the Editor:—In No. 369, of July 21, page 8, column 1, near center of column, you print a word, "Omni." Allow me to say there is no such word. The term you intended printing is generally spelled "Om," or "Om," but that is not quite correct, yet nearer to the real spelling and sound of the word. If you spell it in future "Om," you will be nearly correct.

A. H. HEINEMANN, Chicago, Ill.

Every noble work is at first impossible.—Carlyle.

Nuts for Camp Meeting Officials and Mediums to Crack.

The following are most remarkable statements, by Willard J. Hull, who is defending all the frauds in our ranks. Read carefully his tirade of abuse against Spiritualists and mediums. The man must be a fit subject for an asylum for the insane.

The Progressive Thinker is not only in REVOLT against Legerdemain Spiritualism, but it is in OPEN REVOLT against this answer to an important question by a would-be leader, Willard J. Hull. The question submitted to him, and his answer are as follows:

Question:—"What is the end and aim of mediumship as carried on at present?"

Answer:—"Its aim is Dollars, and its end is Death. Mediums who are really carrying the messages of the higher realms of spirit life to man the mortal can be counted on THE FINGERS OF A SINGLE HAND."

"Only four mediums on earth to-day really carrying the messages of the higher realms of spirit life to man," says this pretentious, egotistic leader! ONLY four mediums! What do you think of that pernicious lying statement?

What think you, honest mediums, your aim is the almighty "Dollar," and your end is "Death"—a disgraceful one, of course. We are in OPEN REVOLT against this sentiment—that slander hurled against hundreds of honest mediums, who are as pure as the angels of light. For RANK IMBECILITY the answer to the above question exceeds anything ever uttered in an asylum for semi-idiot.

Willard J. Hull says:

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

"In this work the Light of Truth appeals, for the present to Spiritualists, because they are supposed to be the people that know about these things. 'The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally.'

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

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

"A FEW SMALL PACKAGES tied

with the ordinary binding cord contain big values. They are the kolonoors among the diamond fields of things Spiritualistic. On them the Light of Truth depends for courage to continue the test."—Editorial in the Light of Truth.

The above testing of Spiritualists by a prominent personage, for RANK IMBECILITY exceeds anything we have ever seen in print during the last quarter of a century. Just think of it! Among all the Spiritualists of the United States, "There are only a FEW SMALL PACKAGES, tied with only ordinary binding cord, that contain big value." Did you ever see such idiocy manifested by any writer? Spiritualists have been tested by The Progressive Thinker, and as a class they ARE THE MOST INTELLIGENT, THE MOST MORAL, AND THE BEST ADAPTED OF ALL OUR POPULATION TO ADVANCE THE WORLD TO A HIGHER PLANE. Instead of there being only a "FEW SMALL PACKAGES" of big values, there are thousands of them, and the above statement is a rank insult to every Spiritualist and medium in the land.

Mr. Hull says: "LET IT BE REMEMBERED THAT SPIRITUALISTS AS THEY GO, DO NOT SUPPORT MEDIUMS. IF MEDIUMS HAD TO DEPEND UPON THE TENDER MERCIES OF THE AVERAGE SPIRITIST AND TEST-HUNTER, THEY WOULD STARVE TO DEATH. MEDIUMS ARE SUPPORTED AND PATRONIZED LARGELY BY CHRISTIAN AND INFIDEL ALIKE, OUTSIDE THE RANKS OF THE WARRING, SNEVELING FACTIONS THAT NOW MAKE UP THE RANK AND FILE OF WHAT IS LEFT OF SPIRITUALISM."

There are no qualifications in the above. The charge that our ranks are composed of "Warring, SNEVELING FACTIONS," stands forth prominently. According to the Century Dictionary, "Sneive" means as follows:

"Mucus running from the nose; SNOT. Figuratively, in contempt, weak, forced or pretended weeping; hypocritical expressions of sorrow or repentance in a nasal tone; hypocrisy, cant."

The above definition expresses Willard J. Hull's opinion of Spiritualists generally, and a ranker insult was never hurled at them!

Frank Caldwell, July 20 and 22, "Two thousand miles up the Yukon River," were the finest exhibits of the kind we ever had. Whether he discussed good dogs or bad men, he was sure to bring out the best points of all, and his pictures were very beautiful.

The gayly dressed, happy people, the meetings, the songs and the music each add to the life of the Assembly, and the pleasure of all.

LAURA G. FIXEN.

Lily Dale, N. Y.

When in Waldron, Indiana, a few weeks since, I came in contact by a few days' visit with friends (and a public lecture in the hall dedicated to Spiritual Truth by Chester Heck, a lad of but thirteen years) with the general public, and on every hand heard words of praise for the admirable life of William Shoup, who passed to a higher class of expression, June 1. It seems appropos to make mention of the lives of those who have stood for progression and truth, and whose transition is mourned not only by relatives but by acquaintances as well.

JOHN W. RING.

Of the National Spiritualists' Association of the United States, Will Be Held in the Large Auditorium of the Y. M. C. A. Building, 153 La Salle Street, Chicago, Illinois, October 16, 17, 18 and 19, 1906.

Business sessions during the day. Special hours devoted to the Lyceum cause.

Many of the foremost and brightest workers in our ranks will be delegates. It will be a rare treat to hear them. Evening meetings will be devoted to lectures, spirit messages, music and song.

Among those invited and expected are Dr. J. M. Peebles, Oscar A. Edgerly, W. J. Erwood, Mrs. H. P. Russeley, Mrs. Esther T. Bosley, Mrs. Georgia Gladys Cooley, Mrs. Margaret Gable Ridinger, Mr. and Mrs. E. W. Sprague and a galaxy of others.

Come one and all to this great convention.

The Palmer House, in Chicago, will be headquarters for delegates and visitors; it is a first-class hotel and will give reduced rates to all who write in advance, stating they are to attend the N. S. A. convention and wish to engage rooms. Secure your rooms early, by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, Ill. The hotel is conducted exclusively on the European plan; cafes and restaurants are near by and furnish good meals at reasonable rates.

The Organ Mystery.

Told by Dr. Robert J. Floyd, and Transcribed by L. S. Merchant.

CONCERNING THIS REMARKABLE NARRATIVE MR. MERCHANT WRITES: "I OBTAINED THE STORY FROM THE ONE WHO LIVED IT, DR. ROBERT J. FLOYD, MAKING NOTES FROM WHICH I WROTE IT OUT. I HAVE NO REASON TO DOUBT HIS WORD, AND IF HE WERE STILL LIVING I AM SURE HE WOULD ATTEST TO THE AUTHENTICITY OF THE FACTS." IN AN AFFIDAVIT SWORN TO BEFORE MR. JAMES OSWALD, COMMISSIONER OF DEEDS FOR

THE CITY OF BUFFALO, N. Y., U. S. A., AND WITNESSED BY MR. J. H. EVANS, CLERK OF THE SUPREME COURT OF THE COUNTY OF ERIE, MR. MERCHANT DEPOSES, AS STATED ABOVE, THAT THE STORY WAS TOLD TO HIM BY DR. FLOYD, AND FURTHER MENTIONS THAT PHOTOGRAPHS OF THE MANOR-HOUSE AND GRAVEYARD REFERRED TO IN THE NARRATIVE ARE NOT AVAILABLE, AS THE SITE HAS BEEN USED FOR BUSINESS PURPOSES.

For some time prior to 1873 I was practicing medicine in New York City, far away from the little Western town where I was born. Late one evening in that year I came back to my office (surgery) after a particularly hard day's work, to find a message awaiting me asking me to go at once to a house some distance away to see a sick man. The call came from a woman who let apartments, and who once upon a time I had treated successfully for a very serious complaint.

Hurriedly swallowing a cup of coffee, I started out again in the storm. Upon reaching the house I was met at the door by Mrs. Sturgess herself. "I am glad you have come, doctor," she said; "one of my lodgers is very ill. He told me, she continued, smiling, "that if I knew a sensible doctor who would not poison him and charge ten dollars for the job, to send for him; so I sent for you, Dr. Floyd, thinking you would be able to fill the bill."

"Thank you for your recommendation, Mrs. Sturgess," I replied. "Show me to his room and I will see what I can do for him."

She led the way upstairs to a small room at the rear of the house, where upon the bed I saw a man about seventy years of age, who seemed to be suffering great pain. His face wore an expression which I do not recall having seen outside of an asylum for the insane. It was a haunted look, as if he were trying, but unsuccessfully, to get away from haunting memories.

"Well, my dear sir," I said, "what can I do for you?" "Do?" he answered. "Why cure me of this terrible pain—it is simply sapping my life away! Mrs. Sturgess sent for a doctor who lives next door, when I was taken ill two hours ago. He came in and looked at me and asked me a question or two. Then I asked him to tell me what ailed me, and he answered me with a long-winded dissertation that I could make neither head nor tail of. So I told him to get out, as I wanted someone to doctor me in plain English. I was so enraged at the fool that it quite cured the pain for a little while, but it soon returned, so I told Mrs. Sturgess that if she knew of a sensible doctor she might send for him, for I did not want to lie here and die like a dog."

I examined my patient and found him suffering from an ailment which would eventually prove fatal, and that quite suddenly; yet with care, and the use of a drug which I had seen administered in similar cases with great success, life might be made to a certain extent painless, and could be prolonged for several years. This I told him.

"Well, go ahead, doctor," he replied. "I will do anything you tell me; yet why I should desire to prolong my life I do not know. I have been suffering for a long time, and so far no doctor has seemed to understand my case or been able to help me. If you can do so you will have earned my lasting gratitude, if nothing more."

"I shall be glad if I can alleviate your suffering," I answered. "We will let the matter of remuneration rest for the present."

I spent the rest of the night with my patient, and did not leave him until he was free from pain and resting quietly. Late the next day I saw him again, and found him comparatively well and effusively grateful for the mitigation of his suffering. He told me he was going West the next day, and asked me to give him the prescription for the medicine I had used, so that he might procure it any time the attacks should be renewed. He bade me "good-bye" as I left and I never saw him again—or only once.

It was five years later that I saw him again—or did I dream it? After a very busy day I had gone to my room so tired that I lay down upon my bed without removing my clothes, thinking to rest for a while and undress later. I remember sinking down with a sigh of content, and was soundly asleep almost on the instant. How long this lasted I do not know, but I suddenly awakened and sat up, rubbing my eyes. Something impelled me to look around, when I saw seated in my easy chair, at no great distance from my bed, my one-time irascible patient. I wondered what could have brought him there at that time, and noticed that he was much paler than when I saw him last. His eyes were fixed upon me with an incomprehensible gaze.

My surprise at seeing him there presently abated, and I found my tongue.

"Well, sir," I said, "What can I do for you?" He seemed to struggle to speak without being able to do so.

"Are you ill again?" I continued. "I will try and find something to relieve you."

With that I threw the quilt aside and stepped to the floor. I lost sight of him for a moment as I did so, and when I looked again, I saw, to my intense astonishment, that the chair was vacant, and a hasty search demonstrated that there was no one in the room! I then went to the door; it was locked as I had left it when I lay down on my return earlier in the night!

Needless to say, I was startled, but for only a moment, for, having studied the various forms of psychic phenomena very thoroughly, I knew that this mysterious occurrence must belong to them. But why should I have seen this man, whom I had met but twice? I did not sleep again that night, and the next day I went about my work in a very preoccupied state, until toward evening I decided to see Mrs. Sturgess; perhaps she might be able to throw some light upon the affair.

"Is that old gentleman still lodging with you, who was so ill when you sent me five years ago?" I asked, plunging straight into the subject.

"Mr. Winthrop, you mean," replied Mrs. Sturgess. "No, he is not here; he left the next day after you saw him, and I did not see him again until a month ago, when he came and said he wanted to stay over-night. He was looking wretched; I never saw a more heartbroken expression on a human countenance than was on his face, and he was so feeble he could only move with the aid of a cane. He told me he had been traveling most of the time since he had left New York, and was then on his way home; he asked for your address and said: 'I feel very grateful to Dr. Floyd for saving me from the terrible agony I endured before I met him. Tell him I forgot to pay him, or he forgot to ask me for pay, but that I have not forgotten my deep obligations to him.' The next day he left to go home."

"Where is his home?" I asked.

"That I do not know," Mrs. Sturgess replied; for though he was here for several months he never told me just where he lived, except that his home was near the Hudson River."

This was all I could learn from Mrs. Sturgess, and her information failed to throw much light upon the mystery. Four days later, on returning in the evening to my office, I found a letter awaiting me which proved to be from a legal firm in the city, requesting me to call on them the following day. My curiosity was naturally aroused; I was at

the place punctually to time, and was shown into the private office of Mr. Evans, senior member of the firm of Evans, Brown & Crowell.

"This is Dr. Robert J. Floyd, I presume?" said Mr. Evans.

"It is," I answered laconically.

"A client of ours, Mr. Silas K. Winthrop, has just died," continued Mr. Evans, "and we find that you are, by the terms of his will, heir to all he possessed."

"But why does he make me his heir?" I asked, amazed.

"I will read you the will," said Mr. Evans, taking up a paper from his desk, "which will make the matter clear to you."

He then read as follows: "I, Silas K. Winthrop, being of sound mind, do devise and bequeath to Dr. Robert J. Floyd, of New York City, all of my estate, both real and personal, to have and to hold forever. This I give in payment for medical services in December, 1873—services so tender, efficient, and far-reaching that the last years of my life have been endurable as far as physical suffering goes. Said estate consists of about five hundred acres of land and the house known as Winthrop Manor House, and all other buildings thereon, and bonds and securities, silver, plate, jewels, and money on deposit to the value of two hundred thousand dollars, which I bequeath upon the condition that he take up his residence at Winthrop Manor and make it what I have failed to do—a beautiful home that shall open its doors in hospitality to many, its halls and rooms echoing with the merry voices of children, the musical tones of youths and maidens. This is my last will and testament."

"Now," said Mr. Evans, laying down the document, "you have heard the will and the conditions attached. What have you to say to it?"

"What can I say?" I replied, "but that I am overwhelmed at this sudden news?"

"For my part," said Mr. Evans, "I think the conditions are not hard. From what I remember of the manor-house, which I saw when a boy about forty years ago, it is a spacious, beautiful home, with wide-spreading, charmingly-kept grounds sloping on the west side down to the Hudson River. I congratulate you, doctor, on your accession to this fortune."

"Four days ago—or nights, I should say, for he died some time during the night of last Saturday. His old servant left him about 11 p. m., apparently in his usual health; when he went to him in the morning, however, he found him dead, life having evidently been extinct for hours. Old Thomas said, 'When I saw him first I thought he was sleeping; there was a look of happiness on his face such as I had never seen there in the thirty-five years I had known him.'"

"Last Saturday night was the time when I saw the old man in my room," I mentally observed. "There was something he wished me to understand and came to tell me. I wonder if I shall ever know what it was?"

"When can you be ready to go to the manor-house, doctor?" said Mr. Evans.

"It will take me several days to arrange my affairs and transfer my practice to someone else," I replied, after a rapid calculation. "I think I will say two weeks to-day."

"That will do," said Mr. Evans. "I will write and acquaint Thomas with your coming. He and his wife are the only servants, and have been in the house for many years, I understand."

The next week was a busy one for me. I visited all my patients, and told them I had made my practice over to Dr. Wood, whom I introduced to them. In the meantime there was much business to be transacted with Mr. Evans, preliminary to the fortune being handed over to me. My last evening in New York was spent in the society of my fiancée. Our engagement had been a lengthy one, as my practice, being for the most part among people of small means, had not been so remunerative as I had hoped, hence the delay. For the first time we could now look forward with certainty to a period which should see the consummation of our hopes.

After bidding Alice adieu I went to my rooms for the last time and the following morning took a boat up the Hudson River, reaching my destination late in the afternoon.

I found Thomas Brown, the man who for so many years had been in charge of the property, waiting on the dock for me.

"You are Dr. Floyd, I take it?" said the old man, stepping up to me.

"And you are Thomas," I said. "Mr. Evans has told me of your long and faithful service to Mr. Winthrop."

I entered the old-fashioned carriage that was in readiness and Thomas drove me through the village and out about two miles over a fine road. Then, reaching a massive gateway, we entered and went along a grass-grown carriage-drive which ended in front of a mansion of imposing appearance. Over the door of the entrance I noticed the date 1698. The main part of the building was three stories high, with wings on either side, apparently added at different times.

Alighting from the carriage I entered a hall of fine proportions, from which a beautifully carved stairway led to the upper floors. Thomas conducted me to a room on the second floor, saying as he stepped aside for me to enter, "This was Mr. Winthrop's room, sir, and is the only one that has been used for years, except the small room opening out of it, where I have always slept when Mr. Winthrop was at home. He liked to have someone near him in case he was ill during the night, as was sometimes the case."

"Any place will do for me, Thomas," I said, in answer to his explanation. "You will not find me hard to suit."

"Very well, sir; I will try to make you as comfortable as possible. Will you come down to the dining-room now, for your dinner is ready to be served?"

A few moments later I followed him downstairs to the dining-room, which was of noble proportions, finished in fine old oak. The great fireplace and mantel and two beautiful sideboards occupied one end of the room, all marvels of rich carving. A great bay-window, in which stained glass was tastefully used, gave an air of richness to the room. Upon a small table a plain but well-cooked dinner was served, to which I did ample justice.

After dinner I took a survey of the other rooms on the ground floor, and found all as beautifully finished as the dining-room. The long drawing-room on the right as one entered the hall had furniture and pictures covered with cloths, and opening from this room was a smaller one which seemed to be a kind of ladies' sitting-room, for there was a tiny table on which stood a work-basket with a piece of work, as if just laid down by busy fingers, soon to be taken up again. There was a beautiful piano, and a harp standing near it, and an arched door gave entrance to a large conservatory. On the left of the hall was a reception-room, and between there and the dining-room was a study, containing among other furniture a beautiful escri-

toire, evidently the work of an artist of a past century. Beyond this room, and in the wing, was a library, one of the most beautiful rooms for the purpose I had ever seen. It was about twenty feet high and surmounted by a stained glass dome; the walls were lined with well-filled bookcases, and hanging above them were pieces of rare and beautiful tapestry and fine paintings. I felt very grateful to the man who had bequeathed all this to me; of books I had never had enough, and in my busy life I had never had time to enjoy them even if I possessed them. How delighted Alice would be when she saw her home!

By this time the evening shadows had fallen, so I took a book from the library and ensconced myself in an easy chair, and was soon lost in the thoughts of the author.

At a late hour I retired to rest. My bedroom was a large apartment, and the furniture showed the marks of wear. At the other end of the room, and completely covering it, was a large wardrobe made of the same dark-colored wood as the bedstead and other furniture. I was soon in bed and soundly sleeping.

How long I slept I do not know, but I was awakened by some subtle force to find the room brilliantly lighted. Seated at the table, at no great distance from the bed, I saw a handsome young man, who seemed to be about twenty-seven years of age. His hair was worn in the fashion of a generation ago, and was light brown in color, with golden glints upon the wavy mass. The eyes were a deep violet blue, and the moustache did not hide a mouth and chin a woman might have envied. He seemed to be intently studying a piece of music which he held in his hands. I was about to speak to the stranger and ask him why he was there, when just beyond him I saw the form of Mr. Winthrop. His features were working as though he were trying to speak—not to the young man, but to me. Presently, as I watched spellbound, the stranger rose and turned toward the door. The other, moving rapidly across the room, disappeared within the great wardrobe. The young man now seemed to be cognizant of my presence, for as he moved away he made a motion to me to follow. Then the door opened and he passed through into the hall.

"I will see this thing out," said I to myself, and quickly hastened after him. As I stepped into the passage I saw my late visitor a little way off, and again he intimated in pantomime that I was to accompany him. I followed him down the stairs into the study where I had spent the evening, and finally to the library, where he paused for a moment until I had nearly reached him. Then, to my amazement, he vanished—simply vanished, apparently through a door in the corner nearest the study. Reaching this point, I found, not a door, but the bookcase from which I had taken the book that had so interested me a few hours before!

While I stood there bewildered there suddenly broke on my ear the tones of an organ, played by a master hand, and then the rich tones of a woman's voice, singing. Whence came those wondrous notes? There was no organ in the room; as I knew from inspection the evening before. The music continued for a few minutes; next I heard a pistol-shot, followed by a woman's scream. Then all was silent. I was startled, but soon regained my presence of mind and returned to my room, where I summoned old Thomas. "When he appeared, I asked him, 'Who is in this house besides ourselves?'"

"No one, sir," he replied, "except Margaret, who sleeps in a room in the back part of the building."

"But you must be mistaken," I replied. "There was a very handsome young man in this room a little while ago."

"Good heavens!" cried Thomas, paling. "Then you have seen it!"

"What do you mean?" I replied, thinking I was in a fair way to obtain a solution of the mystery. But his next words disabused my mind of that notion.

"I don't know what it was, sir, but Mr. Winthrop was always seeing something. Betwixt you and me, I think that is why he stayed away so much."

"Have you ever seen anything?" I asked.

"Not I," she answered; "but once or twice I've fancied I heard music like we hear in church, but decided that I must have been dreaming."

By this time dawn had come, so I did not return to my bed, but bathed and dressed. Then I left the house, saying to Thomas as I did so, "I am going for a long walk before breakfast. I think it will clear the cobwebs out of my brain."

"Very well, sir," he answered. "Your breakfast will be ready for you when you come back."

I returned from my walk feeling greatly refreshed, and as I came toward the house noted something I had not observed the previous night—that the library wing of the house extended the whole length of the building, showing me conclusively that there must be another room beyond the library.

After I had disposed of breakfast I went to the library to examine it by daylight, but found no sign of doors anywhere, only bookcases on every side. As I stood there I heard again the sound of the organ—just a few straws—and then all was still.

I was more puzzled than ever; I was utterly unable to account for the phenomenon. In a fit of disgust I took hold of the bookcase at the point where I had seen the young man disappear the previous night and gave a vigorous pull. To my intense astonishment it yielded and slowly swung back, disclosing a doorway through which I speedily passed, to find myself in a room, the counterpart of the library, but without floor-covering or furniture other than a few chairs. Light was admitted, as in the library, through the colored glass dome. At the end of the library the library was a beautiful organ-loft, built up from the floor and ending in a balustrade surmounted by three exquisite arches of some dark-colored wood, upon which were some of the most beautiful carvings I had ever seen outside of a church.

There was a fine organ at one end of the gallery, its case matching the gallery in richness of carving. I looked around for some way to reach the organ loft, but none was visible, so I returned to the library and moved the bookcase back. As I did so I heard a click, and it returned to the same position as when I found it an hour before. Just then I thought of a plan by which I might reach the organ-loft, so attempted to open the unwieldy door again; it resisted all my efforts, however, and I went to the study to write some letters.

Seating myself at the escritoire, I unlocked it, opening many of the drawers in search of writing paper. My own supply was in my trunks, for which Thomas had gone to the village an hour before! In one drawer I found what I wanted, and lifting the paper, saw lying beneath it a bulky letter addressed to me in an unfamiliar hand.

Opening the envelope, I found it bore a date a month old and the signature of Mr. Winthrop. It ran as follows:

"Dear Dr. Floyd: Knowing that I have but a short time to live, I will unburden my soul to you, feeling that I can trust you to do what I shall ask of you. I will go back many years, and as briefly as may be tell you the story of my life. I was born in this house, as were my father and his paternal ancestors for many generations. I was an only son, and from earliest childhood was petted and indulged by parents and sisters. My sisters both married young and went to their homes in other States. They, like my parents, were passionately fond of music. My father inherited his love for music from his father, who had had the north wing built for a library and music room, and had purchased a fine organ and placed it in the latter room. My father would spend hours and sometimes whole days at the organ, my mother often joining him at the instrument, singing some of the compositions of the masters in music. As for me, I had no musical talent—in fact, I did not enjoy music at all. I had a cousin, Arthur Winthrop, about my own age, who had the same impassioned musical temperament as my father, and who was never happier on the occasion of his visits to Winthrop Manor, than when seated at the organ, discoursing sweet sounds, as my mother called them."

"Just as I reached manhood my beautiful mother passed away from earth. I finished my career in college, then went abroad to one of the great universities, after which I spent several years in travel. While in Italy I met the idol of my heart, my sweet Althea. She was the daughter of an American father and an Italian mother, the Countess Balzano. She was the very child of sunshine, music and flowers; how I did love her! My love was almost a madness with me; I could not endure the thought of her bestowing a smile on anyone else. I was thirty years of age when I met my darling; she was twenty-three. My wooing was short and impassioned, and I won the love I sought."

"Not long after my marriage I was recalled to my home by the death of my father. My bride was charmed with her home and its surroundings, and with nothing more than the beautiful organ and music-room. For months we led an ideal life; then the serpent came into our Eden in the shape of my cousin, Arthur Winthrop. He was one of a house party that we had invited to spend the holidays at the manor. Althea from the first seemed charmed with the handsome fellow, because of his great musical talent. They met on common ground in their fondness for music. 'Hours were spent in the music-room, Arthur at the organ and Althea near by, or occasionally by his side, joining with her magnificent voice in rendering some great composition. Our guests never tired of listening to the two talented musicians. How I loathed it all! Every day my jealousy grew more intense and I did not hesitate to give voice to its promptings, until my darling pined in her room for days at a time. As I learned later, when I was absent they would go to the music-room and be in heaven for a time. I know now that it was love of music, not love for each other, which drew them together. Thus things went on until one fatal night. Our guests had all departed except Arthur, who was to leave on the morrow. I was called away unexpectedly early in the evening and did not expect to be back for several hours. I left Althea resting in her room and Arthur reading in the library."

"I finished my business and was back two hours sooner than I thought to be. As I came toward the house I heard the sound of the organ and the tones of my wife's voice singing. As the sounds met my ear I became mad with jealous rage, and with only a pause to grasp a pistol I kept in my room I rushed to the one occupied by Arthur, which had been my father's room and had a hidden entrance to the organ gallery through one of the compartments in the great wardrobe which occupies one side of the room. Just as I opened the door Arthur had turned to speak to Althea, who stood near him. Neither was aware of my presence. I raised my pistol and fired at Arthur, the ball entering his head. Althea, at the sound of the shot and Arthur's fall, screamed and fainted. I caught her in my arms and carried her to her room, and there sought to restore her to consciousness, but without success, so I sent a servant to summon a doctor, who was soon upon the spot. Before another day had passed my darling was dead, and our first-born child with her."

"I cannot describe the agony I felt upon awakening to realize my mad act. I secreted Arthur's body in an aperture at the side of the organ, for I dared not confess my crime. It had been known by the servants that Arthur was to leave at an early hour in the morning, so in the confusion consequent upon Althea's sickness and death he was forgotten. I was his only relative, except some distant cousins, so no special inquiries were made regarding him. Then I discharged all the servants and went away, mad with sorrow and remorse."

"A year later I returned, drawn by some sort of fascination to the scene of my crime. I brought workmen from New York and had the door of the entrance to the organ gallery closed with masonry, while in front of the door leading into it from the library I had a bookcase placed. This was made to revolve on hinges, and was furnished with a secret spring, so that it could be opened if I wished. There was a door in the dining-room which gave entrance to the spiral stair which led to the gallery, and over this I had one of the beautiful sideboards placed, thus completely hiding it. After all this work was done I hired Thomas and Margaret, who have been here ever since, faithful friends and servants. I have been a wanderer most of the time since this happened, nearly forty years ago. I returned again and again, but Arthur's handsome face and his music drove me back to exile. This I will say: If you want to punish a murderer with the most extreme punishment, let him live to be haunted constantly by the memory of his crime. Since the fatal night when in my madness I took the life of my cousin, and indirectly that of my wife and child, I have known no peace; have been like Cain, a lonely wanderer on the face of the earth, never knowing a moment's happiness."

"I have now to ask a favor of you. When you have found the remains of my cousin, will you have them interred in the little burying-ground north of the house, where our family has been buried for generations? Have a small stone placed above the grave, and upon it have engraved, 'A. H. W. At Rest.' My sisters, who were both older than I, had married and left home before my mother died; both died young. The eldest, my sister Mary, had one daughter, who went West with her father when her mother died. I have lost all trace of them during the past thirty-five years. I have made every effort to find my niece if still alive, or her heirs, if she had any, but without success. All I know is that she was named Dorothy Selwin."

"I could not continue my reading for a few moments because of my intense surprise at this last sentence in Mr. Winthrop's letter. I had been born in a far-off Western city, and my mother's maiden name was Dorothy Selwin! She was an orphan, and I could not recollect having heard her speak of her parents, except to say that she had named my sister Mary after her mother and that I bore my father's Christian name."

After my surprise had somewhat abated, I resumed my reading. Mr. Winthrop's letter continued: "Should you at any time obtain information to the effect that my niece, Dorothy Selwin, or any child of hers, is living, I feel that I can trust you to give her a fair share of the personal property. I have left with you the real estate; I do not wish you to part with it in any event. Since the night when you came to my bedside five years ago, and gave me relief from pain, I have felt an attraction toward you which I cannot explain, so, having no heirs, I have given you my property, feeling sure that it will be in your power to do me good with it than I have ever done."

"(Signed) SILAS K. WINTHROP."

In a postscript I found minute directions for opening both the secret entrances to the music room. Going to the wardrobe in my room, I soon discovered the spring, touched it, and found myself standing in a small closet; touching another spring the way was open to the gallery. Eagerly I stepped within and saw that the carpet was moth-eaten and thickly covered with dust. Upon the organ was one of Bach's superb compositions, brown and discolored by the lapse of years. Not without a certain feeling of repugnance I went to the cupboard at the side of the organ, where I found a heap of mouldering bones and moth-eaten shreds of clothes. From the skull hung a mass of hair with golden glints across the curls.

Returning to my room, profoundly moved by what I had seen and read, I pondered how I could remove the pitiful remains without exciting the curiosity of old Thomas. At last a plan suggested itself, upon which I acted. My trunks had been brought to my room, so I proceeded to arrange their contents in the drawers and cupboards of the great wardrobe. After this was done I went to the gallery, and gathering up the bones, placed them in one of the trunks. The shreds of clothing I put in the fireplace in my room, and with the aid of some paper and matches they were soon consumed. When moving the bones I picked up a handsome ring, a watch, and some coins. The watch-case, I noticed, was marked, 'Arthur H. Winthrop.'

(Continued on page 2.)

Remarkable Invention.

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument, which the inventors have patented, is called "Aetina"—a trade-mark word.

In the treatment of eye diseases the inventors of "Aetina" claim there is no need for cutting or dragging the eye for most forms of disease. Cataracts, pterygia, and other abnormal growths can be removed and weakened vision improved or restored by the new and more humane method. There will be no need to go blind or to wear spectacles.

"Aetina" has been tested in hundreds of cases and has attracted marvelous cures. So confident are the inventors that this device is an article of great merit that they have absolutely a free trial. They want everyone interested to make a thorough investigation and a personal test of "Aetina." One will be sent on trial postpaid.

They issue a book of 100 pages—a complete dictionary of diseases—which tells all about "Aetina." The diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners—all is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 3422, 609 Walnut Street, Kansas City, Mo.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumors, Catarrhs, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent Free. Address DR. BYE, Broadway, Kansas City, Mo.

"How to Remember."
Free to Readers of this Publication.

Stop Forgetting

You're no greater intellectually than your memory. My course, simple, inexpensive, increases business capacity and social standing, gives an alert, ready memory for names, faces and business details. Develops will, conversation, spelling, etc. My booklet, "How to Remember," sent free. Dickson School of Memory, 822 Kimball Hall, Chicago.

871

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

The Poetical and Prose Works OF ELLA WHEELER WILCOX.

Mrs. Wilcox's writings have been the inspiration of many young men and women. Her hopeful, practical, masterful views of life give the reader new courage in the face of adversity and a wholesome spur to flagging effort. Words of truth so vital that they live in the reader's memory and cause him to think to his own betterment and the lasting improvement of his own work in the world, in whatever line it lies—flow from this talented woman's pen.

POEMS OF PASSION.
By Ella Wheeler Wilcox.

Many thousands of this book have been issued, showing the estimation in which it is held. Presentation edition, with author's portrait. Price \$1.

POEMS OF POWER.
By Ella Wheeler Wilcox.

New and revised edition, containing more than one hundred new poems, displaying the author's fine taste, cultivation and originality. With portrait. Price \$1.

POEMS OF PLEASURE.
By Ella Wheeler Wilcox.

This charming collection comprises many of the best poetic creations of the author. Embellished with portrait. Presentation edition. Price \$1.

MAURINE AND OTHER POEMS.
By Ella Wheeler Wilcox.

An ideal poem about as true and lovely a woman as ever poet created. With portrait of author. Price \$1.

AROUND THE YEAR WITH ELLA WHEELER WILCOX.

A birthday book compiled by Ella Giles Ruddy, from the poetical and prose writings of Ella Wheeler Wilcox. It epitomizes her inspiring optimistic philosophy with an apposite quotation for each day in the year. With author's portrait and half-tone illustrations. Prefacing each month. Cloth, price, \$1.

KINGDOM OF LOVE AND OTHER POEMS.
By Ella Wheeler Wilcox.

A magnificent collection of poems suitable for recitations and readings, true to the very heart of the human nature. Presentation edition, dark red cloth, \$1.

"Longley's Beautiful Songs."
A new edition comprising in one volume the four parts heretofore published, to which is added new songs, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

General Survey.

The Spiritualist Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is limited, and that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is limited, and that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is limited, and that the cause of truth can be best subserved thereby.

WRITE PLAINLY.—We would like to impress upon the minds of our contributors that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is limited, and that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is limited, and that the cause of truth can be best subserved thereby.

KEEP COPIES OF YOUR POEMS SENT TO THIS OFFICE.—We 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.

Will M. Kellogg, a prominent Spiritualist and worker in our cause, residing at New Boston, Ill., is now at Clinton Camp. While at the camp renew your subscriptions through him.

Prof. Ransby, platform medium, of Toronto, Canada, is now at camp Lily Dale for the camp season. He sends kindly greetings to old friends.

J. M. White has been lecturing at Winfield, Kansas and at Okla. His present address is 802 E. Ninth street, Winfield, Kansas.

E. D. Beckwith thinks that Utena, N. Y., would be a most excellent place for a good lecturer and test medium. Address him at No. 403 Sunset avenue.

Mr. Fred D. Dunakin, the efficient president of the Ohio State Spiritualist Association, and his son, passed through the city last week on their way to Wyoming.

Laura L. Crawford writes from Detroit, Mich.: "The marriage of Mrs. Vilette Smith and Mr. Allan W. Kaiser was quietly solemnized Thursday evening, July 12, at the home of the officiating minister, Mrs. Laura L. Crawford, pastor of the First Church of the South. Mr. and Mrs. Kaiser will make their home in Detroit."

Fred D. Dunakin, president of the Ohio State Spiritualist Association, writes: "The cause in Ohio is moving along nicely. We expect to call the executive board together in a short time to formulate plans for our fall and winter work in the state, and do what we can to make next year a profitable one for the cause."

Dr. N. F. Ravlin, the veteran lecturer, writes: "I will further notice my address will be Kaneville, Ill. I am open for engagements to lecture the coming fall and winter for societies that take high ground and are above conning at fraud on the one hand, at cloaked immorality on the other. Pure truth lived, is the crying need of the times."

W. F. Schumacher writes: "The Hephzibah, an Oriental order, an auxiliary of the Spiritualistic Society Students of Nature, 461 W. North avenue, corner Robey street, will magnetize articles for healing purposes Sunday evening, July 29. Come and bring handkerchiefs and napkins to be magnetized by this order. Spiritual unity, gladden the first time here and we predict for her the coming fall and winter crowded houses."

Ferd C. Suhrer writes: "Sunday morning, July 22, Sister Martha E. addressed the congregation of the Rising Sun Spiritualist Mission. The afternoon, after which President Kirchner opened the afternoon service by reading an inspirational poem. Our test mediums gave ample evidence of the life after so-called death. Commencing Sunday, August 1, we will discontinue our morning service during the heated term until further notice. An experience meeting will be held on Sunday, August 5, when we will hear just what induced some of our test mediums and speakers to become such, and what benefit, if any, is derived by being a Spiritualist. Dr. L. C. Koehler, an ex-orthodox minister, will speak for us. He is qualified to speak on Spiritualism, having many years' experience as a pastor and a traveler. We cordially invite the public to share in the beautiful thoughts expressed by our inspirational speakers of whom we have a number."

Mrs. Adah S. Horman Patterson writes from Los Angeles: "The speakers for the Truth Seekers' last Sunday night, will open my meetings next Sunday afternoon at Truth Chapel, and will speak the same evening at the Progressive Club, and preside at the Ingersoll Birth Anniversary meeting held by the club. I will speak for them again the second Sunday in August, reviewing Cardinal Gibbons' address on divorce. This club is about the most influential and best attended of any of the Sunday meetings. Their hall seats about 1,500, and is usually crowded. All lectures are followed by discussion. I hope I will be called out into the work in other places, and that my many dear friends may all be 'Christians'—Madame Dot, Mrs. E. B. Smith and Dr. C. Stevens. On account of sickness in the home of the secretary, Miss Laura

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.

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.

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

MARRIED.—Mrs. Adah S. Horman was lately married to Prof. Patterson at Los Angeles, Cal. Mrs. Horman is prominent there as a lecturer and medium, and the Professor is a man of culture and wide influence, and thus united their power for good will be greatly augmented. We congratulate the happy pair and trust that they will have a happy and influential future.

Mrs. Georgia Gladys Cooley, lecturer and platform test medium, arrived in the city last week, having just filled an engagement at Womewood camp, Wis. She goes from here to Snowflake Camp, Mich., then to Clinton Camp, Iowa, and then to Indianapolis, Ind., for September.

Mrs. Carrie M. Hinsdale, president of the State Association of Texas writers from Fort Worth Texas: "I leave here August 8, to lecture at a ten days' meeting in Hubbard City, Texas. Arrangements will be made for accommodation of visitors, and I am told there is ample and pleasant ground for campers. The Fort Worth society will make arrangements for some one to lecture to them the two Sundays of my absence."

Maggie Henry writes: "At Spiritualist Mission Chapel, (Old 77) our hall was well filled, many strangers being present. Our speaker took his subject from the audience, so he always has something new to talk about. We had four visiting mediums, and the Professor always calls on them for messages or psychometric readings, so the audience has heard in the way of some one to lecture to them the two Sundays of my absence."

Mr. Christian Spiritualist Society held another interesting meeting on Sunday, July 22, both afternoon and evening in their tent at Desplains River and West Madison street. Miss Sarah Thomas gave a short talk, following which she read messages that were fully recognized. Mr. Chas. Thompson gave some very fine messages. In the evening the tent was again well filled with those eager to listen to Miss Thomas who took for her subject "The Woman of Endor," following her remarks with messages. The music and singing by Mrs. Seasmith assisted by Brother Sherer and Sister Thompson, were all that could be desired. Every one went home feeling that their time had been well spent. These meetings will continue every Sunday afternoon and evening at 8 and 8 o'clock, during the months of July and August. Come and bring handkerchiefs and napkins to be magnetized by this order. Spiritual unity, gladden the first time here and we predict for her the coming fall and winter crowded houses."

Rev. B. F. Austin was in the city last week on his way to Clinton. He proposes to have the leading Spiritualist church of the city in Rochester, and we think the prospects of his succeeding in that direction are exceedingly good.

R. W. Beecher writes from Denver, Colo.: "Mrs. Nellie C. Noyes of Boston, will close her lectures with the Spiritualistic Church of Truth, July 29, to resume again after a month or two of rest. The members of this society recognize in Mrs. Noyes a lecturer of rare ability, force and instruction, and will be glad to welcome her back to their society in the fall for the coming winter. No one knows the good she has done. It can not be measured by words and the consolation she has brought to those in affliction and sorrow no words can express. She has been gaining in popularity and ability, and we predict for her the coming fall and winter crowded houses."

The ninth annual convention of the Texas State Association of Spiritualists will meet at Beaumont, Texas, September 7, 1906. All chartered local societies are requested to send delegates to this convention. Each society is "entitled to one delegate for every seven members, giving no vote thereon" (By-laws State Association). We hope all societies will send full lists of delegates as business of importance and of great interest to the cause in Texas, will be transacted at this convention. We would also like the assistance of speakers and mediums who may be able to attend.

MRS. GARRIE M. HINSDALE, President Texas State Association, R. 5, Box 61 Fort Worth Texas.

Grand Ledge Camp. The Grand Ledge Spiritualist camp opened July 22. Oscar A. Edgerly is again with us, assuming the duty of chairman and as speaker during the second week of camp.

July 22, Mrs. A. E. Sheets gave the welcoming address in her genial, pleasant manner, giving words that lead the thoughts to greater action. Mrs. R. S. Lillie will address the meetings from August 3 to 10.

We are highly favored by having with us at the present time that sterling friend of humanity, Geo. A. Letford, widely known as the "drummer medium." He fills the double capacity of a worker on our rostrum and treasurer of our association.

On Sunday, July 29, he will serve as our message medium.

Other mediums in attendance on the grounds, officiating according to their diverse phases, are: Mrs. N. M. Ransby, Mrs. C. Stevens, Mrs. M. R. Smith, Mrs. E. B. Smith and Dr. C. Stevens. On account of sickness in the home of the secretary, Miss Laura

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, August 5, 1906: "Lessons From the Sunflower."

Gem of Thought.

"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of humanity to the light of truth."

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address: John W. Ring, Green Mountain Falls, Colorado.

Matlock, she is unable to attend, Miss Rena D. Chapman is acting in her stead. **RENA D. CHAPMAN.**

Parkland (Pa.) Camp.

Sunday morning, July 22.—It having been previously announced that this would be the Spiritualists Home Day, President Adams stated that nearly three years ago a tree with two branches was planted on these grounds; that all our efforts had been heretofore to nurture one of these; that of establishing a camp-meeting; that it was full time now to give some attention to the other, establishing a Spiritualists Home at this place for those who had given their lives to the cause we hold dear, and so this day was set apart for that purpose, all mediums and speakers will give their services. All donations and collections went into the Home Fund, and so a neat little sum was added to the few dollars previously donated, the first dollar coming from a lady who lives in California; and the first money collected last Sunday was given by Mrs. Mary J. Jennings in the name of Mrs. Mary J. Fieff.

Mrs. Luce gave a fine address which she prefaced by reading one of Emma Rodd Tuttle's poems, "I've Left the Creeds Behind Me."

Mrs. S. Snyder and Mrs. E. Monyer gave spirit messages in a very satisfactory manner.

At the afternoon services there was congregational singing, followed with an invocation by Mrs. Luce, then a solo by Mrs. Annie Goodman. Mrs. Luce gave the afternoon discourse, taking for her theme, "Women," and continued on the same line of thought as in the morning.

Mr. Stretton rendered another beautiful solo, and kindly Light, followed with spirit messages, by Mrs. Elizabeth Cutler, Mrs. Mary J. Jennings, Charles Gatter, Mrs. McLean, and Thomas M. Locke. Mrs. Snyder and Mrs. Monyer gave readings in the evening.

We are looking forward with much pleasure to next Sunday, when Taber G. Thompson of Philadelphia is to be with us. He recently left a good position as minister in a Baptist church, to espouse the cause of Spiritualism, and comes well recommended as a highly educated, refined and spiritualized speaker, a combination which we are always glad to welcome.

Mrs. Augusta C. Volk will follow Mr. Thompson with spirit messages. **ELIZABETH M. FISH,** Secretary.

Floral Heights, Parkland, Eden P. O., Pa.

PASSED TO SPIRIT LIFE.

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

Passed to the higher life, from the home of her son, Charles E., in Ft. Mich., Mich., Hattie M. Hannon, a Spiritualist, for many years. She was 88 years of age. She was one of Nature's noble women.

PLUNDA D. BOTHERTON.

Passed to spirit life from his home in Peru, Ind., Clarence LaBoiteux, after a illness of but a few weeks. Mr. LaBoiteux has but recently been greatly interested in the philosophy of Spiritualism but at the time of his transition was thoroughly convinced of the continuity of life. He leaves a wife and an aged mother and father to mourn his departure, but leaves them secure in the thought of the reunion to come. The services were held in the beautiful Baptist church of Peru, and were participated in by the Knights of Pythias, of which order he was a member, and the writer.

WILL J. ERWOOD.

Passed to spirit life, July 1, 1906, Mrs. Lucretia L. Philpott, wife of John Philpott of Bagley Grove, Iowa. She was an ardent advocate of the truths of Spiritualism, a devoted wife and mother.

May the joys of the world beyond be hers. **MRS. A. J. M.**

Passed to spirit life, at her home in June last, at Milwaukee, Wis., Mrs. Robert Schilling, aged 56 years. The writer was called from his home in Wheaton, Ill., to offer the consolation that our philosophy has to give on all such occasions. The earthly life is made poorer, and the spiritual richer by Mrs. Schilling's advent here. The funeral was attended by a large number of the most beautiful floral decorations, and the love of family and friends, we laid her away in the beautiful city of the dead, Forest Home.

Wheaton, Ill. **G. H. BROOKS.**

Passed to spirit life at Dallas, Tex., Mrs. Lucinda Zink in the 70th year of her age. She was a member of the Truth Seekers Society of Spiritualists of Dallas. She was loved and highly esteemed by all who knew her. Her funeral service was conducted by the Rev. Marion Hamm.

MRS. GEO. W. QUINN.

LEGEND OF THE SUNFLOWER.

Some interesting facts in connection therewith.

Some years ago in the lyceum work we instituted Sunflower Day, the first Sunday in August. It has been quite generally observed in Maine. The Bower of Beauty Lyceum has planted seeds in boxes inside in order to have them blossom by the first Sunday in August, and in Texas the Home Lyceum has withheld the seed from the ground because they blossom too early.

In a search through the works of poets and singers I found comparatively nothing written of the Sunflower. Moore has sweetly said:

"For the heart that truly loves, Never forgets, But as truly loves on to the close; As the Sunflower turns to her god When he sets, The same look which she turned when he rose."

counted the steady turning of time, that a beautiful maiden became infatuated with the sun, and went each morning to a high rock to watch her god appear. This displeased the gods; they became incensed, and declared that the beautiful maiden must perish. True to the promise of immortality, the body was destroyed, but the life, with its self-same tendencies, remained, but now in the form of a flower, the Sunflower, so constantly her great round face is turned toward the sun, bespeaking devotion.

"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of humanity to the light of truth."

Let us observe Sunflower Day, one of the many anchors of Spiritualism in the wonderful foundation of Nature. **JOHN W. RING,** National Spirit Lyceum Work, Green Mountain Falls, Colorado.

EVERYWHERE! EVERYWHERE!

Spirit Return, Psychic Force and Occult Influences Are Prevalent Everywhere, and a New Cult Should Be Started Under the Comprehensive Name of Naturalism.

A good many questions having been asked in connection with the wonderful performance given by Madame Andre at the Bloor Theatre, an Age-Herald representative (Birmingham, Ala.) asked Mr. Andre to give an explanation of the great mystery. His reply was as follows:

"Spiritualists aver that Madame Andre is no more or less than a spirit medium, while others assert that she is possessed of a remarkable gift, which, although quite natural, is exceptionally developed in her case, as being a woman of high intellectual attainments and of a highly sensitive nature."

Along this line the question of "brain waves" also comes in; the explanation of such phenomena was recently dealt with in an article published by the Manchester Courier, a paper dealing largely with this subject. They speak as follows:

"The success of Signor Marconi's experiments in wireless telegraphy has suggested that many of the things which are not dreamt of in our philosophy, but many of the things of similar kind, may be explained in the 'Nineteenth Century,' reprints a letter which he forwarded to the Spectator thirty years ago, giving instances of telepathy, or 'brain waves,' to use his own expression, of the kind which have been more or less common in all ages. He asks if the human brain may not be continually sending waves through the ether, and if these may not pass unheeded except where there happens to be a recipient whose faculties are properly 'tuned,' so that he responds automatically to the influence. It may be admitted at once that there is nothing impossible in the supposition. In spiritist lore, Salisbury says that the other was invented as the negative to the verb 'to undulate,' its capacities are boundless and it does not need to be invested with any essentially new qualities to account for the phenomena in question. Nay, more, the hypothesis that all the atoms of matter are but portions of a great whole, that the vibration or oscillation as to possess an individuality of their own, is not yet proved, and leads much further in the same direction than even Mr. Knowles has ventured to suggest. It would, for instance, account for the fact that certain emotions may be excited by lights, sounds or smells. Whenever these happen to get in action, some connected 'chain of particles' in the brain, even without a mental effort on the part of some other individual. Mr. Knowles' query cannot be properly answered at present; it may go too far, or it may not go far enough, but judging by past experience it is hardly too much to say that what puzzles the foremost thinkers of to-day will be taught in the public schools of a generation hence."

The performance, which is a remarkable exhibition of thought transmission or reading, is called "somnambulism" or "dream visions." In it Madame Andre reads accurately the unspoken thoughts of many in the audience, dealing with subjects that as a stranger must be entirely unknown to her.

Her performance last week has created much comment in Birmingham and she is daily in receipt of letters and requests for private study.

At the various performances last week was quite large, it is expected that the audience this week will be extraordinarily so.

A PLEA FOR SELF-UNFOLDMENT.

"Making for Us at All Times Not Only a Responsive Vehicle, but an Intellectual Promoter of Facts Pertaining to the Spiritual."

To the Editor:—I read in the July 14th issue of The Progressive Thinker an article from our most worthy co-worker, Will J. Erwood. It was most strengthening in its effect, also encouraging to me as I have advanced these same facts for years, experience, personal and otherwise, being all the "proof" required for my assertion.

I know that the more we study and read along all liberal lines the better instruments we make of ourselves; our consciousness is clearer, our spiritual sight intensified, and our conception of life in all its phases, is simplified, making of us at all times not only a responsive vehicle, but an intellectual promoter of facts pertaining to the spiritual as well as the material planes of life.

I believe a condition that makes of us mediums (or any life, no matter where that life may be stationed, or what its calling) a mere instrument, a tool, an open door for experimental use, to be played with like a toy by the hands of illiterate, unresponsive souls who have simply passed through the doorway, into another expression of the same life, is putting mediumship below the practical and spiritual consideration of intellectual men and women that are to-day in search of an enlightening life, with the reach of the progressive psychic to give.

The more we associate with the fearless thinker, the man who looks into things, using his own reasoning and judgment, quickened by the highest touch of spiritual inspiration, the stronger will be his growth.

I believe we should be ever looking for a solution of life's many problems; that we should take the best we can get—not with the spirit of resignation to that which we at the time find, but with a thankfulness for value received, which with the added strength and knowledge prompts us to step out into the still greater field, still unexplored, knowing what we search for awaits our coming. Every book we read, every expression of life that is a part of us, either weakens or strengthens us, and ever-changing. It is to be remembered that we are woe or joy, to yield or to resist all that can in any degree of form weaken us.

It is for us to make of this body an instrument, that will respond to all good and spiritual vibrations. It is for us to make use of nothing that will not permit a complete and thorough investigation, of spirit or material.

It is for us to read, study and compare, for only through comparison do we learn of the greater things that make life a blessed opportunity to grow into a state of perfection. Let us not take the little we have acquired, no matter how great the struggle to gain that little, and build a minute world into which the great "I Am" is to be confined, dominating, narrow, one-sided spirit, who closes the door against progression and perfect freedom, but let us bow towards all good, no matter how or where we find it. **ADELAIDE K. BROOKS.** Los Angeles, Cal.

AN IMPORTANT BOOK.

Trenching Upon Grounds Occupied by Advanced Spiritualists.

"Future Life, in the Light of Ancient Wisdom and Modern Science," by Louis Elbe, a celebrated French scientist, has recently been translated and published by A. C. McClurg & Co., of your city. It is a book of great merit, and should be read by all persons who take an interest in the matters treated by the author.

Among the conclusions at which Mr. Elbe arrives, in the light of ancient wisdom and science, is the following: "If the soul really, in the way we have seen, possesses an independent existence upon a plane other than matter, we cannot suppose it to be necessarily involved in the death of the physical body. Rather ought we to think that it turns to the invisible world whence it emanated, there to fulfill the course of its unending destinies."

"Thus formulated, faith in survival seems to us to be the inevitable consequence of scientific conception of the human soul; but, although it may furnish us in principle with the formal affirmation for which we sought, it can not satisfy our restless curiosity, for it knows nothing of the conditions in which that future life shall be passed."

No one as yet, unless it has been some spurious medium, has ever attempted to describe the future life, and no human soul can describe it. And it is very true that no disincarnate soul has disclosed the secrets of its heavenly environments to the children of men. The souls of those who have passed the portals of death under favorable conditions, may communicate with their friends in the flesh, and impress upon them the important truth that life is continuous; but the character and purpose of that life beyond the grave, has never been and will never be revealed to mortal man.

For a moment just think what a radical change death makes in the status of the soul. At dissolution, the body with all of its organs and functions, is wholly laid aside, and the soul adjusts itself to a new environment; all of the objects and purposes of earthly life must necessarily be abandoned, and "the pursuit of wealth and happiness, the joys and bitterness of the world" will be laid down at the grave.

The fetus in its mother's womb cannot know anything about this "breathing world" in which we live; and the power to inform the fetus of the broader conditions of that life which awaits it. So the incarnate soul can know nothing of the limitations and conditions of that stage of life over yonder. Death alone can open the door to a knowledge of "The Sweet by and by."

Life is eternal and immortal as well as progressive, and is unfolded to the pilgrim soul as it proceeds along its journey. There is no looking backward. Excelsior is the motto of the soul. It may well be in the endless eternity before us that there are many stages of soul-life; that it will forever continue to better and better conditions of existence. If so, the future will always be an insoluble problem. We can know them only when higher planes of being are reached.

The life of man is immortal from the beginning, and under the immutable laws of infinite power, his life is what he makes it. When we are called upon to advance in the scale of being we take ourselves along; and we are not by the incident of death transformed into another kind of individuality. All of the conversions, absolutions and repentance in the wide universe of ours, will not change the record we have made for ourselves in the serious battle of life. No word which has been spoken, no act which has been done and no thought which has been entertained can be destroyed. In the wise economy of infinite power nothing can be lost. But the soul has the inherent capacity for progress; and progress means change for the better. That change will accompany us all as we journey onward in the future.

In the journey of life, we never walk over a stile until we get to the fence; and it is pretty poor economy to waste very much time in speculating upon things which we cannot understand until they shall have been reached in the course. The present is the future; the future awaits us. The immortality of the soul is recognized by modern wisdom and proved by modern science. At times the realms of the here and the hereafter meet and exchange greetings.

Let us improve to the fullest extent the opportunities of this life, so that when death comes we shall be prepared to enter upon the more important work and larger duties, which will welcome us.

"In the kingdom of the Penemah, In the land of the Hereafter." **CARL C. POPE.** Black River Falls, Wis.

"Just How to Wake the Sleepy Souls." By Elizabeth T. Towne. Valuable for health. Price, 25 cents.

A New and Deeply Interesting Book.

By the Author of "A Wanderer in Spirit Lands."

"THE STRANGE STORY OF AHRIZIMAN."

The Persian Mystic Emperor.

A weird, powerfully told dramatic story of the earth life and subsequent experiences in the Spirit World of the "Guide, Ahriziman." Few books are more calculated to hold the reader's interest from the first page to the last, and much that is original and new will be found in the accounts given of Ahriziman's studies in the Domain of Magic and its relation to obsessions and other perplexing problems of spiritual intercourse. Price, cloth \$1.00. Postage, 12 cents. Paper, 60 cents.

LOW RATES TO LILY DALE.

The Central Passenger Association, including the railroads in Michigan, Illinois, Indiana, Ohio and Pennsylvania have agreed to sell excursion tickets to Lily Dale and return at one fare for the round trip. These tickets are good only to leave July 17 and 31. Return limit 30 days. The Chicago rate is \$14; St. Louis, \$13.25; Indianapolis, \$12; Cincinnati, \$11.30; corresponding low rates from other points. All the roads from Chicago, New York City, Boston and intermediate territory will sell low rate excursion tickets to Lily Dale and return, good going June 1 to Sept. 30, return limit October 31. Chicago rate is \$20. Ask your local ticket agent for special Lily Dale rates, or have him send to his general ticket agent for them.

[Advertisement.]

GRAND LEDGE CAMP.

Located at Grand Ledge, Michigan.

This favorite place of resort will have the following speakers this year: July 22—10:30 a. m., address of welcome by Oscar A. Edgerly of Lynn, Mass.; 2:30 p. m., lecture by Mrs. A. E. Sheets of Grand Ledge, Mich.

July 24—2:30 p. m., lecture by Mrs. A. E. Sheets. July 25—2:30 p. m., lecture by Mrs. A. E. Sheets. July 26—2:30 p. m., lecture by Mrs. A. E. Sheets. July 27—2:30 p. m., lecture by Mrs. A. E. Sheets. July 28—2:30 p. m., lecture by Mrs. A. E. Sheets.

July 29—10:30 a. m., lecture by Oscar A. Edgerly; 2:30 p. m., lecture by Oscar A. Edgerly, followed by messages. July 31—2:30 p. m., lecture by Oscar A. Edgerly. Messages.

August 1—2:30 p. m., lecture by Oscar A. Edgerly. Messages. August 2—2:30 p. m., lecture by Oscar A. Edgerly. Messages. August 3—2:30 p. m., lecture by Mrs. R. S. Lillie of Monticello, Cal.

August 4—2:30 p. m., lecture by Mrs. R. S. Lillie. August 5—10:30 a. m., lecture by Mrs. R. S. Lillie. August 6—2:30 p. m., lecture by Mrs. R. S. Lillie. August 7—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 8—2:30 p. m., lecture by Mrs. R. S. Lillie. August 9—2:30 p. m., lecture by Mrs. R. S. Lillie. August 10—2:30 p. m., lecture by Mrs. R. S. Lillie. August 11—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 12—10:30 a. m., lecture by Mrs. Marian Carpenter of Detroit, Mich. August 13—2:30 p. m., lecture by Mrs. Marian Carpenter, followed by messages.

August 14—2:30 p. m., lecture by Mrs. Marian Carpenter. Messages. August 15—National Spiritualists Association Day; 2:30 p. m., lecture and messages by Mrs. Marian Carpenter.

August 16—2:30 p. m., lecture and messages by Mrs. Marian Carpenter. August 17—2:30 p. m., lecture and messages by Oscar A. Edgerly.

August 18—2:30 p. m., lecture by Elizabeth Harlow of Columbus, Ohio. August 19—10:30 a. m., lecture by Elizabeth Harlow; 2:30 p. m., lecture by Elizabeth Harlow.

This program subject to change. The program for the forenoon, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' meetings, conferences, etc. Mediums who are developing, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up the work. **J. W. EWING,** Grand Ledge, Mich. President.

MARY ANN OAREW, Wife, Mother, Spirit and Angel. By Carlyle Petersella.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

"Harmonies of Evolution. The Philosophy of Individual Life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Hunter. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

IN THE WORLD CELESTIAL. BY DR. T. A. BLAND. With full page photograph of the Heroine Pearl from a spirit painting.

"Three things that make this book remarkable. In its authorship, the astounding claim put forth in it, and the philosophy of a future life it contains."—B. O. Flower, in the Sun.

"It will give us courage to pass through the dark shadows of death to the sunlit clime of the World Celestial."—Rev. W. M. Lockwood. Cloth bound with gilt stamp; price, \$1.00.

HELIOCENTRIC ASTROLOGY. Or Essentials of Astronomy and Solar Meteorology, with Tables of Ephemeris to 1910. By Yarno Vedra. With 94 illustrations, 25 of which are original drawings by Holmes W. Meriton, author of "Descriptive Mentality." A course of the future, showing the many fields of mental and physical forces and their results in mental attitudes that dominate the nature of the individual as based upon date of birth. Price, cloth, \$1.50.

Womanly Beauty. ITS ATTAINMENT OF FORM AND FEATURES. The cultivation of personal beauty, based on Hygiene and Health Culture, by twenty physicians and specialists, and edited by Albert J. Noyes. A book for women and therefore for the whole world. Price in elegant cloth binding, \$1.00. For sale at this office.

Molecular Hypothesis of Nature. The Relation of Its Principles to Continued Existence and the Philosophy of Spiritualism. By Prof. W. M. Lockwood. Paper, 24 cents.

QUESTIONS AND ANSWERS

This department is under the management of HUDSON TUTTLE.

NOTE.—The Questions and Answers have been called forth since 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 brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deplored. 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.

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

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

E. W.: Q. I can have table moving, but it does not tell the truth. Tell me how I can become a medium, and tell the past and the future to anyone who wants it told? I want to be something, and I can make money and support myself.

A. That "the table" does not "tell the truth" shows that the conditions are imperfect, and before proceeding further, or aspiring to higher things, these should be corrected. The question reveals the spiritual condition of a great majority of the people who desire to become mediums. It is not for their own development in desirable qualities of character, or the sweet pleasure of communion with the departed, but to gratify love of notoriety, and the profits which may be reaped therefrom. The desire is to become a medium, and where mediums have accompanied such desires, the result has invariably been disastrous to the cause and the individual.

To such mediums may be referred all the obloquy and humiliation the cause has met with.

It should be understood, for all, mediumship is beyond price, and when sold, its high mission is betrayed; and its possessor who has no other object than to make money and a living sinks to the level of the mountebank. Seek the precious endowment for its own sake, as if you have the power to pour out as from a fountain, this sweet water of life to souls, do not bar the way, as you do, to the receiver. If you are selfish, you will attract the selfish, spirit and mortal. The thought that the product of inspiration can be sold, effectually kills the inspiration, or perverts it into harmfulness.

To mediumship, this correspondent, like a multitude of others, despaired of adding the art of fortune-telling. At the beginning she would prostitute the faculty to the beggarly trade of the gypsy outcast!

No, I cannot tell you how to forecast the future to those willing to part with their money for this knowledge. "Wisely the future is a sealed book, and it is best we should not know, except on rare occasions."

Nor would I give rules for the acquirement of mediumship by those who desire it as an article of merchandise. There are already too many of this class, pitiable, and a misfortune to the cause they misrepresent. Yet it is a great need, and regeneration of self; a change of heart, and purpose, are first essential, if one is to call angels to his side; to become an instrument for the communication of their thoughts, he must become in some degree like the angels.

The highest and best mediumship must be spontaneous and free as the air of heaven, and if degraded to a "business," will with absolute certainty lead to failure and disappointment.

SUMMER TIME

The Summer time is here again. With all its sweetness as of yore, And yet, with each succeeding year It seems more lovely than before. The orchards and the fruitful fields, The woodlands and the meadows green, Look wondrously beautiful, When basking in the sunlight's sheen.

Down by the mill-stream and the pond The sunshine and the shadows play, By turns they kiss the lilies fair, When playing hide and seek all day. The rivers and the brooklets sing, As on their winding course they flow.

The feathered songsters tuneful lay Come from the copse where ivies grow. The flowers open their petals new, To sunshine and to rain in turn, And drink in Nature's bounty store. A lesson from them we might learn: As Nature's children we too oft Ignore her kind admonishment, And as reward for willful ways Reap sorrow, grief and discontent.

O, glorious season of the year! Teach us to live the simple life, Then happiness will be our part, And free us from all needless strife; Thus days will pass by pleasantly, In one harmonious merry chime, And we shall long for thy return, O, bountiful, glad Summer time!

J. H. YENNI.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

OTTAWA CAMP.

Promises Rare Attractions This Year.

The Ottawa (Kansas) Spiritualist Association will hold its sixth annual camp-meeting at Forest Park, Ottawa, Kansas, August 17 to 27, inclusive. Come friends, and join us in this beautiful, attractive park; enjoy our fine lectures and seances. The very best of talent has been employed. Speakers, Mrs. Lull, Will J. Brown, Mrs. Ella Baldwin and J. W. Atkinson. Mediums, Max Hoffman, the star test medium, O. P. Dunakin, trumpet and materialization, and others of note. A spiritual feast awaits you. Come and join us. Board and lodging can be had on the grounds at reasonable rates, and first-class hotels are a few minutes' walk from grounds. For circulars address the president, H. W. Henderson, Lawrence, Kans., or Mrs. May Cook, Pierson, secretary, Spring Hill, Kans.

Lake Brady Camp.

Mr. B. F. Austin reached Lake Brady, Thursday, July 19, and leaves in one week for Chesterfield camp, his next stopping place on his lecturing tour. On Saturday he gave a short address, subject, "Can Any Good Come Out of Spiritualism?" On Sunday, the 22nd, those who visited Lake Brady camp enjoyed a treat not met with every day in listening to two fine discourses, "The Bible and Spiritualism" and "Jesus and Spiritualism." There was also a short evening session, the new auditorium being lighted with electricity furnished by the street car company. Mr. Austin is one well fitted to disseminate the truth of psychic forces, being a man of superior education, wide experiences, and having a command of language to express his ideas clearly and forcibly. May his success as an evangel of the creed to be, as written by Ella Wheeler Wilcox, be all that his earnest efforts deserve. MARY L. BETTES, Cuyahoga Falls, Ohio.

Onset Letter.

One of the most successful openings that has been held for many years was held at Onset to-day, this being the opening meeting of the season. The association dedicated the new auditorium on Union avenue. It is a beautiful place, and just the place to hold meetings; in a fine grove and in a quiet part of the camp. Dr. Geo. A. Fuller and C. Fannie Allen were the speakers, and Katie M. Ham was the medium. The audience was very large.

The speakers for Sunday, July 29, will be Miss Susie C. Clark and Mr. Thos. Cross. Mrs. Katie M. Ham will be the medium. HATCH.

IMPORTANT WORK.

What Spiritualism Teaches About God and Christ—Evolution of the God-Idea—Evolution of the Christ-Idea.

The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith has been the relations of man to God, and the colossal scheme of theology to save man by a mediator.

How came these ideas? What is their meaning? What will be their final expression?

To answer these questions is the object of this book. "The God-Idea" is first seen expressed in the childish terror of savage man at the elements. From the beginning its unfoldment is traced from age to age; from race to race. A brief but searching study of the idea of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, Alexandrian School, Early Christians, the Philosophers, the Bible, the Border Religions, Chinese, Scandinavian, Aryan, and the Question of Design in Nature; The Ultimate, Cosmic Mind.

The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfoldment is traced under the following headings: Hindustan, Persia and the West; Jesus of Nazareth; The Prophecies of the Messiah; Conception and Gestation of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Devils and Hell; The Gospels; Cause of the Extension of Christianity; Resumé of the Life and Character of Jesus; The Ultimate of the Christ-Idea.

Publication by subscription of the Arcana of Spiritualism met with such marked success, I have concluded to issue this volume in that manner. It will contain 200 to 250 octavo pages; will be well printed and muslin bound. The price will be \$2.25. Of those who become subscribers, \$1.00 will be credited toward the next volume.

The price is not desired until the book is announced as ready for delivery, which, it is intended, will be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. Address: The City Item, Boston. In many respects worthy of highest praise and shows careful and elaborate research.

J. S. Loveland: "We have read it with great interest."

G. A. Bacon: "Valuable for the present and the future."

W. H. Terry, Editor Harbinger of Light, Melbourne, Australia: "Unlike in its treatment all others."

Epes Sargent: "A mine of thought, and shows what inspiration can produce at its best."

Address: HUDSON TUTTLE, Berlin Heights, Ohio.

Medium Acquitted

Police Judge Toombs Writes Opinion in the Sampson Case—Scores Police Chief Adams, Saying His Zeal for the Punishment of Law-Breakers Got the Better of His Judgment, and That He Acted at Least in a Reprehensible Manner.

Police Judge A. P. Toombs has filed a written decision in the case of Colorado Springs against Mrs. Lucy A. Sampson, who was acquitted in police court Saturday, after a trial on a charge of practicing clairvoyancy without a license. The decision is in full as follows:

Complaint is made by Chief Alexander Adams that the said Lucy A. Sampson did violate section 92 of the ordinance of the city of Colorado Springs, to-wit:

"That said Lucy A. Sampson did practice the vocation of clairvoyancy, and for which a charge is made without first having obtained a license to do so."

To substantiate this charge in the complaint, the city introduced one witness, Mrs. Jennie L. Nalley, the wife of Police Officer Nalley, who testified upon direct examination that, at the request of Chief of Police Adams, she solicited an interview and a reading from the said Lucy A. Sampson, on which reading she paid Mrs. Sampson one dollar.

Upon cross-examination Mrs. Nalley testified that she went to the Barnes block on Sunday evening, where the Spiritualists were holding their religious meeting, where she saw many intelligent and refined people, and listened to a lecture or sermon on the resurrection of Jesus Christ. She further testified that after said meeting she sought an interview with Mrs. Sampson and asked her to give her a spiritual reading, which reading she stated was the practice of her religion, and that she did then and there make a date with Mrs. Sampson for a reading, which is alleged in the complaint was given on or about the thirteenth day of July, 1924. And much that was told her in the said reading, she testified was true relative to her past life. Mrs. Nalley further testified on cross-examination that she had not up to that time received any money, but that she expected a remuneration for her services in obtaining evidence for the purpose of convicting Mrs. Sampson for the violation of the city's ordinance.

There was no testimony or evidence before the court to show that Mrs. Sampson practiced clairvoyancy as a business. There was no word of evidence given by this single witness for the city to show that Mrs. Sampson was a professional medium, and practiced her profession for money. There was no evidence to show that she had a place of business, a sign, or advertised for business, or even gave a reading before or since this one in question.

The court does not make its findings on presumptions, but rather on the evidence of truth and the law. Therefore, from the testimony given in this case the court finds:

First—That the evidence in this case is not sufficient to prove the allegation made in the complaint.

Second—If the ordinance was violated, the city was a party to the violation of its own ordinance, and was much responsible for the practices of clairvoyancy as this defendant, and it should not be permitted to replenish its treasury from penalties incurred at its own instigation. For authority see Ford vs. City of Denver, Tenth Colorado Reports, page 500, which reads, in part, as follows:

"When a city is instrumental in procuring the violation of its own ordinance by the sale of liquor in order to lay the foundation for a suit in which a judicial opinion as to what would constitute a violation of the ordinance might be procured, it is in a position to say its ordinance has been violated. It cannot be heard to com-

plaint of an act, the doing of which it solicited."

When the chief of police induced this witness (himself or by another) to go to the place of worship of these people for the purpose of meeting this defendant, to get her to agree to do an act which he believed to be a violation of the ordinance, his zeal for the punishment of the violator of the law got the better of his judgment, and his act is, at least reprehensible. For authority see Connor et al., plaintiffs in error, Eighteenth Colorado Reports, page 373, which reads, in part, as follows:

"When in their zeal or under a mistaken sense of duty, detectives suggest the commission of a crime and instigate others to take part in its commission in order to arrest them while in the act, although the purpose may be to capture old offenders, their conduct is not only reprehensible, but criminal and ought to be rebuked, rather than encouraged, by the courts."

Also, in the same, on page 379: "Some courts have gone a great way in giving encouragement to detectives in some very questionable methods adopted by them to discover the guilt of criminals; but they have not yet gone so far, and I trust never will, as to encourage detectives to officers who may, under a mistaken sense of duty, encourage and assist parties to commit crime in order that they may arrest and have them punished for so doing."

Third—This court is of the opinion that an ordinance passed by a city council, or a law enacted by any legislative body, requiring a license to be paid by one who practices clairvoyancy for the purpose of teaching the higher spiritual truth to mankind, would be, and is unconstitutional. There is much superstition still lurking in the religions and laws of our land, and there is nothing which will dispel it but the truth; and the truth is taught by many who have the gift of clairvoyancy. The great men and women of the world have ever seen—Blind, Jesus, Paul, Gautama, Mohammed, Dante, Balzac, Swedenborg, and a host of others who might be cited—were clairvoyants. They have taught mankind what they have heard and seen. There is a tendency among men to ignore all mystical phenomena as abnormal, irrational and unhealthful; but when we view the subject rightly we find that such manifestations are indispensable to the progress of the human race. A manifestation from hidden sources always arouses the interest of the thinker or the progressive mind. The result will be the discovery of some new law, the use of which will take the race forward another step and give us a better religion, better laws and a higher civilization.

The greatest religious liberty should be allowed in this the dawn of the twentieth century. It is true that some use their religion to cover up a multitude of sins, the same as some use the discovery of some new law, the use of which will take the race forward another step and give us a better religion, better laws and a higher civilization.

They should have a right to live according to it and to practice it. We can only advance by knowing the truth. We cannot allow religious freedom for one sect and not for another. I wish it distinctly understood that I am not a Spiritualist, and that this decision is not influenced by any personal motive.

In view of these facts, the court finds the defendant not guilty, and she is hereby discharged, and the city is given five days in which to perfect an appeal. Evening Telegram, Colorado Springs, Colo.

Arrested on Account of My Religion.

"SIR WILLIAM CROOKES, WHO IS PRESIDENT OF THE SCIENTIFIC ASSOCIATION IN LONDON, ENGLAND, HAS MADE VERY THOROUGH INVESTIGATIONS TOUCHING ONE OF THE PHASES OF MEDIUMSHIP, SUCH AS PETER, JAMES AND JOHN SAW ON THE MOUNT, PURPORTING TO BE, AND PROBABLY WAS, THE MATERIALIZED FORMS OF MOSES AND ELIAS. IF MATERIALIZED FORMS APPEARED IN OLD PALESTINE IN THOSE FAR-OFF DAYS, AND GOD'S LAWS BE PROVE UP THE POSSIBILITY OF IT BEING TRUE IN THE PAST, WHEN SUCH PHENOMENA CAN UNDER PROPER CONDITIONS BE PRODUCED IN OUR DAY AND AGE?"

I cannot for one moment believe that I am violating any law under the constitution of these United States because of spiritual religion. It is the only religion that proves beyond a question of a doubt that there is a spiritual life beyond this material life, which answers the greatest question that has ever been promulgated, viz.: "If a man die shall he be again?" All the information coming to us through the Bible is through humanity. There is as much inspiration and more in the world to-day than there was in past ages, because the sixth and seventh senses have been largely developed. The two worlds are drawing nearer and nearer, and ever nearer because of this great development. The religion I practice and preach is "SPIRITUAL," and is as much a religion as ANY CREED EVER PROMULGATED BY MAN.

WE KNOW there is a spiritual life beyond the physical. Other creeds believe a belief only. Spiritualists believe and know there is a creative power, hence SPIRIT POWER IS THE GREATEST POWER KNOWN. This power is delegated to many of God's children. There are seventeen spiritual societies in Chicago who are not legislated against. There are about eleven million of Spiritualists in these United States. Can all these people be made to pay a license tax, being discriminated against? Other denominations with creeds differing but slightly from that of Spiritualists are not required to pay this license to preach what they regard as the very essence of truth. Then why should small cities legislate against Spiritualists, whose religion is just as sacred to them as the beliefs of other denominations, and knowing, too, when they pass such CLASS LEGISLATION that it is strictly forbidden in the constitution of these United States. If there is anything in the constitution made more clear than protecting religious liberty, I will be glad to comply with all reasonable laws implied in the constitution of these United States of AMERICA GIVING RELIGIOUS FREEDOM.

Knowing that I am violating no law either in receiving compensation for my services as a Spiritualist, or in practicing along spiritual lines and—my lecture hall, because this is allowed other denominations, I must respectfully DECLINE to pay the new city license of \$100 per annum, tax that has been imposed upon me as a license to lecture along religious lines, or give tests to prove my work as a medium.

This license tax, which took effect on July 1, 1924, is a direct act of persecution. It would divert us of all freedom to worship God after the dictations of our own conscience.

Sir William Crookes, who is president of the Scientific Association in London, England, has made very thorough investigations touching one of the phases of mediumship, that of MATERIALIZATIONS, such as Peter, James and John saw on the mount, purporting to be, and probably were, the materialized forms of Moses and Elias. If materialized forms appeared in Palestine in those far-off days, and God's laws being "the same yesterday, to-day and forever," does it not prove up the possibility of being true in the past; when such phenomena can under proper conditions be produced in our day and age?

Professor Crookes had five cameras trained up a cabinet in his laboratory and had an assistant to aid him to take the forms as they materialized, and he secured some forty negatives, some of which were excellent, while others were spoiled in part in developing. These cameras were NOT HYPONOTIZED, as it is claimed we are when we witness such phenomena in our day. These materializations can be, and are produced in our day and time, which only proves up the past to be true, which ought to be a source of comfort to those who are trying to live by faith without works, to prove what has been and is today. This is one of the many phases of spiritual mediumship.

This same law was exemplified when Jesus appeared in the upper chamber twice, the last time being eight days after his first appearance—"and the doors were closed"—no possibility for a material body to enter. Yet he appeared all saw and knew it was Jesus, and even doubting Thomas asked for no further proof.

Again, when the fig tree withered, which was another manifestation, those who saw what spirit power can do, marveled, but Jesus said unto them: "If ye have faith and doubt not, greater things than these shall ye do."

When Saul approached the woman of Endor for information, the spirit of Samuel appeared and told Saul what he found out in the battle next day, to be the truth.

No one will question for a moment but what all the information we get in the Bible comes to us through humanity. There is as much spirit power in mediums to-day as in past ages. The past comes to us with a momentum born of the press and pulpit, while more wonderful things are taking place to-day and in the last fifty years than were ever dreamed of in old Palestine. This age exceeds all other ages in the world's history.

The conflicts that have taken place in the past over religious beliefs ought to incline us all toward a very harmonious feeling to all sincere religionists. There can be nothing gained in the religious world except through love and kindness toward our neighbor. The constitution of this land of liberty should be very dear to us all and should prompt us to bear each other's burdens and be very careful indeed not to increase their weight. All this because of my arrest to-day for being a Spiritualist.

113 1/2 East Pike's Peak Ave., Colorado Springs, Colo.

THE LOS ANGELES EXAMINER.

It Has Developed a Conscience in Its Advertising Columns.

To the Editor:—The Los Angeles Examiner has developed a conscience in its advertising columns. It will no longer accept the advertisements from our Spiritualistic societies, unless they are so worded as to hide the nature of the meetings advertised.

Last week when I wanted to advertise our Lyceum and regular Sunday meetings, the clerk behind the counter replied, "We are not taking any more occult rubbish."

In the past, however, this paper has been crowded with advertisements from "seventh daughters born with a veil," and from the "greatest clairvoyants on earth," etc.; some of them paying as much as \$50 for one notice in its Sunday issue.

The little inconvenience caused to us by not being able to advertise our meetings in this one paper is hardly worth noting, compared to the good it will do to Spiritualism in a general way. The "TRAMPS" coming to our city yearly, DISGUISED AS GREAT MEDIUMS, we shall still get to be sure; but we may never again have to look upon their portraits, nor to read the long string of lies that always accompany them in the Sunday Examiner.

Many good Spiritualists of this city are now angry with the Examiner, because it does not discriminate between the true and the false in Spiritualism; but we fail to see how a secular newspaper, with little or no knowledge of the subject, can use any discrimination.

Many Spiritualists among us who elect themselves leaders, because of their varied and long experience in the phenomena, and in the philosophy of Spiritualism, cannot themselves discriminate between the true and the false. When they become officers of camps and societies the same lack of discrimination is apparent. Disreputable persons, some of whom or other have gotten reputations as mediums, although they may have been exposed time and again as cheats, are generally welcomed upon our platform. Hence, to-day, neither the general public nor our newspapers respect us as a people.

Now, let us find fault with the Examiner because it will not recognize us, but rather take it as a hint to do better in the future. The "fake" elements we must shun, even as the Christians shun the "devil," and that practically means, not only to keep all physical phenomena mediums off our platform, but also to keep many of our clairvoyants off, who use memorized tests instead of clairvoyance or mediumship.

P. A. JENSEN.
Los Angeles, Cal.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely With-

out Pain—Sent Free.

No woman need any longer dread the pains of childbirth. A new method of child-birth, which has been discovered by the author of this book, is now being taught in the United States. It is a simple, natural, and safe method, and it will give you a healthy, happy child, and it will save you a great deal of pain and suffering. The book is written in a simple, plain, and easy-to-understand language, and it is suitable for all women, whether they are young or old, whether they are married or single, whether they are rich or poor, whether they are of any race or nationality. The book is written by a woman who has been a mother herself, and who has experienced all the pains and sufferings of childbirth. She has written this book to help other women to avoid these pains and sufferings, and to give them a healthy, happy child. The book is written in a simple, plain, and easy-to-understand language, and it is suitable for all women, whether they are young or old, whether they are married or single, whether they are rich or poor, whether they are of any race or nationality. The book is written by a woman who has been a mother herself, and who has experienced all the pains and sufferings of childbirth. She has written this book to help other women to avoid these pains and sufferings, and to give them a healthy, happy child.

Address: P. A. JENSEN, Los Angeles, Cal.

VALUABLE LIBRARY

...OF...

SPIRITUALISTIC LITERATURE.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

In the World Celestial. A story of spirit life. By Dr. T. A. Brand. Cloth. Price, \$1.

In Tune With the Infinite, or Fullness of Peace, Power and Plenty, By Ralph Waldo Trine. Price, \$1.25.

Invisible Helpers. By C. W. Leadbeater. Written in the author's charming style. Cloth, Price, 55 cents.

Jesus Christ a Myth. By M. M. Mangasarian. Price 25 cents.

Jim. A story for young people, teaching spirit guidance. By Carrie E. S. Tving. Price \$1.

Joan, the Medium, or the Inspired Heroine of Orleans. This is the most beautiful history of Joan of Arc ever written. Thrillingly interesting and convincing. By Moses Hull. Price, cloth, 40c; paper, 25c.

Journeys to the Planet Mars, or Our Mission to Ento. By Sara Weiss. Cloth bound. Price \$1.50.

Just How to Concentrate. By Elizabeth Towne. Price 25 cents.

Just How to Cook Meals Without Meat. A small valuable book on vegetarian cooking. By Mrs. Elizabeth Towne. 25 cents.

Just How to Wake the Solar Plexus. By Mrs. Towne. A book on concentration. Price 25 cents.

Karma. By A. P. Sinnett. Price 50 cents.

Kareza. Ethics of Marriage. A plea for a better birthright for children and a higher development of parentage through the most sacred relations. By Alice B. Stockham, M. D. Price, cloth, \$1.

Kate Field. A Record. By Lillian Whiting. Price \$2.

Kingdom of Love and Other Poems. By Ella Wheeler Wilcox. Price \$1.

Koran. From the original Arabic. Price, cloth, \$1.

Koradine. A prophetic story, and a valuable book for girls to read. Written by Dr. Alice B. Stockham and Lida Hood Talbot. Price \$1.

Language of the Stars. This important work is the first practical exposition of the Astro-Magnetic forces of Nature—in relation to man—yet issued. Price 50 cents.

Law of Psychic Phenomena. By Dr. T. J. Hudson. Price \$1.50.

Longley's Choice Collection of Beautiful Songs. Price, board covers, 50 cents; cloth, 75 cents.

Life and Matter. An answer to Haeckel's Riddle of the Universe. By Sir Oliver Lodge. Price \$1; postage 12 cents.

Life and Reminiscences of Robert G. Ingersoll. The work is well written by his life-long friend Edward C. Smith. Handsomely bound in cloth. Price, postpaid, \$2.

Life Beyond Death. Being a review of the World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling, Leading to the Question as to Whether It Can Be Demonstrated as a Fact, to Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions. By Minot Judson Savage, D. D. Price, \$1.50; postage, 10 cents.

Life of Thomas Paine. Illustrated with views of the old Paine homestead and Paine Monument at New Rochelle. By the editor of the National, with preface and notes by Peter Eckler. Price, cloth, 75 cents.

Life Work of Cora L. V. Richmond. An interesting book regarding a world-renowned inspirational lecturer, a pioneer worker in Spiritualism. Compiled and edited by H. D. Barrett. Price \$2, postpaid.

Light of Egypt, or the Science of the Soul and the Stars. A grand work of profound philosophical deductions, on a theme of great interest to everybody. Price \$2.

Magie—The Old and New Magic. An explanation of the tricks of legerdemain. Price, \$1.50; postage 10 cents.

Mahomet, His Birth, Character and Doctrine. Historically correct. Exact and perfect in every detail and beyond adverse criticism. By Edward Gibbon. Price, 25 cents.

Mahomet the Illustrious. An apology for the life and character of this celebrated prophet of Arabia, containing 118 neatly printed pages. By Godfrey Higgins, Esq. Price 25 cents.

Man and the Spiritual World, as disclosed by the Bible and study along the line of Biblical Spiritualism. By Rev. Arthur Chambers. Price, \$1.40.

Man in the Past, Present and Future. A popular account of results of recent scientific research regarding the origin, position and prospects of mankind. By Dr. Ludwig Buchner. Price, cloth, \$1.

Maurine and Other Poems. By Ella Wheeler Wilcox. Price \$1.

Mary Anne Carew. By Carlyle Petersilea. Price \$1.

Mediumship and Its Laws. A most valuable book by Hudson Tuttle. Price, 35 cents.

Mediumship and Its Development, and How to Mesmerize to Assist Development. An every-day useful instructor in Psychic Science. By W. H. Bach. Price, 25 cents.

Mollie Fancher, or the Brooklyn Enigma. Giving an account of the most marvelous case of spirit control on record. By Judge Abram H. Dailey. Price, \$1.50.

Morality Without God. By M. M. Mangasarian. Price 10 cents.

Mysteries of the Seance, or Tricks and Traps of Bogus Mediums. By a life-long Spiritualist. Being an expose of how fraudulent mediums perform their tricks. Paper, 25 cents.

Myth of the Great Deluge. A complete and overwhelming refutation of the Bible story of the Deluge. A very interesting pamphlet. By James M. McCann. Price 15 cents.

Nature Cure. This is an excellent book for suffering humanity. It simply tells how to prevent and cure the ills of the flesh in a natural way. By Drs. M. E. and Rosa C. Conger. Price, cloth, fancy \$2, common \$1.50.

Nemesis of Chautauque Lake, or Circumstantial Evidence. By Hon. A. B. Richmond. Cloth bound. Price, 75 cents.

New Testament Stories Comically Illustrated. By Watson Heston. Price, cloth, \$1.50; board cover, \$1.

