MEN AND BOYS AIDED BY A CHURCH CLUB.

Bocial Christianity Expresses Work Being Done by the Grace Episcopal, Wabash Avenue.—Parish House Is Fitted Up.-Billiard and Reading Room, Gymnasium and Shower Baths Form Part of the Equipment.

To the Editor; -According to the Chiacgo Post, social Christianity nearly expresses the idea actuating the work carried on among men and boys by Grace Episcopal Church at 1439 Wabash avenue, and to facilitate this work's large suite of rooms, which have been fitted up in the parish house adjoining the church, will be opened on April 20.

"The work is fundamentally of a religious character," said Rev. George McKay, assistant to the rector, Rev. W. O. Waters, who has active charge of the social work, "We never lose sight of the fact that these clubs are a part of the church work, but we do not use them as a lever to force peonle into the church as by saying: "You cannot use the shower-bath if you do not go to church or Sunday school. As a result of the clubs many boys and young men have come voluntarily into the Sunday school and church were not before interested."

In fitting up the rooms Mr. Mc-Kay has borne in mind the dingy quarters most of the members come from, and has sought to satisfy the innate love of the beautifui. There is a large billiard-room in warm Indian yellow, with weathered oak wainscoting and furniture.

Through a large arch with grill work of arts and crafts design, one enters the reading-room, where there is a cheerful red brick fireplace and ample book shelves. The same color scheme prevails here as in the bil-

From the reading-room immense loors open into a spacious gymnasium n yellow and brown. At the rear are hower baths, which will be constantly used, since cleanliness is one of the cardinal principles to be initilled into the youngsters.

On the third floor of the building there is a large kindergarten, where about fifty children assemble daily for the ordinary primary instruction. There also are baths in connection with this department, and the children are to be scrubbed as well as instructed. Every morning at 10 o'clock breakfast is served to the children, many of whom are so poorly nourished that they are unable to do the work without this meal.

Among the men and boys of the congregation a nember of clubs have been in existence for 10 years. At the present time the work is being reorganized by Mr. McKay, whose enthusiasm is stimulating it into new activity. New clubs are to be organized and interest awakened in several directions. At present there is a basket-ball team which plays the teams of the various schools and set-

Two of the largest boys' clubs are the Clinton Locke Club and William P. Wright Club. Here also are several similar organizations among the girls of the neighborhod. proportion of the members of these clubs are Bohemians.

In speaking of the purposes of their work, Mr. McKay said:

"We are in sympathy with every movement to better the conditions of this neighborhood, and it is our purpose to co-operate heartily with all such civic or philanthropic movement. We feel that mere economic betterments is not sufficient, however, since that affects only our material life. We can never find solutions for improving our material condition and starving our spiritual side. I do not believe that any social work can be an religious element of our nature.".

Here we have an angelic work -- one to be commended. Spiritualists, can you do any better? Have you done as well? Can you point to any human-Itarian work that is superior, and this in a Christian church.

DEACON.

NUGGETS.

Temperance. sometimes, perhaps, 'twill do to "take A little wine for your stomach's

But if too much, you'll take your bed And wake next morn with an aching head

A Short Memory.

Full many a man will soon forget He owes a friend a borrow debt; Unless a paper he has signed, "Tis "out of sight" and "out of mind."

Precept and Example.

preach.

Great sinners often preach and pray, And tell us what the Scriptures say, But, though good precepts they may teach, do not practice what they

Anger.

Flerce anger fills the breasts of fools And fouls their mouths until it cools; But he who has a level head, Will hold his tongue till wrath is dead.

Industry.

How doth the little toiling ant Btill put to shame the sluggard's "can't;" It runs about while it can see

And is as busy as a bee; So should it be with girl and boy When they the hand or brain employ, Just hold them steady at the work And give no time for them to shirk

Christian Science.

That "All is mind, there is no mat-Is not of science e'en a smatter; Where such a fad full credence gains, The lack of matter is of brains. DEAN CLARKE.

When a Catholic Candidate is on the ticket and his opponent is a non-Catholic, let the Catholic candidate have the vote, no matter what he represents.-Catholic Review

# Tom Watson's Opinion.

It is Lucidly Expressed and Presents a Vivid Picture of the Catholic Church.-Coming from a Candidate for the Presidency, It Makes Impressive Reading, and Should be Carefully Perused by Every Spiritualist in the Land.

Tom Watson, the Populist presidential candidate a few years ago, wrote the following and printed it in his paper April 23, 1897: "We think we state the exact truth when we say we are free from bigotry upon the subject of religion.

"We have no prejudice whatever against a citizen because he is a Methodist, Episcopalian or Catholic-we being of the Baptist faith. "But the difference between one church organization and another may be a matter of extreme political importance, and we cannot understand how any student conversant with political history can be indifferent to the peculiar hierarhy of the Catholic church.

"No other church organization claims and exercises the right to say what books its members shall read; no other church openly takes part in political affairs; no other church sends and receives ambassadors; no other church holds a court at which royal ceremonial is observed, embassies from foreign governments received, and far-reaching questions of international policy debated and decided.
"There is not a government of the civilized world at whose capital

the Catholic church is not represented by a resident representative. No question of national policy, which may directly or indirectly affect the Catholic church is decided until the Pope has been heard from. Throughout the civilized world run the threads of papal diplo-

has been the wonderful success of Catholic statesmanship. "Spain, Portugal, France, Italy, and Austria are as loyally Catholic now as in the days when the Jesuits and the Inquisition met and turned back the Reformation of Huss, Wycliffe, Calvin and Luther.

macy, and the most prominent feature of recent political progress

"Not only has the Catholic church held its own ground, but it is invading Protestant territory and stamping out Protestant influ-

We state this without passion and without malice; we state it simply as a remarkable fact which challenges attention. "Protestant Prussia under Bismarck's lead expelled the Jesuits

in 1870. The Catholics have patiently struggled to reverse that policy and they have succeeded. The law of expulsion has been repealed, and the Jesuits have re-entered Protestant Prussia.

"In Protestant England, the Catholic church is now the power hehind the throne. The most powerful members of the aristocracy are devoted Catholics. In social and political influence the cardinals of Rome wield vast power. When Bayard, the United States ambassador, gave his grand feast to the nobility of Great Britain, not a single Protestant divine was invited. Catholic cardinals were there upon equal footing with the Prince of Wales, but no man of God, tainted with the touch of the Reformation, was present.

"In Protestant America the strides of the Catholic church to po litical power are not less gigantic.

"Time and again Congress has bent before that invisible and invincible force. Our politicians are so mortally afraid of angering the priest-led vote of the large cities that they dared not instruct the state of New Mexico to teach the English language in the public schools. The English language would carry with it the English Bible; and the Catholic church did not want any Protestant Bibles in New Mexico. By teaching Spanish in New Mexico, the Catholic church preserves its monopoly; and our cowardly statesmen voted as the priests

"McKinley's cabinet was partly Catholic, and the influence which the Pope exerted during the administration (through Mr. Odell) is shown by the way in which the war department hastened to grant to the Catholics a portion of the national domain at West Point. The Catholics asked for some of the government land to build a church on -and they got it. Other denominations outnumbered the Catholic at West Point, but these other denominations have not been able to get any of the national property.

'Wherever the Catholic church controls it persecutes. No Protestant can preach or sell Bibles in Spain, Italy, Portugal, South America or even in Cuba, except at the risk of his life.

"In the Philippine Islands, not many months ago, the priests tortured some captives in the same manner as millions of Protestants were tortured in the Middle Ages.

"The Literary Digest (N. Y.) copied last year an article-from a leading Catholic paper in South America in which the Inquisition was eulogized, and the holy work of the rack, the wheel, and the stake was hysterically praised.

"In Canada, within the last three months, the Catholic priests became so enraged at a liberal Catholic newspaper, which opposed the church policy on the school question, that they compelled the local postal authorities to throw the offending newspaper out of the mails. The government did not dare to punish the priests who had thus violated its laws and destroyed its mail.

"In this growth of power in the Catholic church (of which we have given a few instances) it is to be noticed that the radical Catholic is crowding out the liberal Catholic. The extremists are in control, and these extremists have secured the Pope's endorsement to the doctrine that the Protestant religion is not better than no religion at all. The orthodox Catholic doctrine is that Protestantism must be uprooted and east out as wholly damnable heresy.

'What we have stated is truth-plain, unvarnished truth. It seems to us that these things are deserving of serious attention. "Where a church claims and exercises the right to exert political

influence, it behooves good citizens to study the history of that church and the tendency of its teachings. 'To judge a tree by its fruits is a fair rule. Now that the Catholic

church is likely to take such a controlling part in our national affairs it is well that we should ask ourselves a few questions.

"When and where has the Roman Catholic church done anything for the masses of the people-for the sacred cause of freedom, of labor. freedom of vote, freedom of speech, freedom of thought, or freedom of conscience?

"When has it ever failed to side with enthroned tyranny as against reform - from the days of Philip II., when it burnt one hundred thousand men who dared to think for themselves, down to the day in 1806 when the Pope's blessing was breathed upon the Spanish flag and his prayers went with the troops who were to burn Cuban houses and fields, torture and slay Cuban patriots, insult and outrage Cuban maids and matrons, and make a smoking hell of a country whose people demanded no more than the Catholics of Ireland demanded of Protestant England, and upon far better grounds.

To the very last the Catholic church stood by the institution of slavery, and was the last to give up her slaves. To the very last the Catholic church opposed freedom of conscience and worship. To the very last it opposed the separation of church and state. To the very last it apposed the general education of the masses, and is to-day the mortal enemy of the public schools. To the very last it opposed selfgovernment by the people, and is to-day the stanch defender of the divine rights of kings.

"A particular reason why the people of this country should be concerned about the startling growth of Catholic power is that the Catholic church boasts that it never changes. The good Catholic claims to-day that the Pope is infallible and that all the popes have been true and worthy vicegerents of Christ.

"He claims that the Protestant is a heretic, and he believes that it would be a mercy to said Protestant to bind him upon a jagged iron wheel, and beat said heresy out of him with a club.

"He believes that his priest can pardon sin, and that the money liberally spent in buying prayers can lift the sinner out of hell. "He believes that the wine of the sacrament is the actual blood of

Christ, and the bread the actual body. "We are all prone to believe that which is constantly said and never denied. The profound policy of the Catholic church is to cut off its

# Spiritualist Camp Meetings.

Harrison D. Barrett Presents Some Suggestive Data, That Will Be Read with Interest.

ect. I take no exception to what review of my opinions, relative to the same topic. I freely admit that there was a time when camp meetings rendered our cause good service through he interest created by them in the minds of thinking people. The lectures then and now, were of a high order of excellence, but every well informed Spiritualist will have to ad- al Association in 1873. At that time mit that there is a wide difference only two camps were in existence, between the effect of the lectures pre-viz.: Cape Cod, Mass., and New Era, sented forty years ago and those given Oregon. From the rise of the camp to-day. People go to campmeetings meetings in America, every impartial to-day, remain a week, ten days, a reader of history will be forced to month, or possibly three months, then note the downfall of our local and go home, and never take a particle of State Associations. In 1871, there interest in Spiritualism intil the next were 28 State Associations in existcamp meeting. They spend all their ence, and in round numbers, 450 lomoney during their vacation at the cal societies. In 1890, there were camp, and have none to support the two State Associations in existence, local societies when they get home, and 334 local societies. More than The old figure relative to "Bruin" half of these had been organized be-denning up in winter and sucking his tween 1886 and 1890. These figures paws until spring comes again, ap are not based upon guess-work. They plies literally to this class of Spirit- are hard, cold facts. Camp meetings the very same thing.

Forty years ago, the phenomena speakers and modiums of employment presented at the camps were widely different from those given at the present time. They were not so numer- their height, in the point of numbers, to believe that they were of far better were then operating. To-day there quality than are some of those that are 34. The N. S. A. was organized however, phenomenal work did not Associations, and, in round numbers, enter very largely into the early camp 760 local societies. My readers will

The philosophical and religious as-

My attention has been called to the also of the one at New Era, Oregon, articles by Prof. W. F. Peck and Mr. in 1871, and of Lake Pleasant, Mass, Will M. Kellogg, that recently appeared in the columns of your paper came in at all of these places, also at in reference to the above-named subwere organized. They have had a these worthy brothers have said in very prominent place at all of these centers for the past 25 years. Camps organized within the past five years have resorted to phenomena from

their very inception. In 1880 not more than ten camps were in existence in the United States. Their apportunity seemed to come with the downfall of our first Nationialists. Spiritually speaking they do kill our local societies, and in killing the local societies they deprive our

ous, and I am pregumptueus enough in America. Some fifty-five of them we have to-day. As a matter of fact, in 1893. There are now 23 State please note this fact that there has been a decrease of 21 camps in the per of Spiritualism were what the past fifteen years, an increase of 21 people wanted and what they received. State Associations, and over 400 lo-This is true of the camp meeting escal societies have been organized in tablished at Cape Cod, Mass., in 1866, the same period. I cannot get away

converts from the world and keep them from hearing, reading, or thinking anything which might encourage doubt. The Catholic church wants its converts to have faith-blind, un-

reasoning faith in the Catholic statement of every case. "To reach this result, the Pope dictates the books which shall be read, what newspapers shall be patronized, and what pictures shall be

"Pope Leo XIII. has just revised the list of 'forbidden books.' He says that the new rules on the subject are so mildly formulated that it will be easy for good Catholies to obey the new rules.

"What are these new rules which a good Catholic must observe in choosing his reading matter? 1. 'All'those writings which were prohibited previous to the year 1600, except where special decrees have since made exceptions, are

prohibited now.' "What books were published previous to the year 1600, and which of those books have been acquitted of blame during the 397 years since 16099

"2. 'All books written by apostates, heretics, schismatics,' are forbidden.

"Away goes your Milton and your Shakespeare, your Burns and your Byron, your Cowper and your Wordsworth, your Tennyson and your Scott! They were all heretics.

"Macaulay must not be read, nor Hume, nor Gibbon, nor Hallam, nor Froude, nor Carlyle.

"They were all heretics. "The good Catholic must not drink the pure delight of Goldsmith's Deserted Village,' nor must he ever hang enraptured over 'The Grecian Urn' of Keats, nor must his eye ever grow dim as he reads Byron's verses to his sister. He must never walk the rich fields of Charles Reade and Charles Dickens-never laugh with Thackeray nor sigh with Hood; never soar with Shelley, dream with Coleridge, nor view

the gems of Walter Savage Landor. All the golden fruits of genius, choicest apples of literature's Gardens of the Hesperides, is fruit forbidden to a good Catholic-for when God lit the lamp of Genius in the minds of those wonderfully-gifted heretics and touched their soul into celestial music, he forgot that the Pope would measure all the mental universe with the contemptible

little tape-line of denominational intolerance. "To be a good Catholic all the eloquence, wit, wisdom and patriotism of American history is lost land, for the deadly brand of heresy lays upon the whole of it. Excepting Charles Carroll of Carrollton, and a baker's dozen besides, the whole outfit, from Washington, the Episcopalian, to Jefferson, the infidel, and Thomas Paine, the

Deist, were rank heretics, deserving to be burned. "What sort of intelligence would a good Catholic have if he should obey the rules which the Pope Leo says are so mildly framed? "What sort of knowledge does any man have when he is forbidden

to read on both sides of the case? "What better scheme could be devised for putting power into the hands of the priests! "How could a good Catholic ever be anything mentally, but a child if he is denied the privilege of reading, thinking, comparing and

"But the rules which Pope Leo XIII. has so mildly framed, do not stop here. They forbid the Good Catholics to read any book on religion except those written by Catholics. They forbid good Catholics to read any edition of the Bible except the Catholic edition. Books which criticise the popes, cardinals, priests, church doctrines and usages, are forbidden. The amiable Leo does not wish that his people shall be told a great many things which they ought to know. He

wants them to know nothing beyond what the priests see fit to tell "No good Catholic must read any book or other publication, which treats of religious subjects, without submitting said book or publication to the judgment of the priests.

"Such rules as these sound strangely out of place in this age of progress and of research. "Conscious error could not possibly show more guilty timidity in screening itself from honest inquiry than the Catholic church displays

in these rules which command good Catholics to read no books excepting those which have been inspected, tagged and branded by the "Of all the slavery in this world the most degrading is mental and spiritual slavery; and we look upon the huge growth of the Catholic church in political, power as an ominous fact, because the natural tendency of its creed is to make the people superstitious, intolerant

and priest-ridden. "But while our politicians continue to be cowards, and our Protestant ministers continue to be dupes, Catholic diplomacy will march onward triumphantly, until the day will come when Protestantism will have to fight for dear life in a land which its blind devotees believe is dedicated forever to free speech, free thought, and free worship." T. E. W.

from the conclusion, that with the decline and overthrow of the camps, there assuredly comes in an increase of local and state organizations. Spiritualists of America are indebted to the N. S. A. through its missionary work for the re-organization of State Associations, and for the re-establishment of several hundred local socie-

I cannot get away from the conclusion that local and state organiza-tions do far more good than camp meetings. It is true that able lectures are yet given at all of our camp centers. It is also true that many mediums spend their vareliable cations there. It is further true that many genuine phenomena are produced at those places by the honest mediums. Another fact is likewise true-no record is made of these phenomena, no scientist analyzes them, no one reduces them to orderly form or has a history of their production published for the instruction of the world. Individual Spiritualists spend all of their money in pursuit of entertainment, and take in the instructive lectures as incidentals only to their summer outing. The presence of so many mediums at these camps does attract a great many curious as well as some informationseeking people.

May I ask at this point how many people build those phenomena into better lives, into nobler characters, into clearer concepts of right and justice when they resume their ordinary duties at their homes? How many of them have carefully differentiated between genuine phenomena and their wicked counterfeits? Some camps have within the last ten years reported from 50 to 300 mediums on their grounds in a single season! I have one camp in mind at which some half dozen mediums in the year 1895, and again in 1904 vied with one another in an endeavor to present 'the greatest show on earth" to their patrons! On man held eight shows per day, charging \$1.00 per head addred persons were present at each performance. Let the average be fifty, the "medium's" income would then be only \$400 per day. Neither of my good brothers, Peck and Kellogg, would for one moment contend that there was one thing genuine presented at these performances. I therefore hold that Spiritualism is injured whenever such shows are held forth

It is true that just such shows would continue to be held if there were no camp meetings. If they were, however, there would soon be just such ordinances as are now in force in Chicago, Illinois, and Portland. Oregon, to deal with the show-In other words, the police power of the city and state can better reach malefactors when they are settled in their homes than they can when they are in attendance upon meetings or summer Chautauquas. The genuine phenomena that are produced at our camp meetings would be of equal value were they produced in our home cities and towns, in connection with some true seeking scientist, or in the quiet of the circle, or in a sacred communion ser-

Both Brothers Peck and Kellogg. cannot deny that thousands of dolars have been wasted in the support given to counterfelt mediums at the camp meetings, which sums they would not have received had they remained in their own homes. May it not likewise be true that the "tricksters" and "charlatans" have largely increased in numbers by reason of the demand from certain camp centers for the marvels they are supposed to produce?

A few years ago I attended a camp in one of the Eastern states, arriving there on what was known as "Medium's Day". Some six or eight mediums were occupying the platform in the afternoon. Each one gave from ten to fifteen alleged "spirit sages." That night a gentleman took me one side, drew a small memorandum book from his pocket and showed me every medium's name at the head of a separate page, under that special medium had given at the afternoon service. I innocently asked him if he had written them down as the names had fallen from the lips of the mediums. (?) He looked at me with a smile and said, "well you are easy. I was present last night at a certain place where these messages were divided among the mediums who were to appear this after-

I looked my astonishment. Noting the same he added, hastily, "I know this is post mortem testimony, but if you will meet me to-morrow morning at 10 o'clock in secret I will show you a list of the messages that will be presented to-morrow afternoon." agreed to it. I met him the next morning at 10 o'clock, carefully noted his list of alleged messages, and in the afternoon heard the mediums who appeared on the platform reel off the names of certain spirits and the messages they had to give, which I-had seen and copied in the morning of the same day Let it be remembered that this oc-

curred at a camp meeting. No one will assume for a minute, who is at all well informed, that that camp meeting stands alone in this essential particular. What is true of one camp, in a greater or less degree, must of necessity apply to other camps, especially to those at which phenomena are unduly emphasized. I have repeatedly stated in your columns. Mr. Editor, that I had one friend who spent \$2500 in six weeks, witnessing alleged marvels at one of our great camps. He had to send to his son for money with which to return home. I do not accuse camp managements of inefficiency or of being in collusion with counterfeit mediums. I do feel that many of them are so anxious to make their camps financial successes that they fail to note the signs of fraud and dishonesty that abound on all sides of them. It is not enough to say that people like to be humbugged. It is a confession | pulse it came from a kindly guardian of weakness to quote the trite old spirit

adage "A fool and his money are soon parted." It is criminal to claim that broken-hearted, innocent men and women deserve the experiences for which they pay so dear, gained by them through their contact with bogus mediums. True Spiritualism and honest mediumship deserve wiser and more logical arguments than are those

I admit the social side of camp life to which both Brothers Peck and Kellogg refer. It is more than agreeable to meet old friends at these centers and to form new friendships, as the case may be.

Could not old friends meet and new friendships be formed at county, state and national conventions? Why not attend such conclaves as these, held at various points that would be of the most importance to our movement as a whole? Of course I shall be met at this point with the remark that people cannot afford to attend the conventions. They can afford to attend camp meetings sometimes for a period of ninety days, and occasionally, some of them spend \$2000 for the privilege of dabbling with phenomena, beside their other expenses that are incident upon camp life. Why not divide these expenses proportionately among our various conventions and attend them instead? The people would meet the same friends, would come into contact with many new and agreeable acquaintances, would have opportunities to meet quietly and properly many reliable mediums, and would add much

by reason of the outings in question.
It will be argued on the other side that people do not like to remain at home during the hot summer months, and that it is nobody's business how they spend their money. Let us grant both premises for the sake of argument. The question immediately arises, "has any man a right to give moral and financial support to that which he knows to be wrong or fraudulent?" Has any man a moral right to uphold those whose business it is to rob his unsuspecting sister and brother? Supposing the man does so complain when the trick that deceived him is exposed and people are placed on guard against the Let us have our Chautauqua movements at which people can be given instruction in scientific, philosophical, religious and sociological lines of thought. If phenomena MUST Come in, let them be so safe-guarded and so under control that people cannot be deceived by conscienceless pretenders and "tricksters." I would not overthrow all camp meetings at the present moment if I could. I believe that ten or twelve of them would be amply sufficient for the needs of the Spiritualists of America at the pres-ent writing. I deem it a helpful and healthful sign to find our camps on

the decrease. There is something of greater value than pleasure in this world of ours. That something is truth. Let us grant that "happiness is man's being, end and atm." He can never attain that happiness through fraud and dishonesty. It must come through the mediumship of truth. If it be true, as Carlyle says. there is another higher than Happiness, and that is Blessedness", then that Blessedness must needs eventuate from truth and honesty. Pleasure is desirable, but integrity is of greater value. Knowledge is power, while wisdom is supreme attainment. "Reata est potentes, sed veritas est potentiores!" Let all Spiritualists. member this great truth,

Yours for Spiritualism. HARRISON D. BARRETT.

BELIEVES PROVIDENCE SAVED BOYS FROM DEATH BY FIRE ..

Real Estate Man at Camp Meeting Tells of Strange Impulse Which Led Him to the Rescue.-Said Impulse Originated from a Friendly Spirit, and Not From God.

The moving power of the spirit and the protecting influence of Provi-dence are credited with the saving of ives in the family of an attendant at the Desplaines Methodist camp meeting. The beneficiary of these forces is George Harberer, a real estate dealer at 95 Washington street, and a resident of Mayfair.
One evening at the camp meeting

one of old-fashioned shouting Methodism, led by the Rev. Thomas Harrison. A story was told at the meeting of Mr. Haberer's experience. He and Mrs. Haberer had been scated in the main camp auditorium the night before while the Rev. T. S. Henderson was exhorting.

Two of the younger boys of Haberer's large family, it appears, had

gone to bed in the room on the upper floor of their cottage. The roof slants from a point within easy reach of the boys, who placed a lighed candle upon the scantling which runs the length of the building. Tired by a day in the open air, the boys fell asleep leaving the candle burning.

Mr. Haberer in some way, as he related it afterward, felt a strong impulse to go his cottage without having any definite cause to worry.

When he reached the cottage he immediately climbed the stairs, still in ignorance of any possible harm. To his astonishment and horror when he reach the bedroom he found the roof ablaze just over the bed where the boys were asleep. The room was filled with smoke. With a bucket of water he quick-

ly extinguished the flames, but not until they had burned a considerable hole in the shingles. The children were unharmed, but the timeliness f the appearance of Mr. Haberer was all that prevented possible loss of life.
"What else," said Mr. Haberer last evening, "could have prompted my ac-tion unless it was the prompting of Providence, for I am not in the habit of leaving church while a sermon is being preached. It must have been

God's care for the household and the good of the camp meeting." Instead of God inspiring the im-

# Religion of the Aztecs, Its Parallels in Roman Catholicism

"Judge Ladd of California turned the light of legal evidence on Christian Origins, and found no reliable proof that such a person as the ecclesiastical Jesus ever lived."-Progressive Thinker, March 21, 1908.

Savior, Jesus Christ.

One painting described Quetzalcoat

as rather homely; Isaiah in speaking

honey shall be eat," so the Aztecs ate butter and honey on the birthday of

the God. But to clinch it all one of

the favorite Aztec dishes was "fish and honey." In my mind's eye I can

see that truly holy man as he turned

to Luke and triumphantly quoted the

honey after the resurrection.

self present whose words

passage where Jesus ate fish and

Of course no Spanish can have any

theological argument, without bring-

ing in the Virgin, so one enthusiast

having found an Aztec writing with the following: "Behold the king him-

shouldst receive and store up in thine

he, "the Virgin Mary, is said in Luke

11:51 to have kept the sayings of

her Son IN HER HEART."

Notwithstanding the unquestionable

sanity of these writers and their thor-

oughly conclusive arguments, every-body was not suited. So another in-

Aztec language did not have the let-

ters B, D, F, G, R and S, and then con-

subject, gravely informed his admir-

coatl will appear as a near attempt at the assimilation of these two proper

names. For J, they would use Qu,

the vowel E necessarily following,

becomes tz, and we then have Quetz for Jes; the latin termination "us"

being changed into al, as better adapted to the Mexican language; we then

have Jesus transformed by this easy

Now, as Christ said to his disciples,

'Be ye wise as serpents and harmless as doves,' therefore the saints who

converted the Mexicans, called them-

selves SERPENTS, which is the mean-

ing of the word 'coatl'."

Kingsboroug does not agree, in

toto, with the above. He leans more

to the Jew theory, and he cannot help

wondering at the accurate details of

the daily actions of the Aztec God, so like what little is known about

Jesus, and I could almost hear him sigh as he admitted that "deducting

the three last Gospels, which are sim-

ply a repetition of Matthew, his

(Jesus') biography is reduced to a

This should have settled the Jesus

Dominicians

Poor Quetzalcoatl! What

Question for time and eternity, and

a fall! From Jesus down to an Irish-

Siguenza, who wrote his history about 1675, insists that the Aztec

God is no other than the doubting St.

theory and many learned and holy

the Mexican name was an abbrevia-

tion of Thomas (spelled in Spanish.

Tomas); piltzin, means son or disci-

ple. Quetzalcoatl corresponds with

St. Thomas also, they must be the

same person. The only real objection

to avoid canonization, would be to

But God loves the Irish even if he

a very learned man, no doubt inspired,

Isle. He claims that when in

Just one more quotation out of a

American shore with a skunk under

tion from one language to another may be made. The inferences are my

men sustained him. He says:

So the war broke out anew. Dr.

unfortunate

man eating raw meat.

raw meat."

and simple method, into Quetzal,

But an edict was isued that the none other than our Divine Lord and name of Quetzalcoatl was not to be used by anyone. It was to be entirely obliterated from the memory of the people, and the name of Jesus substituted. Says Kingsborough: "It is very remarkable that Bernal Diaz, As both Quetzlcoatl and Jesus were who wrote a circumstantial account of homely, they must be the same man. The conquest of New Spain (Mexico) And as Isaiah says that "Butter and 3nd whose memory seems scarcely to have failed him, should, in describing the city of Cholula and its famous temple, have declared that he had forgotten the name of the idol (Quetzalcoatl), to whom it was dedicated; although it appears from what he says a few chapters afterward, that he had not forgotten the number of steps of which the staircase leading to the upper area of the temple consisted."

Several years' residence in South America enables me to corroborate this testimony about the suppression of one name and the substitution of another. In very many families the eldest son is named Jesus; and I have heart" triumphantly quotes them in favor of the Jesus theory, "for" says met many a pretty girl who delighted in the cuphonious title of "Jesucita"

(little female Jesus).
Says Prescott: "The business of conversion went on prosperously. It was not difficult to pass from the feasts and festivals of one religion to the feasts and festivals of the other.' But the Inquisition also helped in its genious holy man discovered that the usual humane manner, and its convincing arguments won the battle for for Holy Church. It caught an Aztec centrating his gigantic intellect on the named lxtlilxochitl, and no one will blame him for allowing himself to be christened Fernando de Alva. He inspection in sound of Jesus Christ and Quetzalwrote a book under the directions of the Dominicians, which proved all the Holy Church claimed.

In the meantime the Council of Seventy had determined that the handlesser S, by an easy transition, Aztecs were the "ten lost tribes of Israel." This "Jew craze" lasted till about 1830. Kingsborough wrote to prove that theory.

In their early days, the Aztecs were a nomadic tribe, and their wanderings were compared with those of the Jews. Their "migration" and where they rested on their march were found to correspond exactly with those of the Jews. "Mexico" was identical with the liebrew for "Messiah." Quetzalcoatl was turned into Adam. As there was an Aztec prayer com-mencing "O, Sun and Earth," another holy man insisted that he was Moses, because in Deuteronomy XXX, he is reported to have said, "I call the

heavens and earth to record this day." Kingsborough maintains the same same opinion and that the Aztec Bible, called "Teoamoxtli" was the Pentuteuch, for, says he, "Teo means divine and amolt is a book, and moxill MUST MEAN Moses; therefore the true meaning is 'divine book of Motateuch, for, says he, "Teo means di-Dr. McCulloch bring many laprove that he was Noah. Another we might make pilgrimages to Mexico laughs the rest to scorn. He was sure instead of Jerusalem or Rome. But was Job, "for the Mexicans hav- those ing a great predilection for sculptur-stepped in and upset the whole proing figures," Quetzalcoatl must have gram. They stated that their missionbeen Joh as it is plainly set forth in chapter 19 of his book, "were graven with an iron pen and lead in the rock Cuculan in Yucatan, "wore a hood and As one of their paintings vest covered with red crosses and ate represented a bone with grass growing out of it, Isalah loomed up, because in chapter LXVI, it says, "Your bones shall flourish like an herb."

The symbol of Cholula, one of their principal cities, was "a deer's foot," so it was decided that he Solomon. Cholula sounds Thomas. He pitches into the Irish like Churula, which, in turn, sounds very much like Jerusalem. And did not Solomon compose a song: 'The voice of my beloved! Behold. he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or young a roe or young Poor Quetzalcoatl, saddled with 300 wives and 700 concubines! But Boturini got him out of his Didymus, and means "a twin." Theretrouble, by declaring him to be Bar fore as Quetzalcoatl was a twin, and Chocoba, the Jewish Messiah.

He argued that the Aztees divided their time into cycles of 52 years, to this argument is, that the only way which was nearly the age at which I can see for a modest, retiring man Jesus suffered. Bar Chocoba came exactly 52 years thereafter, and the bring evidence that he was a trip-Aztecs had thus divided their time let. in his honor. There is question as to the truth of this statement, for the gives all the money to the Jews, and authorized representive of the Dominicans, Friar Tomas Ortizius, in ad- came to the rescue of the Emerald dressing the council of the Indies. urged it as the principal reason for Palenque he saw an idol with three enslaving the Aztecs.

neaus (evidently a symbol of their Trinity). Now, says this very learned man, "this was St. Patrick's emblem, for he had converted Ireland by exquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by Shalmaneser and converted like the so-called "lost tribes" were conquered by the so-called "lost tribes" were conquered b quered by Shalmaneser and carried shrewd exhibit of the first recorded away captives in 721 B. C. So how patent, seems to have carried the could they be so well acquainted with day, and St. Patrick is entitled to be all the sacred mysteries of "our holy considered the Patron Saint of Mexfaith?" Then hell was let loose.

ico. Garcia comes out boldly and says: remaining score. Clavigero wrote a history of Mexico in three volumes. He There are not wanting those who affirm that the Mexicans feigned their own early history after having heard accepts their account of the Deluge the early history of the Jews." So and the total destruction of life on the council decided that as all the this continent. Then he tries to acknowledge of the Aztecs had evidently count for the present animal life, and been imparted to them by the devil, enters into an exhaustive argument and as it was not within the provi- to prove that though a sloth can move dence of God that the evil one only about seventy feet a day, yet, should be allowed to utilize true by the assistance of divine providence Christians, the hellish work must have he could arrive in time. He is not so been performed by some heretic, sure about the other animals either considerable silent prayer and swimming over or coming via Alaska. meditation it was decreed that in some unaccountable manner the devil gels assisted in the transportations. managed to transport some of the But he is careful not to assign any early heretical Manicheans over to particular angel to any specific part, but leaves to the vivid imagination of edge of the truth was spread. All of his readers the enchanting sight of the holy men conceded the power of Gabriel or Michael flying toward the levitation to the devil, for, said one "did he not levitate Jesus up to the either wing.
pinnacle of the Temple." But, unfortunately the levitated Manicheans would have equal rights for recognition with Spain's greatest female quotations are as exact as a translacaint. Teresa a Jesu.

So the council made a bold plunge, may be made. The inferences are my and the Aztec God was declared to be own and as I give them as natural de-

ductions, they have simply the weight of an individual opinion. A part of it may appear somewhat jocular, but I could hardly restrain my risibility as I was reviewing my notes and a MS.

I wrote some 25 years ago.

I think the antiquity of the Aztec has been proven; that they were gentle, kind and refined; that they had a tle, kind and refined; that they had a thorough knowledge of what is called the Christian religion and practised it thousands of years before the advent of Jesus. That they were annihilated needs no further testimony. Each reader is entitled to his or her contains. I have given wine opinion. I have given mine. To the student of comparative

mythology the history of Quetzalcoatlis of fthe greatest importance. It will enable him, in a measure, to trace the course of the Great Trinitarian myth, regardless of whether it originated with the Aztecs or in the East and thence spread over the world. He will also be able to demonstrate that this Aztec God, like all of similar religion, loses personal existence and becmes a creation of that primi tive religious sentiment which clothed "the uncomprehended powers of nature with the attributes of divinity. Some may feel satisfied with the "devil theory;" others, that he was "the type of Jesus Christ;" but few, hope, will believe him I hope, will believe him to be Irishman eating raw meat" or twin." The many will say:

'Tis strange such difference should 'Twixt tweedledum and tweedledee,

If there be any others who really believe that either our civilization or the great spiritual movement, called Modern Spiritualism, needs a distinguishing and qualifying adjective, then I respectfully call their attention to the claims of the Aztec God. He was a virgin-born crucified Sa-vior and Christ; he was born ages before the Jewish Jehovah turned tailor, he comes to us with a clean record, bringing peace to his people; not a sword. Moreover, he is, so to speak, "to the manor born," as he was a native of this continent.

CHAS. McARTHUR. Brooklyn, N. Y.

MRS. FOLKS IS SPIRIT MEDIUM.

Spiritualists Investigate the "Haunted House" in Argenta and Declare the Phenomena Are Genuine-She Will Probably Give Sittings Soon.

The so-called "haunted house" at 218 Cedar street has been explained. It has been investigated by Little Rock Spiritualists, who have pronounced the strange phenomena genuine spirit manifestations, and that Mrs. Alice Folks, who lives there, is a most successful medium. It is stated that she is likely to give public sittings soon. W. Q. Sayers, of 408 Rock street, a

traveling salesman, has sent to The Progressive Thinker, the organ of the Spiritualists in the United States, the article appearing recently in the Democrat giving an account of the manifestations, accompanying it with the following account of the investigations made by him, his wife and Mrs.

"After reading the above account my wife (formerly Minnie M. Malone, who was secretary of the Texas State Spiritualist Asociation three successive years) and I decided to go over to Argenta and have an interview with Mrs. Foiks and impart such information to her as her spirit friends de-sired her to have. Mrs. Folks invited us into the room (which had remained closed), where most of the phenomena had occurred, where, in the middle of the room on the floor, was evidence of the phenomena in part,, viz.: a dishpan containing system? Certainly not. some dishes surrounded with two WE MUST EITHER containing oil, with chimneys attached; a gallon can of adjoining room; a slate, on which legible writing had been placed by the spirit forces, indicating wonderful

physical manifestations. "The first spiritual manifestation observed by the medium, Mrs. Sayers, was the form of a very tall Indian warrior wearing a buckskin suit and arrayed with feathers, and with coarse masculine voice said, 'Hello there, squaw.' and, on inquiry, gave his name as Kiwaska. He was ac-

companied by several other Indians "Three spirits then appeared and gave their names, which were identified as father, brother and husband, all of which had passed to the spirit Mexican God was named Topiltzin Quetzalcoatl, and that of the saint was Thomas Didymus." The "To" in world several years prior, and were identified by the test given, since the sitters had never seen or heard of

each other. "The father stated he was the in stigator of this extraordinary phenomena, hoping it would lead to an investigation whereby the daughter would be admonished to develon her nediumship, and, through their guidance, receive information of a lost child, which could, after all tangible means accessible had failed, be located by spirit guidance, again uniting mother and daughter, who have

ong been separated.
"On the following night Mrs. May Elmo, a well-known Chicago medium, who is doing some very proficient work here in demonstrating the truth with the object of organizing a local society, now located at 908 High street; J. W. Moon of the same address, and Miss Sayers and I of Little Rock, went to Mrs. Folks', and, with the immediate family and a friend or two, assembled in the room where the manifestations were form-

erly given.
"Mrs. Elmo, acting as message bearer, delivered the messages from the spirit friends, who came with messages similar to the night before, and especially admonished Mrs. Folks to sit and develop slate writing as her special phase of mediumship.

"Some admonitions were given to other members of the family, and they were well pleased with the satisfactory explanation of the strange phenomena which had created such a ensation."-Democrat, Little Rock,

To the Spiritualists at Large. The ladies of the "Colby Luther Bazar" will thankfully receive any articles (fancy or otherwise), books, etc., that the friends in the Cause may donate. We would also like to add as many new members as possible to our list this season. Membership fee, 25 cents per year. This is a noble work and we hope all who can will respond. Address all dona-tions to Mrs. F. C. Moore, 2102 Central avenue, Anderson, Ind., until July 23, after that date, Chesterfield, MRS. F. C. MOORE,

# Commercial Mediumship.

Difficulties in the Way of a Satisfactory Solution.

"Clearly, to my mind, the only consistent course for Spiritualists to pursue is to proclaim Spiritualism as a religion and claim the liberty guaranteed by the constitution in its exercise. Salary our mediums as exponents of the faith, eliminate everything of a secular nature from their professions, proclaim them as instruments of spiritual intalligencer whose purpose is to bring immortality to light, message bearers to the sorrowing and the doubting. Let it be understood that whatever may come of advice and counsel upon worldly affairs shall be purely incidental and of minor importance compared with the great truth which Spiritualism came to reveal."

would. I note, however, a tendency n some cases to indulge in considerable heat and acrimony in the discus-

The difficulties in the way of a sat isfactory solution of the problem are many and they are not lessened by intemperate language or unkind imputations. And we should all seek in the most fraternal spirit to reach a satisfactory agreement and clear a path through the jungle of perplexities that beset us. One of the first and greatest of the

difficulties which face us is to draw the line of demarkation between "commercial" mediumship and mediumship which is not commercial. Mediums must eat, wear clothes and have a place to sleep, all of which cost money. In order to procure them mediums must be paid for services rendered. I think no one will deny this. While I heartily endorse the sentiments of Brother Love as expressed in a late number of The Progressive Thinker, I hope he will excuse me if I say that it appeared to me that he was trying to knock the stuffing out of a straw man. In my wide acquaintance with active workers in the Cause I have never known a speaker who claimed pay for his or her services and denied that right to mediums. If Brother Love knows of any such he ought to pillory them by publishing their names.

shall they be paid? Shall these peculiur sensitives continue to be sub-jected to the vicious, dog-eat-dog competitive system which prevails in the commercial and industrial world and which is the parent of the dishonesty, hypocrisy and sham which dominates and honeycombs business of every kind? If so, what right have we to expect any more honesty in mediumship than there is in trade and is what it purports to be? Adulteration and sham is the rule, purity the rare exception; 99 out of every 100 merchants and manufacturers misrenresent their goods; they must do so they say—in order to compete with their rivals. Can we expect any better of the dealers in mediumistic products subjected to the same conditions and operating under the same

OURSELVES TO THE CONTINUA- self cannot draw the line how can TION OF FRAUD, OR CHANGE THE | you expect me to do so?" He had me SYSTEM WHICH PRODUCES IT. there, didn't he?

It may be that the Chicago and
It may be that the Chicago and In our anxiety to have a free religion we have encouraged the go-asyou please methods until we don't ure, remedy some of the evils. Yet, know "where we are at." Let us while I favor them as an experiment, clip the wings of our self-conceit a little and consent to take a leaf out of some one else's experience book. The Society for Psychical Research has set us an example in system that would be profitable for us to follow in a number of things. Let our mediums be paid a salary, as theirs are We have a thousand mediums as good and better than Mrs. Piper. Furnish them equally favorable conditions and the results will be equally satisfactory. This reform cannot be accom-plished in a day, but encouraging results will follow every effort toward that end. The Missouri State Association has adopted a plan which, while not perfect, is a step in the right direction. Even if this plan were not the best, the enactment of unjust laws by the various municipalities would force us to adopt it as the only safety for our mediums.

Most of the ordinances relating to the matter class mediums, clairvoyants and fortune-tellers in one order making no distinction whatever Any one who predicts the future for a fee is a fortune-teller. Our average law-maker is generally a believer in the Christian religion. Yet he is so obtuse that he does not see that his Far away to that land where dreams whole religion is founded upon fortune-telling-prophecy-and, regard ing it as an evil, he seeks to discourage it by a heavy license tax. Here is manifest the inconsistency of the average legislator. If fortune-telling is an evil what right has he to legal ize it by a license? If it is not an evil, why burden it beyond other professions? The whole principle wrong. The person who is ablewe know many are—to predict the future should have the free and untrammeled liberty to exercise the gift To guard against ithe abuse of that And gadly we'll reach weary arms to right every one who makes a business of it should be held legally responsible from failure to perform in accordance with his contract, should be subject to punishment for obtaining mone without rendering an equivalent. His patron should have the same recourse in law that the lawyer's client, the doctor's patient or the merchant's patrons have. I am confident that nothing would be more efficatious in driv-ing fakers out of business than put-ting them under a financial bond to

honestly fulfiff their contracts. Our mediums indignantly protest against being classed as fortune-tellers, but where is the line to be drawn?. What is the difference between the medium who advertises "business sittings a specialty" or gives PHETIC?"-predicts the future.

I have followed with much inter- nothing intrinsically wrong in them est the discussion of the question of UNLESS THE OBJECT SOUGHT "Commercial Mediumship" in the col- WAS WRONG. If gambling in stocks umns of The Progressive Thinker, and is wrong, giving tips thereon is wrong, regard it as not only important, but absolutely vital to the well being of sisting the prospector is right. If the Spiritualism, a matter which is absolutely forced upon our consideration rectors harmony and reunite the sunby the exigencies of the case and dered ties of love or friendship—which we could not ignore if we something which has been done in something which has been done in thousands of cases as every medium of experience can testify—by what possible course of reasoning can such service be pronounced wrong? wrong consists in promising to do and taking pay for doing, what there is neither the ability nor intention of do-

ing.
Yet, while holding fast to the above views, I am compelled to take issue somewhat with my Sister Longley in her vigorous defense of her method of advertising. It was outte natural that she should manifest some heat in replying to her critic, even though he meant no offense, and her statement that her-ministry has brought comfort to many sorrowing hearts will be endorsed by hundreds of witnesses. Only a few days ago I received a letter from an old friend in California. a woman 82 years of age, in which she expresses her love for and gratitude to Mrs. Longley for the many comforting messages received through her instrumentality. I treasure as one of my possessions a prettly little poem given me by one of Mrs. Longley's guides and which has been a source of much encouragement to me. It would be hard indeed to name the heory of evil that would make wrong out of her advertisement; but to quote a famous saying of the late Mr. Cleveland: "It is a condition, not a theory, which confronts us."

In many places the law decrees that The question is not shall mediums all who practice for the future be paid for their services, but how must pay for a license to do so. If Sister Longley were in St. Louis that ad would result in her paying \$25 per quarter or going to jail. Our St. Louis mediums have been "up against" it" hard and strong and we have sought diligently to secure to them freedom from this arduous and unjust tax. And we have found that the only possible relief was the plea of RELIGIOUS LIBERTY. But, under that plea, the exercise of mediumtraffic? Is it not notoriously true that ship must be purely religious and enscarcely an article of food or clothing tirely divorced from business and secular affairs generally.

In my intercourse with the tax officers I have found them courteous, reasonable and tolerant, but they also express their inability to distinguish between the mediums and the fortune-tellers. Said the license commissioner to me during one of our interviews, "You admit that mediums sometimes predict the future and that fortune-tellers are sometimes me-WE MUST EITHER RECONCILE diums. Now, if an expert like your-

> they seem too much of an infringement of personal liberty and may, I fear, breed other abuses.

Clearly, to my mind, the only consistent course for Spiritualists to pursue is to proclaim Spiritualism as a religion and claim the liberty guaranteed by the constitution in its exercise. Salary our mediums as exponents of the faith, climinate everything of a secular nature from their professions, proclaim them as instruments of spiritual intelligences whose purpose is to bring immortality to light, message bearers to the sorrowing and the doubting. Let it be understood that whatever may come of advice and counsel upon worldly affairs shall be purely incidental and of minor importance compared with the great truth which Spiritualism came to reveal. W. F. PECK.

St. Louis, Mo. THE TWIN ANGELS.

The beautiful, restful angel of sleep Draws near at the close of the day, And taking the weary ones in his arms He hears them away and away;

are made, Where the shadows bring quiet rest. We all gladly go with this angel fair, With our tired head on his breast. We patiently wait for the soft footfall. All alone in our darkened room, And drowsily murmur, as he draws near.

"Our dear Angel of Sleep has come."

Another fair Angel will come for us When the shadows are soft and

him, And he'll bear us away, away— Away to the sunlit land of flowers, Where the rose has never a thorn: Where the dark earth-shadows all flee

In the glow of celestial morn. He'll gaze in our face with a beaming And we all will forget to weep, But we'll softly whisper, "He's very

Our beautiful Angel of Sleep." MRS. S. V. V. BOOTH. Hardwick, Vt.

away

MANUAL OF MAGNETIC HEALING.

By Daniel W. Hull. Dr. Hull has been a healer for more tips on stocks, grain or cotton for a than forty years, and has been un-fee, and the one who discovers gold formly successful. His instructions mines, reunites lovers, or "gives ad- to healers, and those wanting to learn vice on personal affairs and IS PRO- to heal are the most complete of any work that has ever been published: Now these things have all been No healer should be without it. Price done without doubt and there is 25 cents.

REASON AND ITS PROVINCE.

To Decide Upon the Merits and Truthfulness of Things.

'Tis reason crowns the manly brow, And helps one know the why and how Of great and small of sea and land, And gather in with knowing hand, The wealth of knowledge in demand That helps one live and understand, Yet more and more the Infinite All, One's self and Universe withal.

Let Reason have her perfect sway, And errors old will pass away, And creeds be gone with prejudice, And melt away with narrowness; And then Free thought will rule the And Reason's might and God obey.

Reason is the power by which we discover the relation of things and are able to reach conclusions, discover right from wrong, truth from error, and pass judgment upon whatever comes within the range of our senses or of our observation, or in any way commands our attention. It enables us to understand cause and effect as intecedent and consequent; and how that as one exists so must the other; the one causative, the other resultant so that if one be known the other may be discovered, and both perceived in their true relation. The power by which this knowledge is attained is the human reason, and the possibilities of the human understanding are in proportion to its development, and Universe invites its activity with the reward of knowledge that makes for wisdom and happiness.

Reason is the Divine consummation that distinguishes and entitles man to pre-eminence, and to the crown of Sovereign, before whom the heavens bow; and the stars honor him with nessages; great and small are his servants, and the mighty unseen forces of Nature yield him obedience and profit. Such is the endowment and heritage of Man, to be his guide and interpreter of all truth and justice; and it is the power that directs the life and intelligence of the Infinite in law and government throughout immensity, and the mandates and decisions of its court are manifest in every conceivable purpose, life, and being, so that, true enough, "there is reason in all things."

. It seems to appear as the Logos in the philosophy of Plato, and perhaps was conceived and individualized it the mind of Saint John; who can tell? At any rate it is a sublime idea and affords ample play for the most brillfant imagination. And as it is the crowning gift of God to Man, so it becomes our bounden duty to use i n search of all truth and knowledge whatsoever, whether material or spirtual. It is the one reliable guide that may open the door to the wealth of the present and of the future. It is the Infinite in man from which come infinite possibilities and progress, along with the successful study and comprehension of cause and ef-

Newton, reclining under the tree observing an apple fall to the ground, n search of cause, discovered the law of gravity, and every science consists of systemized facts gathered by reasoning minds, and man's wonderful advancement in learning and civilzation must be credited to his powers of observation and reason, and what, indeed, is more reliable and ennobling? Imagination may indulge in happy flights, only as Reason olumes its wings; only reason can lay hold of truth and its blessings and separate the wheat from the tares. And its province, what of it? Clearly unlimited and its use is as its name implies, viz.: to reason out the alley of things: to decide upon the merits and truthfulness of things, or upon whatever comes before the attention of its court. Nothing is too holy or sacred for its examination and disposal. Whether the claim be dogmatic or scientific, or whatever its nature, let it come before the bar of Reason and be received or rejected according to the evidence, law, and lestimony given or appearing; only in this way can truth be ascer- ualism. tained and error perceived. In Reason then, let me rest my faith and see writes: "I had communications (by the to it that my religion tallies with its Psychograph) from many other friends. judgment; for then it will bear the light of knowledge and the test ime, because founded in the Infinite

Reason. Every faith, opinion, or belief is necessarily founded either on truth, error, or a mixture of both. Therefore in the investigation of any claim or theory whatsoever set forth, in order to arrive at its soundness or truthfulness, we must commence first of all at the very foundation upon Psychograph. It is very simple in prinwhich the superstructure rests, and ciple and construction, and I am sure and depends for its strength and perpetuity; for, however seeming the edifice, if the foundation fail it must fall and be washed away as was the house built upon sand. Only truth can withstand the searching waves of thought and be better seen for its DR. WM. J. HILL.

Petoskey, Mich.

What a Nurse Saw at a Grave. Sir,-Dr. A., of Manchester, tells ne of an interesting case met with recently in his practice. Mrs. B., who had never previously been very strong, was confined of a male child five months ago. At first the mother and child did apparently well, but shortly afterwards the mother developed consumption, signs of which very soon srowed themselves in the child. mother eventually died, the child being expected to follow its mother in perhaps a week or two; the funeral party included the nurse who had attended Mrs. B. at her confinement, but had not been in attendance since. While at the cemetery the hahr who had been left at home in charge of an aunt, was seized with hemorrhage of the lungs and died within a minute or two. The nurse while standing at the graveside suddenly turned pale, and on being asked the reason, said she had seen the form of the baby pass over the grave. On close in duiry as to the probable times as to the two events, the doctor finds that if not simultaneous they must have been within a few minutes of eachother, and what impressed the doctor greatly was that the nurse told her story before she could in any way have had direct knowledge of the child's death .- C. G. Reckards, in the

"The Arcana of Spiritualism." By Hudson Tuttle, Price \$1.25. "Just How to Wake the Solar Plexmatic tensity of earnestness. A notable "Just How to Wake the Solar Plexmatic tensity of earnestness. A notable "Berary effort. A fine edition is cloth." sor health. Price 25 cents.

Two Worlds.

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.

The Jesuits Containing chapters on Ornia; Principles and Aim of the "Company of Jesus;" Immoral Teachings of the Jesus;" Immoral Teachings of the Jesus; "Immoral Teachings of the Jesus; Units; Bull of Pope Clement XIV. Abolishing the Society; The Jesuits' Estates Act; an appendix of valuable information. By B. F. Austin, A. M., B. D. Price 16c

FORGO and Matter By Ludwig Busco-book. A protound work upon a protound sub-ject. Price, cloth. \$1.00.

Maxham's Melodies.

Arranged for Solos, Duets, Quartets, Also Six Poems. This is a song book adapted to the popular spiritualistic tests, and is eminedtly fitted to de good service in the lecture hall or family circla Price, it cents.

A MASTERLY WORK.

Continuity of Life a Cosmic Truth By Prof. W. M. Lookwood. A masterly presentation of an important sub-ject. A powerful argument along new and solen-tific lines, establishing on a solentific basis the fact of the continuity of personal individual con-scious selfnood siter laying saids the physical-body. A book of rare value. With saveral fine illustrations. Cloth \$1.00.



THE PSYCHOGRAPH

Dial Planchette.

same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the publie for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spirit ualism?

Do you wish to develop Mediumship? Do you desire to receive communica-The Psychograph is an invaluable assistant. A pamphlet with full

FORMATION OF CIRCLES AND CUL-TIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, boen able to receive delightful messages. A vol-ume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themfor selves, and became converts to Spirit-

Capt D. B. Edwards, Orient, N. Y. even from old settlers whose graveof stones are moss-grown in the old vard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of

son, daughter, and their mother.' Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the power than the one now in use. I he ter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for \$1.00, Address HUDSON TUTTLE,

Berlin Heights, Ohlo.

PIONEERS OF PROGRESS.

BY T. A. BLAND. "It is a historic leview of the pro-

gress of the nineteenth century on all lines. But the element that makes it universally popular is its human interest."-Chicago Record-Heraid. "A broad-minded lover of his fellows.

Dr. Bland delights in giving credit to those men and women who have said things or done things to help forward the welfare of mankind."-Chicago Post. "It contains biographies of some for-

ty men and women whose live thoughts and heroic deeds gave character to the most wonderful century of the world's history."-Farm, Field and Fireside. "It is just such a book as one might expect from a man who looks back over seventy-six years spent in tireless pursuit of high ideals."—Rev. Jenkin suit of high ideals."—Rev. Jenkin Lloyd Jones, in Unity.

"The work is written in an easy,pleasing style, and is so interesting that we doubt if one reader in a score who commences one of the will lay the book down until he has finished it."—The Arena.

It has 254 pages, is bound in best moth with gold title. Price \$1.00.

HEROES AND HERO WORSHIP, AND THE HEROIC IN HISTORY.

By Thomas Carlyle.

A remarkable book by a remarkable man. Marked by terse strength and vigor, deep thought, philosophy and dra-

# Religion of the Aztecs, Its Parallels in Roman Catholicism

"Judge Ladd of California turned the light of legal evidence on Christian Origins, and found no reliable proof that such a person as the ecclesiastical Jesus ever lived."-Progressive Thinker, March 21, 1908.

none other than our Divine Lord and

Savior, Jesus Christ.
One painting described Quetzalcoat

as rather homely; Isalah in speaking of some fellow says: "His visage was so marred more than any man."

As both Quetzlcoatl and Jesus were

homely, they must be the same man. And as Isalah says that "Butter and honey shall be eat," so the Aztecs ate

butter and honey on the birthday of

theological argument, without bring-

ing in the Virgin, so one enthusiast

having found an Aztec writing with

the following: "Behold the king him-self present whose words thou

shouldst receive and store up in thine

heart" triumphantly quotes them in favor of the Jesus theory, "for" says he, "the Virgin Mary, is said in Luke

11:51 to have kept the sayings of her Son IN HER HEART."

Notwithstanding the unquestionable

sanity of these writers and their thor-

oughly conclusive arguments, everybody was not suited. So another in-

genious holy man discovered that the

ters B. D. F. G. R and S, and then con-

centrating his gigantic intellect on the

subject, gravely informed his admir-ing hearers that "the approximation

in sound of Jesus Christ and Quetzal-

coati will appear as a near attempt at

the assimilation of these two proper

names. For J, they would use Qu, the vowel E necessarily following,

and the letter S, by an easy transition

becomes tz, and we then have Quetz

for Jes; the latin termination "us"

being changed into al, as better adapt-

ed to the Mexican language; we then

have Jesus transformed by this easy

and simple method, into Quetzal.

Now, as Christ said to his disciples

as doves, therefore the saints who converted the Mexicans, called them-

selves SERPENTS, which is the mean-

toto, with the above. He leans more

to the Jew theory, and he cannot help

wondering at the accurate details of

so like what little is known about

Jesus, and I could almost hear him sigh as he admitted that "deducting

Question for time and eternity, and

we might make pilgrimages to Mexico

instead of Jerusalem or Rome. But

Siguenza, who wrote his history about 1675, insists that the Azteo

God is no other than the doubting St.

Thomas. He pitches into the Irish

theory and many learned and holy

Quetzalcoatl, and that of the saint was Thomas Didymus." The "To" in

tion of Thomas (spelled in Spanish.

Tomas); piltzin, means son or disci

ple. Quetzalcoatl corresponds with

St. Thomas also, they must be the

same person. The only real objection

But God loves the Irish even if he

came to the rescue of the Emerald

Palenque he saw an idol with three

heads (evidently a symbol of their

shrewd exhibit of the first recorded

history of Mexico in three volumes. He

The testimony I have offered is de-

rived from what may be truly called "eminent Christian authority." The

quotations are as exact as a transla-

Isle. He claims that

either wing.

to this argument is, that the only way

men sustained him. He says:

Mexican God was named

Dominicians

Topiltzin

unfortunate

the daily actions of the Aztec God.

Klngsboroug does not agree, in

ing of the word 'coatl'."

Be ye wise as serpents and harmless

Aztec language did not have the let-

But an edict was issued that the name of Quetzalcoatl was not to be used by anyone. It was to be entirely obliterated from the memory of the people, and the name of Jesus substi-tuted. Says Kingsborough: "It is very remarkable that Bernal Diaz. who wrote a circumstantial account of the conquest of New Spain (Mexico) and whose memory seems scarcely to have failed him, should, in describing the city of Cholula and its famous temple, have declared that he had for temple, have declared that he had forgotten the name of the idol (Quetzalcott), to whom it was dedicated; although it appears from what he says a few chapters afterward, that he had though it appears from what he says to Luke and triumphantly quoted the a few chapters afterward, that he had not forgotten the number of steps of which the staircase leading to the Of course no Spanish can have any which the staircase leading to the upper area of the temple consisted."

Several years' residence in South America enables me to corroborate this testimony about the suppression of one name and the substitution of another. In very many families the eldest son is named Jesus; and I have met many a pretty girl who delighted in the euphonious title of "Jesucita"

(little female Jesus). Says Prescott: "The business of conversion went on prosperously. It was not difficult to pass from the feasts and festivals of one religion to the feasts and festivals of the other.' But the Inquisition also helped in its usual humane manner, and its convincing arguments won the battle for It caught an Aztec named Ixtliixochitl, and no one will blame him for allowing himself to be christened Fernando de Alva. He wrote a book under the directions of the Dominicians, which proved all the Holy Church claimed.

In the meantime the Council of Seventy had determined that the Aztecs were the "ten lost tribes of Israel." This "Jew craze" lasted till about 1830. Kingsborough wrote to prove that theory.

In their early days, the Aztecs were a nomadic tribe, and their wanderings were compared with those of the Their "migration" and where they rested on their march were found to correspond exactly with those of Jews. "Mexico" was identical the Hebrew for "Messiah." with the Hebrew for "Messiah." Quetzalcoatl was turned into Adam. As there was an Aztec prayer com-"O, Sun and Earth," another holy man insisted that he was Moses, because in Deuteronomy XXX. he is reported to have said, "I call the heavens and earth to record this day."

Kingsborough maintains the same same opinion and that the Aztec Bible, called "Teonmoxtli" was the Pentateuch, for, says he, "Teo means divine and amolt is a book, and moxtli MUST MEAN Moses; therefore the true meaning is 'divine book of Moses'." Dr. McCulloch bring many laprove that he was Noah. Another laughs the rest to scorn. He was sure it was Job, "for the Mexicans having a great predidection for sculpturing figures," Quetzalcoati must have been Job as it is plainly set forth in aries insisted that Quetzalcoati was chapter 19 of his book, "were graven an Irishman, because he was called with an iron pen and lead in the rock Cuculan in Yucatan, "wore a hood and raw meat." Poor Quetzalcoatil What a fall! From Jesus down to an Irishmones shall flourish like an herb."

The symbol of Chelula.

The symbol of Cholula, one of their principal cities, was "a deer's foot," so it was decided that he Solomon. Cholula sounds like Churula, which, in turn, sounds very much like Jerusalem. And did not Solomon compose a song The voice of my beloved! Behold, he cometh leaping upon the mountains, skipping upon the hills. My the Mexican name was an abbrevia-Poor Quetzalcoatl, saddled with 300 wives and 700 concubines! But Boturini got him out of his Didymus, and means "a twin," Theretrouble, by declaring him to be Bar fore as Quetzalcoatl was a twin, and Chocoba, the Jewish Messiah. He argued that the Aztecs divided

their time into cycles of 52 years, which was nearly the age at which I can see for a modest, retiring man Jesus suffered. Bar Chocoba came to avoid canonization, would be to exactly 52 years thereafter, and the bring evidence that he was a trip-Aztecs had thus divided their time let. in his honor. There is question as to the truth of this statement, for the gives all the money to the Jews, and authorized representive of the Domi- a very learned man, no doubt inspired, nicans, Friar Tomas Ortizius, in addressing the council of the Indies, urged it as the principal reason for enslaving the Aztecs.

After awhile it dawned upon the Trinity). Now, says this very learned consciousness of a holy man, who man, "this was St. Patrick's emblem, knew something about history, that the so-called "lost tribes" were conhibiting three-leafed clover." This quered by Shalmaneser and carried away captives in 721 B. C. So how patent, seems to have carried the could they be so well acquainted with day, and St. Patrick is entitled to be all the sacred mysteries of "our holy considered the Patron Saint of Mexfaith?" Then hell was let loose.

Garcia comes out boldly and says: "There are not wanting those who remaining score. Clavigero wrote a affirm that the Mexicans feigned their own early history after having heard accepts their account of the Deluge the early history of the Jews." So and the total destruction of life on the council decided that as all the this continent. Then he tries to acknowledge of the Aztecs had evidently count for the present animal life, and been imparted to them by the devil, enters into an exhaustive argument and as it was not within the providence of God that the evil one only about seventy feet a day, yet, should be allowed to utilize true by the assistance of divine providence Christians, the hellish work must have he could arrive in time. He is not so been performed by some heretic sure about the other animals either considerable silent prayer and swimming over or coming via Alaska. meditation it was decreed that in So he intimates that possibly the anmanaged to transport some of the But he is careful not to assign and early heretical Manicheans over to particular angel to any specific part, but leaves to the vivid imagination of the particular angel to any specific part, but leaves to the vivid imagination of the holy men conceded the power of Gabriel or Michael flying toward the levitation to the devil, for, said one, American shore with a skunk under "did he not levitate Jesus up to the pinnacle of the Temple." But, unfortunately the levitated Manicheans would have equal rights for recognition with Spain's greatest female

saint, Teresa a Jesu. so the council made a bold plunge, may be made. The inferences are my and the Aztec God was declared to be own and as I give them as natural de-

ductions, they have simply the weight of an individual opinion. A part of it may appear somewhat jocular, but I could hardly restrain my risibility as I was reviewing my notes and a MS. I wrote some 25 years ago.

I think the antiquity of the Aztec

has been proven; that they were gen-tle, kind and refined; that they had a thorough knowledge of what is called the Christian religion and practised it thousands of years before the advent of Jesus. That they were annihilated needs no further testimony. Each reader is entitled to his or her opinion. I have given mine.

To the student of comparative mythology the history of Quetzalcoatl is of fthe greatest importance. It will enable him, in a measure, to trace the course of the Great Trinitarian myth, regardless of whether it originated with the Aztecs or in the East and thence spread over the world He will also be able to demonstrate that this Aztec God, like all of similar religion, loses personal existence and becmes a creation of that primitive religious sentiment which clothed the uncomprehended powers of na ture with the attributes of divinity. Some may feel satisfied with the "devil theory;" others, that he was "the type of Jesus Christ;" but few, I hope, will believe him to be Irishman eating raw meat" or

'Tis strange such difference should Twixt tweedledum and tweedledee,

twin." The many will say:

If there be any others who really believe that either our civilization or the great spiritual movement, called Modern Spiritualism, needs a distinguishing and qualifying adjective, then I respectfully call their attention to the claims of the Aztec God. was a virgin-born crucified Savior and Christ; he was born ages be-fore the Jewish Jehovah turned tailor; and he comes to us with a clean record, bringing peace to his people; not a sword. Moreover, he is, so to speak, "to the manor born," as he was a native of this continent.

CHAS. McARTHUR. Brooklyn, N. Y.

MRS. FOLKS IS SPIRIT MEDIUM.

Spiritualists Investigate the "Haunted House" in Argenta and Declare the Phenomena Are Genuine-She Will Probably Give Sittings Soon.

The so-called "haunted house" at 218 Cedar street has been explained. It has been investigated by Little Rock Spiritualists, who have pronounced the strange phenomena genuine spirit manifestations, and that Mrs. Alice Folks, who lives there, is a most successful medium. It is stated that she is likely to give public sittings soon.

W. Q. Sayers, of 408 Rock street, a traveling salesman, has sent to The Progressive Thinker, the organ of the Spiritualists in the United States, the article appearing recently in the Democrat giving an account of the manifestations, accompanying it with the following account of the investigations made by him, his wife and Mrs. Elmo.

"After reading the above account my wife (formerly Minnie M. Malone, who was secretary of the Texas State Spiritualist Asociation three successive years) and I decided to go over to Argenta and have an interview with Mrs. Folks and impart such informathe three last Gospels, which are sim-ply a repetition of Matthew, his tion to her as her spirit friends desired her to have. Mrs. Folks in-(Jesus') biography is reduced to a vited us into the room (which had refew pages. But possibly the four mained closed), where most of the evangelists were the only primitive phenomena had occurred, where, in Christians acquainted with the art of writing." the middle of the room on the floor, was evidence of the phenomena in This should have settled the Jesus part,, viz.: a dishpan containing was evidence of the phenomena in system? Certainly not. some dishes surrounded with two the most of the phenomena in system? Certainly not. glass lamps containing oil, with chimneys attached; a gallon can of coal oil, which was brought from the adjoining room; a slate, on which legible writing had been placed by the spirit forces, indicating wonderful physical manifestations.

"The first spiritual manifestation observed by the medium, Mrs. Sayers, was the form of a very tall Indian warrior wearing a buckskin suit and arrayed with feathers, and with coarse masculine voice said, 'Hello there, squaw,' and, on inquiry, gave his name as Kiwaska. He was accompanied by several other Indians.
"Three spirits then appeared and gave their names, which were identided as father, brother and husband all of which had passed to the spirit world several years prior, and were identified by the test given, since the sitters had never seen or heard of each other.

'The father stated he was the instigator of this extraordinary phe-nomena, hoping it would lead to an investigation whereby the daughter would be admonished to develop her mediumship, and, through their guidance, receive information of a los child, which could, after all tangible means accessible had failed, be located by spirit guidance, again uniting mother and daughter, who have

long been separated.
"On the following night Mrs. May
Elmo, a well-known Chicago medium, who is doing some very proficient work here in demonstrating the truth with the object of organizing a local society, now located at 908 High street; J. W. Moon of the same address, and Miss Sayers and Tof Little Rock, went to Mrs. Folks', and, with the immediate family friend or two, assembled in the room where the manifestations were form-

erly given.
"Mrs. Elmo, acting as message bearer, delivered the messages from the spirit friends, who came with messages similar to the night before, and especially admonished Mrs. Folks to sit and develop slate writing as her special phase of mediumship.

"Some admonitions were given to other members of the family, and they were well pleased with the satisfactory explanation of the phenomena which had created such a sensation."—Democrat, Little Rock, . .

To the Spiritualists at Large. The ladies of the "Colby Luther Bazar" will thankfully receive any articles (fancy or otherwise), books, etc., that the friends in the Cause may donate. We would also like to add as many new members as possible to our list this season. Membership fee, 25 cents per year. This is a noble work and we hope all who can will respond. Address all dona-tions to Mrs. F. C. Moore, 2102 Central avenue, Anderson, Ind., until July 28, after that date, Chesterfield, MRS. F. C. MOORE,

# Commercial Mediumship.

Difficulties in the Way of a Satisfactory Solution.

"Clearly, to, my mind, the only consistent course for Spiritualists to pursue is to proclaim Spiritualism as a religion and claim the liberty guaranteed by the constitution in its exercise. Salary our mediums as exponents of the faith, eliminate everything of a secular nature from their professions, proclaim them as instruments of spiritual intalligences whose purpose is to bring immortality to light, message bearers to the sorrowing and the doubting. Let it be understood that whatever may come of advice and counsel upon worldly affairs shall be purely incidental and of minor importance compared with the great truth which Spiritualism came to reveal."

I have followed with much interest the discussion of the question of "Commercial Mediumship" in the columns of The Progressive Thinker, and regard it as not only important, but absolutely vital to the well being of Spiritualism, a matter which is absolutely forced upon our consideration by the exigencies of the case and which we could not ignore if we would. I note, however, a tendency in some cases to indulge in considerable heat and acrimony in the discus-

The difficulties in the way of a satisfactory solution of the problem are many and they are not lessened by intemperate language or unkind imputations. And we should all seek in the most fraternal spirit to reach satisfactory agreement and clear a path through the jungle of perplexi-

One of the first and greatest of the difficulties which face us is to draw the line of demarkation between "com-mercial" mediumship and mediumship which is not commercial. Mediums must eat, wear clothes and have a place to sleep, all of which cost money. In order to procure them letter from an old friend in California, mediums must be paid for services a woman 82 years of age, in which rendered. I think no one will deny she expresses her love for and gratithis. While I heartly endorse the sentiments of Brother Love as expressed in a late number of The Progressive Thinker, I hope he will excuse me if I say that it appeared to me that he was trying to knock the ley's guides and which has been a stuffing out of a straw man. In my source of much encouragement to me. wide acquaintance with active workers in the Cause I have never known a speaker who claimed pay for his or her services and denied that right to mediums. If Brother Love knows of any such he ought to pillory them by publishing their names. The question is not shall mediums

be paid for their services, but how shall they be paid? Shall these peculiar sensitives continue to be subjected to the vicious, dog-eat-dog competitive system which prevails in the commercial and industrial world and which is the parent of the dishonesty, hypocrisy and sham which dominates and honeycombs business of every kind? If so, what right have we to expect any more honesty in me-diumship than there is in trade and traffic? Is it not notoriously true that scarcely an article of food or clothing is what it purports to be? Adultera-tion and sham is the rule, purity the rare exception; 99 out of every 100 merchants and manufacturers misrepresent their goods; they must do sothey say-in order to compete with their rivals. Can we expect any better of the dealers in mediumistic products subjected to the same conditions and operating under the same

OURSELVES TO THE CONTINUA-TION OF FRAUD, OR CHANGE THE SYSTEM WHICH PRODUCES IT. In our anxiety to have a free religion we have encouraged the go-asyou please methods until we don't know "where we are at." Let us clip the wings of our self-conceit a litand consent to take a leaf out of some one else's experience book. The Society for Psychical Research has set us an example in system that would be profitable for us to follow in a number of things. Let our mediums be paid a salary, as theirs are. We have a thousand mediums as good and better than Mrs. Piper. Furnish them equally favorable conditions and the results will be equally satisfactory. This reform cannot be accomolished in a day, but encouraging resuits will follow every effort toward that end. The Missouri State Association has adopted a plan which, while not perfect, is a step in the right direction. Even if this plan were not the best, the enactment of unjust laws by the various municipalities would force us to adopt it as the only safety for our mediums.

Most of the ordinances relating to the matter class mediums, clairvoyants and fortune-tellers in one order making no distinction whatever.

Any one who predicts the future for a fee is a fortune-teller. Our average law-maker is generally a believer in the Christian religion. Yet he is so obtuse that he does not see that his whole religion is founded upon fortune-telling-prophecy-and, regarding it as an evil, he seeks to discourage it by a heavy license tax. Here manifest the inconsistency of the average legislator. If fortune-telling is an evil what right has he to legalize it by a license? If it is not an evil, why burden it beyond other pro essions? The whole principle is wrong. The person who is ablewe know many are—to predict the future should have the free and untrammeled liberty to exercise the gift.
To guard against the abuse of that right every one who makes a business of it should be held legally responsible from failure to perform in accordance with his contract, should be subject to punishment for obtaining money without rendering an equivalent. His patron should have the same recourse in law that the lawyer's client, the loctor's patient or the merchant's patrons have. Lam confident that noth ing would be more efficacious in driv-ing fakers out of business than putting them under a financial bond to honestly fulfiff their contracts.

Our mediums indignantly protest against being classed as fortune-tellers, but where is the line to drawn?. What is the difference between the medium who advertises 'business sittings a specialty" or gives

tips on stocks, grain or cotton for a fee, and the one who discovers gold mines, reunites lovers, or "gives advice on personal affairs and IS PRO-

nothing intrinsically wrong in them UNLESS THE OBJECT SOUGHT WAS WRONG. If gambling in stocks is wrong, giving tips thereon is wrong. If prospecting for gold is right, assisting the prospector is right. If the advice of a psychic or of a spirit can rsetors harmony and reunite the sundered ties of love or friendship—something which has been done in thousands of cases as every medium of experience can testify-by what possible course of reasoning can such a service be pronounced wrong? The wrong consists in promising to do and taking pay for doing, what there is neither the ability nor intention of do-

ing.
Yet, while holding fast to the above views, I am compelled to take issue somewhat with my Sister Longley in her vigorous defense of her method of advertising. It was quite natural that she should manifest some heat in replying to her kritic, even though he neant no offense, and her statement that her-ministry has brought comfort to many sorrowing hearts will be endorsed by hundreds of witnesses. Only a few days ago I received a tude to Mrs. Longley for the many comforting messages received through her instrumentality. I treasure as one of my possessions a prettly little poem given me by one of Mrs, Long-It would be hard indeed to name the theory of evil that would make wrong out of her advertisement; but to quote famous saying of the late Mr. Cleve-"It is a condition, not a theland: "It is a condition ory, which confronts us." In many places the law decrees that

all who practice foretelling the future must pay for a license to do so. If Sister Longley were in St. Louis that ad would result in her paying \$25 per quarter or going to jail. Our St. Louis mediums have been "up against it" hard and strong and we sought diligently to secure to them freedom from this arduous and unjust tax. And we have found that the only possible relief was the plea of RELIGIOUS LIBERTY. But, under that plea, the exercise of mediumship must be purely religious and entirely divorced from business and secular affairs generally.
In my intercourse with the tax offi-

cers I have found them courteous, reasonable and tolerant, but they also express their inability to distinguish between the mediums and the for-tune-tellers. Said the license commissioner to me during one of our interviews. "You admit that mediums sometimes predict the future and that fortune-tellers are sometimes medinms. Now, if an expert like your self cannot draw the line how can you expect me to do so?" He had me there, didn't he?

It may be that the Chicago and Portland ordinances will, in a measure, remedy some of the evils. while I favor them as an experiment, they seem too much of an infringement of personal liberty and may, I

fear, breed other abuses. Clearly, to my mind, the only consistent course for Spiritualists to pursue is to proclaim Spiritualism as a religion and claim the liberty guaranteed by the constitution in its exercise. Salary our mediums as exponents of the faith, eliminate everything of a secular nature from their profes sions, proclaim them as instruments of spiritual intelligences whose purpose is to bring immortality to light, message bearers to the sorrowing and the doubting. Let it be understood that whatever may come of advice and counsel upon worldly affairs shall be purely incidental and of minor importance compared with the great truth which Spiritualism came to reveal. W. F. PECK.

St. Louis, Mo.

THE TWIN ANGELS. The beautiful, restful angel of sleep

Draws near at the close of the day, And taking the weary ones in his arms He bears them away and away; Far away to that land where dreams are made.

Where the shadows bring quiet rest. We all gladly go with this angel fair, With our tired head on his breast. We patiently wait for the soft footfall, All alone in our darkened room. And drowsly murmur, as he draws

"Our dear Angel of Sleep has come." Another fair Angel will come for us

When the shadows are soft and gray, gadly we'll reach weary arms to him.

And he'll bear us away, awayway to the sunlit land of flowers, Where the rose has never a thorn; Where the dark-earth-shadows all fice away

In the glow of celestial morn. He'll gaze in our face with a beaming And we all will forget to weep, But we'll softly whisper, "He's very

like Our beautiful Angel of Sleep." MRS. S. V. V. BOOTH. Hardwick, Vt.

MANUAL OF MAGNETIC HEALING.

By Daniel W. Hnll.

Hull has been a healer for more than forty years, and has been un-formly successful. His instructions to healers, and those wanting to learn to heal are the most complete of any PHETIC?"—predicts the future. work that has ever been published.

Now these things have all been No healer should be without it. Price cone without south and there is 25 cents.

REASON AND ITS PROVINCE.

To Decide Upon the Merits and Truthfulness of Things.

Tis reason crowns the manly brow And helps one know the why and how Of great and small of sea and land, And gather in with knowing hand, The wealth of knowledge in demand That helps one live and understand, Yet more and more the Infinite All, One's self and Universe withal.

Let Reason have her perfect sway, And errors old will pass away, And creeds be gone with prejudice, And melt away with narrowness: And then Free thought will rule the

day, And Reason's might and God obey.

Reason is the power by which we discover the relation of things and are able to reach conclusions, discover right from wrong, truth from error and pass judgment upon whatever comes within the range of our senses or of our observation, or in any way commands our attention. It enables us to understand cause and effect as antecedent and consequent; and how that as one exists so must the other; the one causative, the other resultant so that if one be known the other may oe discovered, and both perceived in their true relation. The power by which this knowledge is attained in the human reason, and the possibilities of the human understanding are In proportion to its development, and Universe invites its activity with the reward of knowledge that make for wisdom and happiness. Reason is the Divine consummation

that distinguishes and entitles man to pre-eminence, and to the crown of Sovereign, before whom the heavens bow; and the stars honor him with messages; great and small are his servants, and the mighty forces of Nature yield him obedience and profit. Such is the endowment heritage of Man, to be his guide and interpreter of all truth and justice; and it is the power that directs the life and intelligence of the Infinite in law and government throughout immensity, and the mandates and decisions of its court are manifest in every conceivable purpose, life, and being, so that, true enough, "there is reason in all things."

. It seems to appear as the Logos in the philosophy of Plato, and perhaps was conceived and individualized in the mind of Saint John; who can tell? At any rate it is a sublime idea and affords ample play for the most brilliant imagination. And as it is the crowning gift of God to Man, so it becomes our bounden duty to use it in search of all truth and knowledge whatsoever, whether material or spiritual. It is the one reliable guide that may open the door to the wealth of the present and of the future. It is the Infinite in man from which come infinite possibilities and progress, along with the successful study and comprehension of cause and ef-

Newton, reclining under the tree observing an apple fall to the ground, in search of cause, discovered the law of gravity, and every science consists systemized facts gathered by reasoning minds, and man's wonderful advancement in learning and civilization must be credited to his powers of observation and reason, and what, indeed, is more reliable and ennobling? Imagination may indulge in happy flights, only as Roason plumes its wings; only reason can lay hold of truth and its blessings and separate the wheat from the tares. And its province, what of it?

Clearly unlimited and its use is as its name implies, viz.: to reason out the reality of things; to decide upon the upon whatever comes before the atdisposal. Whether the claim be dogmatic or scientific, or whatever its nature, let it come before the bar of Reason and be received or rejected according to the evidence, law, and testimony given or appearing; for only in this way can truth be ascertained and error perceived. In Reason then, let me rest my faith and see to it that my religion tallies with its udgment; for then it will bear the ight of knowledge and the test of time, because founded in the Infinite Reason.

Every faith, opinion, or belief is necessarily founded either on truth, error, or a mixture of both. Therefore in the investigation of any claim or theory whatsoever set forth, in order to arrive at its soundness or truthfulness, we must commence first of all at the very foundation upon which the superstructure rests, and and depends for its strength and perpetuity; for, however seeming tho fice. if the foundation fail it must fall and be washed away as was the house built upon sand. Only truth can withstand the searching waves of thought and be better seen for its DR. WM. J. HILL. washing.

Petoskey, Mich.

What a Nurse Saw at a Grave. Sir,-Dr. A., of Manchester, tells me of an interesting case met with recently in his practice. Mrs. B., who had never previously been very strong was confined of a male child five months ago. At first the mother and child did apparently well, but shortly afterwards the mother developed consumption, signs of which very soon srowed-themselves in the child. The mother eventually died, the child be-Ing expected to follow its mother in things or done things to help forward perhaps a week or two; the funeral the welfare of mankind."—Chicago party included the nurse who had attended Mrs. B. at her confinement, but had not been in attendance since. While at the cemetery the baby who had been left at home in charge of an aunt, was seized with hemorrhage of the lungs and died within a minute or two. The nurse while standing at the graveside suddenly turned pale. and on being asked the reason, said she had seen the form of the baby pass over the grave. On close inquiry as to the probable times as to the two events, the doctor finds that if not simultaneous they must have been within a few minutes of eachother, and what impressed the doctor greatly was that the nurse told her story before she could in any have had direct knowledge of child's death .-- C. G. Reckards, in the Two Worlds.

"The Arcana of Spiritualism." Hudson Tuttle. Price \$1.25.
"Just How to Wake the Solar Plex-By Elizabeth Towne. Valuable for health. Price 25 cents.

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 gressive Thinkers issued up to date. Keep watch, of the number on the tag of your wranner.

The Joshits Containing chapters on Ornits; Principles and Aim of the "Company of Jesus," Immoral Teachings of the Jesuits; Jondomation of the Order; Expulsion of the Jesuits; Bull of Pope Clement XIV. Abolishing the Society; The Jesuits' Estates Act; an appendix of valuable information. By B. F. Austin, A. M., B. D. Price 150

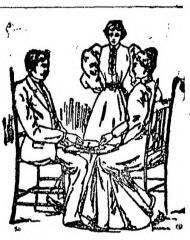
FORGE and Matter By Ludwig Bucch, book. A profound work upon a profound subject. Price, cloth, \$1.00.

Maxham's Melodies. Arranged for Solos, Duets, Quartets, Also Six Poems.

This is a song book adapted to the popular spiritualistic tests, and is eminedily fitted to de good service in the lecture hall or family circle. Price, it cents.

A MASTERLY WORK. Continuity of Life a Cosmic Truth

By Prof. W. M. Lookwood. . .. A masterly presentation of an important sub-iect. A powerful argument along new and solen-tific lines, establishing on a solentific basis the fact of the continuity of personal individual con-scious selfhood after laying aside the physica-body. A book of rare value. With several finalliustrations. Cioth, \$1.00.



## THE PSYCHOGRAPH

Dial Planchette. This instrument is substantially the

same as that employed by Prof. Hare in his early investigations. In its im-proved form it has been before the public for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Plan-chette, and all other instruments which have been brought out in imitation both in regard to certainty and correct ness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spirit-

Do you wish to develop Mediumship? Do you desire to receive communications?

The Psychograph is an invaluable asname implies, viz.: to reason out the reality of things; to decide upon the merits and truthfulness of things, or TIVATION OF MEDIUMSHIP

upon wnatever comes before the attention of its court. Nothing is too holy or sacred for its examination and have, after a few sittings, been able to receive delightful messages. A vol-ume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them selves, and became converts to Spirit ualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest com-fort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in prin ciple and construction, and I am sure must be far more sensitive to spiritual lieve it will generally supersede the lat known."

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address

HUDSON TUTTLE. Berlin Heights, Ohlo.

### PIONEERS OF PROGRESS.

BY T. A. BLAND. "It is a historic leview of the progress of the nineteenth century on all lines. But the element that makes it

terest."-Chicago Record-Heraid. 'A broad-minded lover of his fellows, Dr. Bland delights in giving credit to those men and women who have said

universally popular is its human in-

"It contains biographies of some for ty men and women whose live thoughts and heroic deeds gave character to the most wonderful century of the world's history."—Farm, Field and Fireside.

"It is just such a book as one might expect from a man who looks back over seventy-six years spent in tireless pur-suit of high ideals."—Rev. Jenkin Lloyd Jones, in Unity.
"The work is written in an easy,

pleasing style, and is so interesting that we doubt if one reader in a score who commences one of the sketches will lay the book down until he has finished it."—The Arena. It has 254 pages, is bound in best sloth with gold title. Price \$1.00.

HEROES AND HERO WORSHIP, AND THE HEROIC IN HISTORY.

By Thomas Carlyle.

A remarkable book by a remarkable

man. Marked by terse strength and vigor, deep thought, philosophy and dramatic tensity of earnestness. A notable Beerary effort. A fine edition in ciotà

# Exceptionally Important as a Matter of History.

Letters Concerning Supernatural Disturbances at the House of Mr. Samuel Wesley, Senior, at Epworth, in Lincoln shire, in 1716

Introductory.

The letters that follow originally appeared in the Arminian Magazine in 1784, and at other dates selections from the general account, as compiled by the Rev. John Wesley, have appeared in various "Lives" of Wesley and other Wesleyan publications, while on another and later occasion, the materials here collected were included in a work bearing the same general title as that selected from this pamphlet, published in Yorkshire, and devoted to a remarkable series of supernatural narrations. It is from this work, now long since out of print, that these letters have been taken, virtually rescued, it might be truly said, from oblivion, for the Wesleyan body have for a long time past rigorously excluded these narrations from their public-

As concerns the whyfor of this pamphlet, much more could be written than the limits of these prefatory lines permit.

First, it may be noted in this connection that all things that pertain to the honored name of Wesley are abundantly worthy of being preserved, for that name represents much that is associated with all that is noble and praiseworthy in the rise and progress of religious freedom in this country. With much, too, that has touched millions of human hearts with a new life, and kindled many a soul into a divine enthusiasm that was sleeping by the wayside, oblivious alike of life and beauty. And, as the Wesleys were so largely associated with helping their fellows to prepare for that "invisble world" about which we all desire to know something positive, these "letters," recording certain experiences in the household of this noted family, are alike instructive and suggestive in such connection. In this age preaching is often cast aside by those who demand proof. It is an age of doubt and skepticism, and many an anxious soul asks with pathetic despair: "Is there no proof that death does not end all?"

To such, the fact that in a family of such known probity and veracity there has occurred incidents that undeniably point to the manifestation of supernatural, or spiritual presences, comes as a beacon light, for it at least argues that, if true in these instances, may it not also be true in others. That such a thing occurred is something to ponder over, that it was in such a household adds to its importance, and that the testimony has not been invalidated, is more than satisfactory, all of which gives some reason why this publication is sent forth.

Still further, let it be noted, that undoubtedly the younger body of Wesleyans, not knowing much, if anything, of these curious experiences in the family of the founder of their body, are entitled to be informed thereon for their own advantage. For one of the missing elements, it might almost be said, in the religious professions of the times, is the absence, to a large extent—to a much greater degree than is usually confessed -- of a consciousness of an actual, real, personal life after death for the individual, and of a real world in which the departed exist. Aught, then, that can help to establish, or re-establish if lost, such a consciousness will surely be welcome to those who do not wish to see religion dwindle into dry formalism, or a belief in futurity become a nerveless and indefinite spiritual agnosticism. These words from Wesley may, then, be of help to all who are willing to heed their import. Indeed, the young Wesleyanism might greatly to its advantage not only peruse the present pages, but also pause to consider if, in these days, there may not be other evidences, possessed by people as credible, pure-minded, and honorable as the Wesleys, that prove the presence of spiritual beings in our midst.

To Spiritualists, the record now published is mainly of corroborative value, since they are not only familiar with experiences similar To the special facts narrated, but they have had even more remarkable Wents occur in the course of their forty-five years' investigations of the modern revival of intercourse between the natural and spiritual worlds. But, to even them, a record such as is contained in the following pages, has a value none the less real, even though its facts are not the equals of those known to Spiritualists to-day.

Thus, then, the reader is now briefly possessed of the how and the why of the present issue, the why being summed up in a desire to recue from oblivion a narration of experiences that shall not only appeal to Wesleyans as a body, but to the members of the great family of Christendom at large, irrespective of sect or party, so that attention may be arrested and interest stimulated upon the question now raised on every side: "Is it possible for the departed to return?"

#### The Letters.

The letters themselves now claim our attention. The whole story was published by Rev. John Wesley over sixty years after the facts occurred, and as the narrative is confirmed by letters written during the time the events took place, and now published in this pamphlet, there is no room to cavil at the evidence presented.

### The Facts

are comparatively in a small compass. On Dec. 1, 1715-16, strange noises, groans, knockings (1), "rappings," were heard at the Epworth parsonage. These things continued more or less for four months. At times a sound as if of a great sum of coin falling, then as if a man was planing wood; again, as of bottles being smashed, or of a large piece of coal being broken upon the floor, and the splinters flying all about, when actually none of these things took place. Once a presence was felt pushing against the person of one of the family. On one occasion the unseen intruder was said to have assumed some sort of animal form, but it evidently was able to understand not only what it was about itself, but what was said to it by others. It apparently had Jacobite leanings, as will be noted, and seemingly a sort of affection, or interest, in Miss Hetty Wesley. All this, and more besides, will be found stated in the ensuing pages.

#### The Import of It All.

Of course, our old friend, the inevitable cui bono, crops up again. What is the good of it all, even if true! At the first blush there may not appear much good in reviving an old and almost forgotten history of the kind embodied in these letters, but a careful consideration of the series leads almost irresistibly to the conclusion that these phenomena in the Wesley family, in 1716, were

#### A Prophecy of Modern Spiritualism,

as it afterwards manifested itself in the Fox family, in Hydesville, in the state of New York, U.S. To any who have read Mrs. Leah Fox Underhill's remarkable work, "The Missing Link," which, as one of the three noted Fox sisters, she wrote, giving therein a full history of the beginnings of the modern spiritual movement, the parallels and similarities in the nature of the phenomena occurring in each case are so obvious and striking that one is amazed at the virtually abortive result in the one case, and the marvellous consequences in the other. In each case the families questioned their ghostly visitor, but the Fox family pressed the questions home with that persistence that ultimately led to the fact being established that the haunting in their house was done by a veritable being who had once existed as a man here, on earth. It, too, showed an intimate knowledge of the affairs and histories of many deceased persons, whose friends flocked to hear the strange sounds.

Had the Wesleys been fortunate enough to have cultivated their unseen visitor, he might have enabled them to establish in the quiet Lincolnshire pursonage the beginning of that marvellous upheaval of thought known as Modern Spiritualism. But presumably it was not so destined.

#### A Serious Question.

Do the departed ever return to earth? It is a serious question, this. History-sacred and profane alike-tradition, among tribes, families, and nations, all assert they do! It is no exaggeration to add also, that millions of sound, sane-minded people throughout the civilized world are willing to assert that they KNOW, the departed do return. And you who may read these lines may, if you do not already possess that knowledge, also obtain it for yourself, for the path that others have trodden you may tread as well. But the main purpose of the present writer is to direct your attention to the fact that one of the most noted, pious, and pure-living families our land can boast of knew be-

yond a doubt, by practical experience, that the spirit-world did intervene in our world, and having such a sanction before you, we, as Spiritualists—the writer is a worker in the Cause for nearly forty years past, blest by the knowledge and comfort obtained-invites you to enquire into the matter and find that proof that shall vindicate your faith in a life hereafter, bring back the departed to your aching and empty heart, sustain you in the hour of bereavement, and give you a deeper trust in God, life, and immortality. Reader, John Wesley speaks: though dead, he liveth still! Read, mark, learn and inwardly digest what follows, and perchance you will in the end be willing to admit after all that Modern Spiritualism has a higher sanction and a greater use than you have hitherto believed. The sanction of truth, and the use of demonstrating faith, converting it into knowledge and blessing humanity by, in every truth, proving there is no death, all thought. Mrs. Richmond thought but only life, for ever and for ever, for us all.

J. J. MORSE.

#### Letter I.—To Mr. Samuel Wesley, Jr., from His Mother.

Jan. 12, 1716-7.

Dear Sir: This evening we were agreeably surprised with your acket which brought the welcome news of your being alive, after we had been in the greatest panic imaginable, almost a month, thinking either you were dead, or one of your brothers by some misfortune had

The reason of our fears was as follows: On the first of December, our maid heard, at the door of the dining room, several dismal groans, like a person in extremes at the point of death. We gave little heed to her relation, and endeavored to laugh her out of her fears. Some nights (two or three) after, several of the family heard a strange knocking in divers places, usually three or four knocks at a time, and then stayed a little. This continued every night for a fortnight; sometimes it was in the garret, but most commonly in the nursery, or green chamber. We all heard it but your father, and I was not willing he should be informed of it lest he should fancy it was against his own death, which, indeed, we all apprehended. But when it began to be so troublesome, both day and night, that few or none of the family durst be alone, I resolved to tell him of it, being minded he should speak to it. At first he would not believe but somebody did it to alarm us; but the night after, as soon as he was in bed, it knocked loudly nine times, just by his bedside. He rose, and went to see if he could find out what it was, but could see nothing. Afterwards he heard it as the rest.

One night it made such a noise in the room over our heads, as if several persons were walking, then run up and down stairs, and was so outrageous that we thought the children would be frightened, so your father and I rose and went down in the dark to light a candle. Just as we came to the bottom of the broad stairs, having hold of each other, on my side there seemed as if somebody had emptied a bag of money at my feet; and on his, as if all the bottles under the stairs (which were many) had been dashed in a thousand pieces. We passed through the hall into the kitchen, and got a candle, and went to see the children, whom we found asleep.

The next night your father would get Mr. Hoole to lie at our house, and we all sat together till one or two o'clock in the morning, and heard the knocking as usual. Sometimes it made a noise like the winding up of a jack, at other times, as that night Mr. Hoole was with us, like a carpenter planing deals; but most commonly it knocked thrice and stopped, and then thrice again, and so many hours together. We persuaded your father to speak, and try if any voice would be heard. One night about six o'clock he went into the nursery in the dark, and at first heard several deep groans, then knocking. He adjured it to speak if it had the power, and tell him why it troubled his house, but no voice was heard, but it knocked thrice aloud. Then he questioned if it were Sammy, and bid it, if it were, and could not speak, knock again; but it knocked no more that night, which made us hope it was not against your death.

Thus it continued till the 28th of December, when it loudly knocked (as your father used to do at the gate) in the nursery, and departed. We have various conjectures what this may mean. For my own part I fear nothing now you are safe at London hitherto, and I hope God will still preserve you. Though sometimes I am inclined to think my brother is dead. Let me know your thoughts on it.

SUSANNAH WESLEY.

Jan. 25 or 27, 1716-7.

### Letter II.—To My Father.

Saturday, Jan. 30, 1716-7. Hon. Sir: My mother tells me a very strange story of disturbance in your house. I wish I could have some more particulars from you. I would thank Mr. Hoole if he would favor me with a letter concerning it. Not that I want to be confirmed myself in the belief of it, but for any other person's satisfaction. My mother sends to me to know my thoughts of it, and I cannot think at all of any interpretation. Wit, I fancy, may find many, but wisdom none.

S. WESLEY, JR. Your dutiful and loving son,

#### Letter III .-- From Mr. S. Wesley, Jr., to His Mother.

Jan. 19. 1716-7. Dear Mother: Those who are so wise as not to believe any supernatural occurrences, though ever so well attested, could find a hundred questions to ask about those strange noises you wrote me an account of; but for my part I know not what question to put, which, if answered, would confirm me more in the belief of what you tell me. Two or three have heard from others. Was there never a new maid or man in the house that might play tricks? Was there nobody above in the garrets when the walking was there? Did all the family hear it together when they were in one room, or at one time? Did it seem to be all in the same place at the same time? Could not cats, or rats, or dogs be the sprights? Was the whole family asleep when my father and mother went down stairs? Such doubts as these being replied to, though they could not, as God Himself assures, convince them who believe not in Moses and the prophets, yet would strengthen such as do believe. As to my particular opinion concerning the events foreboded by these noises, I cannot, I must confess, form any-I think, since it was not permitted to speak, all gueses must be vain. The end of spirits' action is yet more hidden than that of men, and even this latter puzzles the most subtle politicians. That we may be struck so as to prepare seriously for any ill, may, it is possible, be one design of providence. It is surely our duty and wisdom to do so. Dear mother, I beg your blessing on your dutiful and affectionate

S. WESLEY, JR. I expect a particular account from everyone.

#### Letter IV .- From Mrs. Wesley to Her Son, Samuel,

Dear Sam: Though I am not one of those that will believe nothing supernatural, but am rather inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it; yet I was a great while ere I could credit anything of what the children and servants reported concerning the noises they heard in several parts of our house. Nay, after I had heard myself, I was willing to persuade myself and them that it was only rats and weasels that disturbed us, and having been formerly troubled with rats, which were frightened away by sounding a horn, caused a horn to be procured, and made them blow it all over the house. But from that night they began to blow, the noises were more loud and distinct, both day and night, than before, and that night we rose and went down I was entirely convinced that it was beyond the power of any human creature to make such strange and various noises.

As to your questions, I will answer them particularly, but withal desire my answer may satisfy none but yourself, for I would not have the matter imparted to any. We had both man and maid new this Martinmas, yet I do not believe either of them occasioned the disturbance, both for the reason above mentioned, and because they were more affrighted than anybody else. Besides, we have often heard the noises when they were in the room by us; and the maid particularly was in such a panic that she was almost incapable of all business, nor durst ever go from one room to another, or stay by herself a minute after it began to be dark.

The man, Robert Brown, whom you well know, was most visited by it lying in garret, and has often been frighted down bare foot, and almost naked, not daring to stay alone to put on his clothes, nor do I think if he had the power he would be guilty of such villainy. When the walking was heard in the garret, Robert was in bed in the next room, in a sleep so sound that he never heard your father and me walk un and down, though we walked not softly, I am sure. All the family has heard it together, in the same room at the same time, particularly at family prayers. It always seemed to all present in the same

UNITY CAMP, WONEWOO, WIS.

Work of Mrs. Cora L. V. Richmond and Others at the Camp.

To the Editor:-Mrs. Richmond, ccompanied by her husband, left Chicago one week ago yesterday, July 11 the hottest day of the season. The railway train was crowded, the get, with the mercury about 110, they Russell. a railway ride, six hours, before.

Arriving at Wonewoc, nestling in is full of healing, the Baraboo valley, about 3 p. m., Later in the we she found the heat there nearly as oppressive as in the train. Just two guitar. All who attend the Spiritblocks east of the railway station, the eastern limit of the town, there rises a perpendicular bluff of rocks 200 or persons in the world, although well more feet in height, and upon that along in years, and her singing of height is situated Unity Camp in a negro melodies affords a rare entergrove of spruce, pine, oak and other teamment to those who are privileged trees. The height is a level plateau to listen to them. She entertained stretching eastward several miles. The camp is at the westward limit of the past week, the height. So one there looks right The dining room or "menl station" down upon the town of Wonewoo, across the Baraboo valley to hills away toward the setting sun. It is certainly an enchantng scene, often enhanced by unobscured views of glorious sunsets,
When Mrs. Richmond arrived at the

camp she found it much cooler there, and the air was exquisitely delightful. She was met at the railroad station by Mrs. Spooner, of Wonewoo, Secretary of the Camp Association, who accompanied her to the camp grounds, where she was met by Mr. L. L. Pratt, the vice-president, and his wife, of Baraboo-called the father and mother of the camp, for their ceaseless work in making the visitors to camp comfortable and happy in every way. The president of the camp, Dr. C. W. Sanderson, a most genial gentleman, and indefatigable worker, was also present to welcome Mrs. Rchmond, as was Mr. Frank T. Ripley, the chairman of the camp meeting, also one of its speakers and public message Last evening Mrs. DeWolf-Kiser bearers. While he is full of fun and arrived upon the grounds. I think pleasantry, he is an efficient and dignified chairman. His lectures are all good and his messages bring comfort Wonewoc. and conviction to all to whom they are

Mrs. Whitwell of St. Paul, Minn. was upon the grounds during the week and I think expects to remain during the camp. She is one of the speakers; she is a very charming lady, her lectures are very good, and full of the spirit of loving kindness. Last Sunday, Dr. Temple, of Chicago, arrived upon the grounds. Dr. Temple is a very fine test medium, all those whom scientific lines. By Prof. W. M. Lock-I met who had had sittings with him wood. Price \$1.00.
were loud in his praise. On a num- "The Soul of Things; or Psychometber of occasions he gave public mes-Morris Pratt Institute, with her husband and mother, were upon the grounds. Everybody who knows anygrounds. Everybody who knows anything about Mrs. Niver, knows of her ability as a teacher of elocution and coratory. She will stay upon the grounds during the camp meeting and arrange theatrical parformance held in the auditoriem with ing.

Mrs. Niver is able to find with calculations. Mrs. Niver is able to find with calculations as to start the suthenticity, credibility and morality. A large book for starting about Mrs. A large book for starting about Mrs. A large book for starting about Mrs. Niver is able to find with a large book for starting about Mrs. Niver is able to find with a large book for starting about Mrs. Niver is able to find with a large book for starting about Mrs. Niver is able to find with a large book for starting about Mrs. Niver is able to find with a large book for starting about Mrs. Niver is able to find with a large book for starting about Mrs. Niver is able to find with a large book for starting about Mrs. Niver is able to find with a large book for starting about Mrs. Niver is able to find with a large book for starting about Mrs. Niver is a teacher of locution and three volumes. Price \$1.60 each.

"Universal Spiritualism." Giving a view of Spiritualism from the earliest time, and in all nations. By W.

J. Colvillo. Price \$1.00.1

it would remove to another place.

ful enough.

its leave that night.

place at the same time, though often before any could say it is here,

and I went down stairs, nor did they awake in the nursery when

we held the candle close by them, only we observed that Hetty trem-

bled exceedingly in her sleep, as she always did, before the noise

awaked her. It was commonly nearer her than the rest, which she

took notice of, and was much frightened, because she thought it had

a particular spite at her. I could multiply particular instances, but

I forbear. I believe your father will write to you about it shortly.

Whatever may be the design of Providence in permitting these things,

I cannot say. Secret things belong to God; but I entirely agree with

you that it is our wisdom and duty to prepare seriously for all events.

Letter V .- Miss Susannah Wesley to Her Brother, Samuel.

Dear Brother: About the first day of December a most terrible

and astonishing noise was heard by a maid-servant, as at the dining-

room door, which caused the up-starting of her hair, and made her

ears prick forth at an unusual rate. She said it was like the groan

of one expiring. These so frighted her, that for a great while she

durst not go out of one room into another after it began to be dark

without company. But to lay aside jesting, which should not be

done in serious matters, I assure you that, from the first to the last a

lunar month, the groans, squeaks, tinglings, and knockings were fright-

all heard, my father himself having a larger account of the matter

than I am able to give, which he designs to send you, yet, in compli-

ance with your desire. I will tell you as briefly as I can what I heard

of it. The first night I ever heard it, my sister, Nancy, and I were

sat in the dining-room. We heard something rush on the outside of

the doors that opened into the garden, then three loud knocks, im-

three, and in half a minute the same number over our heads. We

inquired whether anybody had been in the garden, or in the room

above us, but there was nobody. Soon after my sister, Molly, and I

some business. We heard three bouncing thumps under our feet,

which soon made us throw away our work, and tumble into bed.

Afterwards the tingling of the latch and warming-pan, and so it took

piece of sounding metal was thrown down on the outside of our cham-

per. We, lying in the quietest part of the house, heard less than the

rest for a pretty while; but the latter end of the night Mr. Hoole

sat up, I lay in the nursery, where it was very violent. I then heard

frequent knocks over and under the room where I lay, and at the

children's bed-head, which was made of boards. It seemed to rap

against it very hard and loud, so that the bed shook under them.

heard something walk to my bedside, like a man in a long night-

gown. The knocks were so loud that Mr. Hoole came out of his

chamber to us. It still continued. My father spoke, but nothing an-

swered. It ended that night with my father's particular knock, very

It is now pretty quiet, only at our repeating the prayers for the

Soon after the above mentioned, we heard a noise as if a great

Though it is needless for me to send you an account of what we

. .

All the family, as well as Robin, were asleep when your father

tertainment.

Dr. Manning, from Chicago, Psychoshe had never had so much experience Vital Healer, is also upon the ground. In the way of heat and dirt on so short He is a young man with a beaming countenance, and his very presence

Later in the week "Auntie Hampton," of St. Louis, arrived with her ualistic camp meetings know Mrs. Hampton. She is one of the jolliest Wonewoc camp on several occasions

is clean and flyless. This very neces-sary department of the camp is conducted by Mr. and Mrs. Mattesen, who serve by far the best meals I have ever found at any camp dining room. The camp the past week here has been like a large and most harmonious family, not the least discord any-where, and everybody present happy as can be from morning until night. clative audiences, which I consider

she is to stay during the rest of the meeting. Long live Unity Camp at CORRESPONDENT.

ric Researches and Discoveries", by sages from the platform, which were Wm. Denton. The three volumes of recognized by their recipients, and this book contain much valuable matmost convincing to the audience. ter, and though concise as a text book Mrs. Niver, teacher of elocution at the it is fascinating as a work of fiction, embracing as they do valuable matter covering the entire globe. Nothing has ever been written of more value

give the audience a most splendd en-

Arriving upon the grounds at the same time that Mrs. Richmond did were Dr. Russell and his wife, from Minneapolis. Dr. Russell is a unique personality, combining deep spiritual perceptions with a wide range of external knowledge and experience. His profession is some kind of a healer, although he is a graduate of a regaisles of the cars were crowded with ular medical college; but he has gifts standing passengers, all the windows many. He is a splendid orator, and were open so the passengers had all entertainer incomparable. It is worth the cinders and dust that they could a visit to Wonewoc just to meet Dr.

Mrs. Richmond found most appregreat praise to them. It is needless to speak of Mrs. Richmond's address-

es; all Spiritualists know more or less what they are, but to those who never heard her before they created a most profound impression. She gave six public addresses, assisted at the conferences and ministered to the people at several impromptu gatherings. Al the people here, feeling so uplift-ed by Mrs. Richmond's inspiration, insist upon her coming here next

"The Attainment of Womanly Beauty of Form and Features. The Personal Beauty, of Personal Beauty, Only Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price, \$1.00.

"Continuity of Life a Cosmic

SUSANNAH WESLEY.

Epworth, Jan. 24, 1716-7.

Carpentry and Joinery

It will write in full sight—

yes, in full sight and it will

write more, write better,

write easier and keep on

doing so longer than any

THE MONARCH TYPEWRITER CO.,

200 and 202 Wabash Ave., Chicago, III.

Practical, Mechanical

SERIES

The Carpenter's and Builder's

Standard Library.

By Fred T. Hodgson, Architect.

other typewriter.

A Practical

M. O., A. A. the best works ever turned out by blin. Copi ously illustrated with diagrams and figures making the most intricate problems simple, def inite and easily understood. Price, \$1.00

### FARM ENGINES

HOW TO RUN THE.

reats upon

now to run a

farm engine.

guide. Fully

llustrated.

A complete

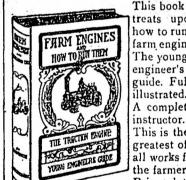
instructor.

greatest of

all works for

The young

The Young Engineer's Guide



the farmer. Price, cloth, \$1.00. By James H. Stevenson, and Oth-

er Expert Engineers.



Modern Air Brake Practice Its Use and Abuse.

With Questions and Answers for Locomotive Engineers and Electric Motor-men. By FRANK IL DUKESMITH. Price, cloth.

DYNAMO TENDING, mediately after another three, and in half a minute after another

# were up after all the family were a-bed, except sister Nancy, about



Steam Engineers. By HENRY C. HORSTMANN and VICTOR H. TOUSLEY, Authors of "Modern Writing Diagrams and Descriptions for Electrical Workers."Cloth 100 Blustrations. Price, \$1.50

#### The Handy Vest-Pocket ELECTRICAL DICTIONARY. NEW EDITION.

A book every Engineer and Electrician should have in his pocket. A Complete Electrical Ref-ezence Library in itself. Coth, red edges, In-dexed, 25 cents; full leather, gold edges, indexed,

#### **in** Tune with the Infinite By Ralph Waldo Trine.

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be shirt condition your life in exact second with what you would have it.—From Title-Page.

CONTENTS—I. Frelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life—Bodly Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdoms and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into follness of power IX. Plenty of All Things—The Law of Prosperit X. How Men. Have Become Prophets, Secre, Saget and Saviors; XI. The Basic Principle of All Religion—The Universal Religion; XII. Entering Now into the Realization of the Highest Riches. For Sales.

king and prince, when it usually begins, especially when my father says, "Our most gracious Sovereign Lord," etc. This my father is angry at, and designs to say three instead of two for the royal family. We all heard the same noise, and at the same time, and as coming from the same place. To conclude this, it now makes its personal appearance; but of this more herafter. Do not say one word of this to our folks, nor give the least hint.

-Two Worlds, England.

I am your sincere friend and affectionate sister,

(To be continued.)-

SUSANNAH WESLEY.

### THE PROGRESSIVE THINKE

Published Every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Proprietor "Entered as Second-Class Matter, De-cember 11, 1889, at the Post Office at Cheago, Ill., under Act of Murch 3, 1879."

TERMS OF SUBSCRIPTION: The Progressive Thinker will be furnished until further notice at the following terms, invariably in advance 

 One Year
 \$1.00°

 Six Months
 50cts

 Thirtcen Weeks
 25cts

 Single Copy
 5cts

REMITTANCES:

REMITTANCES:

Remit by Post Office Money Order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all lotters to J. R. FRANCIS, 40 Loomis Expect, Chicago, Ill.

TAKE NOTICE.

TAKE NOTICE.

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 errors in address will be promptly corrected, and missing 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.

TO FOREIGN COUNTRIES. The price of The Progressive Thinker per year to foreign countries is \$2,

SATURDAY, AUGUST 1, 1908.

WORDS OF CAUTION. You should not send money in letter. You may do so a dozen times may be lost or stolen. Secure a pos tal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL. The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

Made for the Priesthood.

People should remember the Bible was never made for the populace, neither was it designed to be placed in their hands. It was too sacred for the vulgar eye. Luther, until 21. had never seen a copy, though qualifying for the priesthood. God had declared his will, and had placed his book in the hands of his servants, the clergy, whose duty consisted in expounding its teachings to the peo-

The Protestant reformers succeeded after protracted strife, in wresting the fetish from Catholic hands, and it became still more sacred with them, and it has continued such to the present time.

Catholic prelates have discovered in late years the Bible can be used with advantage in propagating their faith, so have withdrawn their hostility to its general circulation.

At first it was supposed the special such at Matthew 16:18, 19, "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee [Peter] the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in

In these texts are found full support for all the infamous claims the Inquisition set up. Protestants, in accepting the book as inerrant and divine have indorsed to the letter all the damnable claims of Popedom: not only the Inquisitorial fires and the sale of criminal indulgences, but the confessional and every other infernal device bad men could concoct to re-

Old Testament literature introduces its readers to a theocracy, a government by God. The priest is his earthly representative, and directs its policy. When in full swing Moses was God's vicegerent, and Joshua was his mouth-piece.

The church which labored so hard a few years ago to get God in the American constitution and so far succeeded as to stamp him on the coin, were trying to substitute a theocracy in place of a government by the people. Should they succeed everything would be run in the interest of the church. Not only would their places of worship be exempt from taxation, but the salaries of the preachers would be paid out of the public treasury. Only churchmen would be elected to office, serve on juries, or allowed to testify in courts of justice. What was true throughout. Christendom 200 years ago would be revived, and, doubtless the Inquisition, with all its horrors would be re-

vived. Impossible, says the reader. Just what the priesthood are contending for under false pretenses. Their success is contingent on their ability to colonize this country with "undesirable citizens" of Southern Europe.

#### Spiritualism Opened the Door.

Death, viewed from a natural standpoint, is a closed door, beyond which all is sorrow, gloom and doubt. That door, opened wide, reveals sunny skies, the loved and lost, with visions of eternal hope. Spiritualism opened The Exterminated Phenicians, (No. 4.)

Originally, so far as authoritative istory furnishes information, the Pe ilcians occupied all that country east of the Mediterranean to the Libanian mountains, on the south to Arabia-Petrea, and north to a not well-defined locality above Sidon. Its length north and south was about 200 miles, and its average width was some 35 miles. Little can be learned of its original inhabitants; but historians find the Phenicians were in possession from 2,600 to 2,700 years before our era. The native habitat of the intruders was the elevated plateau east

of the Persian Gulf, of which the present Shiraz was the probable center. Akkad, Chaldea, Persia, Babylonia, Assyria and Egypt, all of the black-haired family, were remotely connected with the same race. We may resume this subject again.

The Phenicians were a remarkable people. Beside having the credit of inventing letters, and being the founders of commerce, and the pioneer miners, they seem to have led all other countries in establishing colonies, traces of whose labors remain to our time. The islands of the Great Sea, with Carthage, Hippo, Marseilles and Utica were peopled from Phenicia, while they were a large intermixture with Iberians of Spain. Without a compass the circumnavigated Africa, and had populous mining colonies in the Central South of Africa, whose wonderful ruins still remain and have been explored with-

in the last few years. Full of adventure these people consted along the Northern Atlantic, explored Sicily islands west of the British channel, were the first to is— as capable of virtue or of vice, and cover the British islands, opened that he was a created being," was a tin mines of Cornwall, and left their preserv, the Emperor Constantine, features, wit, and a portion of their predited with presiding at that language in Wales and Ireland. The latter was colonized from Carthage.

As before stated, the Phenicians used the same language, employed the same characters in writing and practiced the same customs credited to the Jews, even to exercising with the sling. Mothers, we are told, hung their son's breakfast on trees and would not allow them to eat until brought down by use of the national weapon.

Says Prof. Rawlinson in his Story

of Phenicia, pages 28, 29: "The Temple was the center of attraction in each city of Phenicia, and the plety of the inhabitants adorned each Temple with abundance and costly offerings. The kings were zealous in maintaining the honor of the gods, epaired and beautified the sacred buildings, and not unfrequently dis-charged the office of High Priest. Both they, and their subjects, bore, for the most part religious names [a peculiarity of the so-called Jews], names which were regarded as placing them under the protection of some Wherever they went they carried with them their religion and worship, and were careful to erect in each colony a Temple or Temples, similar to those which adorned the cities of their own country. \* \* \* Originally the Phenicians would seem to have been monotheists, and to have possessed a lofty idea of the Great Power which had created and ruled the world. \* \* They regarded They regarded Him as wholly distinct from matter,

into existence all other beings, and all material things." Rawlinson goes on to say that at a later period other gods were invented or imported into Phenicia, "ONE OF WHOM WAS REPRESENTED

and believed Him to have brought

AS THE SON OF EL." [God.] El was the Hebrew name used throughout the Old Testament for God. It enters everywhere into propor names as Elihu, God-Jehovah, Elijah, the same; Elisha, God, the Deliverer; Ezekiel, the strength of God, and thus on as a prefix or suffix to hundreds of names; but the astonishing fact that El, the Great God, in Phenicia, had a Son! This fact is omitted in the Old Testament. The truth is apparent that the monks, in adapting Phenician history to their needs as a history of the mythical Jews, everywhere doctored it as far as they were capable.

On page 37 Rawlinson tells us the Phenicians, as the Jews are represented to have done, "offered human sacrifices in time of public calamity." He says: 'On one grave-stone do we find a hope of a future existence in the curt phrase, "After rain the sun

shines." We are unwilling to conclude these quotations from Rev. Geo. Rawlinson, professor of Ancient History in the University of Oxford, without adding from page 38:

"The Phenicians were the first systematic traders, the first miners, and metallurgists, the greatest colonizers -while elsewhere despotism overshadowed as with a pall the whole Eastern world, they could boast of a form of government approaching to constitutionalism."

This was probably the period in which pseudo Israel was pretendedly under rule of the Judges.

Rawlinson, continuing: "Of all the nations of their time the Phenicians stood the highest in practical arts and science. They were masons, carpenters, shipbuilders, weavers, dyers, glass-blowers, workers in metal, navigators, discoverers beyond all others. If not actually the first inventors of letters, they so improved on the mode of writing that their system has been adopted, with suffixes, and a few additions, for the whole civilized world; they were the first to confront the dangers of the open ocean in their strong-built ships, the first to steer by the polar star, the first to make known to civilized na-

Africa, and Europe; they surpassed the Greeks in enterprise, in perseverence, and in industry; at a time when brute force was worshiped as the

main source of power and only basis of national repute. They succeeded in showing that as much fame might be won, as much glory obtained, as real a power constructed by arts as by arms, by the peaceful means of manufacture, trade and commerce, as by the violent and bloody ones of war, massacre and conquest "

The truth is, Phenicia, her colonies and commerce were in the way of Rome. The latter was ambitious to raie the world by force, and could not succeed which such an active, energetic and industrious people occupied nearly all the islands of the Mediterranean, and many of the great cities bordering thereon. Her destruction was determined upon.

We strongly suspicion the war of Titus on the Jews was in fact waged on Phenicia insead of Jerusalem. The Punic wars were prosecuted much of the time for more than a century, the purpose to crush the Phenician colony of Carthage and wrest from them Sicily. Cato, in the Roman senate, declared Carthage the most formidable rival of the empire, and without regard to the subject under discussion, he never closed an address without adding? "It is my opinion Carthage must be destroyed."

The Romans had the mean habit of belittling a power with which she was at war. We might illustrate with many examples, but we hasten.

When the Council of Nice had de-

cided the teachings of Arius-that

"There was a time when Jesus was not; that by his freedom of will he Council, to demean Arius, issued an edict declaring persons holding such views shall be called Porphyrians, that Arius should cease to be known. He was afterwards assassinated. Were not the Phenicians similarly ignored, and the insignificant Jews, if there were such a people, substituted in their place? To debase them the more they are

designated by vulgar Christians as

Though the world is largely indebted to the Phenicians for its enlightenment, yet, deceived by monkish historians, they are positively ignorant of their own early history, and are bearing a reproachful name, which by worthy lives they have ennobled; while Christians in turn, through all the period of their own existence. have made these worthy and exemplary people the target of hate, persecution, and, in some countries, of slaughter.

#### Better Than a Mythical Hell.

A resolution was introduced at the recent session of the Wisconsin Federation of Labor, at Fond du ple murderer, recently sentenced to imprisonment for life, "be transported to the world of Hades, so no more foul plots can be contemplated as have stained the grounds of Idaho and Colorado."

The Progressive Thinker, protests, Orchard deserves a more substantial nunishment than confinement in a mythical hell If it can be determined by any process the wretch has a conscience, then shut him up in a solitary cell one day each week during the residue of his mortal life, to contemplate his crime. As he is a believer in an orthodox hell furnish him a Tract Society's publication, of upwards of sixty years ago, telling of "The Eternity of Hell Torments." Believed, and absolved from church teaching that "Jesus naid it all," then the assassin will get all the hell he needs, if favored with a long life

#### A Glorious Opportunity.

The New York Sun lately reported, Outside a second-hand bookstore, not far from the old building of the Colshabby-looking volumes. Above it this sign is displayed: 'CLEARANCE SALE OF THEOLOGY-5 cents each: for 25 cents'."

There is a chance of a life-time for the clergy who preach "what the church instructs them to teach, not what they believe," to stock up on good Christian literature. The Progressive Thinker, inspired by its knowledge of the past, can make a good catalogue of the books there advertised, "5 cents, 6 for 25 cents."

In some localities such books are sold by the yard, cartage thrown in. Ye moss-backs: Now is your time to stock up in genuine Christian literature.

### Everybody Posted.

"I'se been a sinnah,' vouchsafed a recently converted brother during an experience meeting in Ebenezer chapel. . "A heenyus, low-down, contaminated sinnah for lo dese many yeahs, and never knowed if."

"Don' let dat molest yo', Brudder Newcome," spoke up a sympathetically inclined deacon. "De rest of us knowed it all de time."

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thoughtfirst to make known to civilized na-filling the world with mercy, justice tions the remoter regions of Asia, and joy.—Robert Q, Ingersoli.

### Absorbing Spiritualism.

on Occult and Spiritualistic subjects. While the secular press and month- tical work of the world would not lies are discussing these questions, the various religious sects are feeling the influence of Spirit Return, trouble to read this article, and I may and within thirty-five years will have therefore safely ignore them; for it completely absorbed all that now ex- is intended to indicate the possibility ists of true Spiritualism, leaving no that discoveries of the very first magfurther necessity for taking care of nitude can still be made—are inthe same as a distinct body. The deed in process of being made—by following from the scientist, Sir Oli- strictly scientific methods, in the rever Lodge, in Harper's Magazine for gion of psychology; discoveries quite August, shows the drift of the cur- comparable in importance with those rent:

When it comes to proof of survivthe tomb, we are bound to discount for practical application and usefulthe witness of anything that is in ness will similarly have to remain for our own minds; or, as some think, some time in the hands of experts, in the mind of any living person.

vertible proof of identity enormously multitude without danger. increased. Even when the evidence enables a hidden thing to be discovered, of which no one living possessed the secret—as in Swedenborg's discovery of the dead burgomaster's private papers-deferred telepathy is sometimes adduced as preferable to what Swedenborg, the only rational explanation.

How then can we ever, by any means, hope to prove identity? I

(a). By cross-correspondence.

(b) By information or criteria characteristic of the supposed intelligence, and if possible in some sense new to the world.

Cross-correspondence-that is, the reception of part of a message through one medium and part through another-is good evidence of one intelligence dominating both automatists. And if the message is characteristic of some one particular deceased person, and is received She was very much exercised. through people to whom he was not intimately known, then it is fair proof of the continued intellectual activity of that personality. If further criticism which is eminently in his vein and has not occurred to ordinary people-not to either of the mediums, and not even to the literary world .but which on consideration is appreclated as sound as well as characteristic criticism, showing a familiar and ages, and unifying apparently disconrected passages in some definite way, -then I say the proof, already striking, would tend to become orucial.

These, then, are the kinds of proof at which the society is aiming.

So long-as communications consisted of general conversations with what gators, we were by no means convinced of their identity, even though overwhelmingly sufficient for-the identification of friends speaking, let us say, through a telephone or a typewriter. We required definite and crucial proof-a proof difficult even to imagine, as well as difficult to sup-

ostensible communicators realize the need of such proof just as fully as we do, and are doing their best to satisfy the rational demand. Some of us think they have already succeeded; others are still doubtful.

On the whole, I am of those who,

though they would like to see further and still stronger and more continued proofs, are of opinion that a good case has been made out, and that as the best working hypothesis at the present time it is legitimate to grant that lucid moments of intercourse with deceased persons may in the best cases supervene; amid a mass of supplementary material, quite natural under the circumstances, but mostly lege of the City of New York, there is of a presumably subliminal and less weird occurrences have been vouched for among all nations and in every age. It is possible to relegate a good possible thus to eliminate all. Nor is it likely that in the present stage of natural knowledge we are achuman spirit and have reduced them to such commonplace that everything capable of happening in the mortal and psychical region is of a nature readily and familiarly to be understood by all. Yet there are many who seem practically to believe in this improbability, and although they are constrained from time to time to accept novel and surprising discoveries in biology, in chemistry, and in physical science generally, they seem tacitly to assume that these are the only parts of the universe in which discove ery is possible, all the rest being al-

ready too well known: It is simple faith, and does credit to their own capacity for belief-belief not only unfounded upon knowledge, but belief tenable only in the teeth of a great mass of evidence to the contrary.

It is always a pity to unsettle minds thus fortified against the intrusion so plain as this one. of unwelcome facts, for their strong faith is probably a salutary safeguard

The secular press and magazines tively dangerous condition called throughout the whole of this country "open-mindedness," which is ready are gradually absorbing Spiritualism. to learn and investigate anything not There is not a magazine of any promi- manifestly self-contradictory and abnence but has articles occasionally surd. Without people of the solid, assured, self-satisfied order, the pracso efficiently be done.

But few such people will take the which have been made during the last century in physics and biology, ng existence and of memory beyond but discoveries whose opportunities since they cannot be miscellaneously Thus is the difficulty of incontro- absorbed or even apprehended by the

#### A GERMAN LUTHERAN MEDIUM Many Remarkable Manifestations Spirit Power.

To the Editor: -As leader of th Washington Union Spiritual Society must then seem to most, as it did to and teacher of the philosophy and phenomena of Spiritualism, I would like to give to the reader of your pa per a few experiences we have enjoyed in the developing class I am conducting in this city.

number of highly sensitive medium through whom many fine message of a very convincing nature have been given, and many physical manifesta tions of a very high order, there one sensitive in particular that

wish to mention. about is a German Lutheran; her hus band a Catholic. They first became interested through messages given over the Oulia Board. The first se ance they sat ip, no manifestations, but the third, the lady, Mrs. R .-- saw clairvoyantly, her father, and a niece had never seen anything of the kind before, and as it was so wonderful why or how she saw them. Her hus band had been troubled with stomach we get from him a piece of literary trouble for twenty years, and could get no relief whatever. A message from the niece saying, "If you continue to sit we will cure you and make you well and happy," encouraged them to come again. The third sitting Mrs. R.-became frightened and said a big Indian stood by her husband, and she was afraid of Indians, so I explained to her that Inwide knowledge of the poetry of many dian spirits made very good conditions, especially for those who were were often instrumental in helping to throw off the disturbing conditions. She said, "Yes, he is down on his knees now, looking into my husband's stomach.

I then said, "Watch him, and he will give you directions how to hea the stomach

She then saw him drinking and purported to be the surviving intelli-gence of certain friends and investi-gators, we were by no means con-gators, we were by no means conout of the pump into the cup. After that they sat for the Indian

the talk was of a friendly and inti- and through his directions Mr. R. mate character-such as in normal was completely cured of stomach cases would be considered amply and trouble he had had for twenty years The fourth night she sat, our hands were on the table. Mrs. Rsaid, "Some one is trying to pull my was pulled back three feet from the table by invisible hands, and then we sked them to bring her back and in trying to do so they tipped her off the

Then they called for a cabinet for her to sit in. We arranged one in my seance room, and to do away with holding hands I used a copper wire, passing it around the circle and each end into the cabinet, to the medium. After sitting for awhile I asked the guide to bring her medium out of the cabinet. Her little guide, who gave her name as Fairy Face, said, "I Can't, Mrs. Smith." Then the medium came out of the trance and said: 'Mrs. Smith, I am all wound up in

he wire." We turned on the lights, opened the cabinet and there she was, hands tied together and tied to the chair so tight we could not untie her without cutting the wire, so the spirit guide "Drop the curtain and we will

untie her. We did so, and in less than thirty econds she was untied. I afterwards a large three-shelved case, full of evident kind. \* \* \* Puzzling and took the lady on my platform, and with a black cloth over her they tied her so tight with a ocpper wire there wasn't a man in the hall that would try to untie her. so we . threw many asserted occurrences to the do- cloth over her again, and with a black main of superstition, but it is not ribbon across her lap we asked them to tie it while she was still bound with the wire. In three minutes she threw the curtain off, still tied, and the black ribbon was tied in a bow quainted with all the workings of the around her neck, with her ring on it. and in six minutes she was up with the ends of the wire in her hands, the ribbon off her neck, and the ring on her finger.

Mrs. R .- , myself and another lady that sat in my class, went to a photographer to have our pictures taken together. The lady that took pictures was a Scandinavian, did not even know we were mediums or Spiritualists. When I got the picture, after it was finished I looked at it very loved ones might have gotten their face on the card, but could distinguish nothing. The picture had sai on my piano for over a month when a strange lady, not a Spiritualist, who was looking at the picture, said: Mrs. Smith, did you notice the face here by Mrs. R.? I said I had not, so she lined it out for me, and there as plain as our faces was the dear little Indian face, that had figured so conspicuous ly in our cabinet. Hundreds have are convinced it is a spirit face. There are also other spirit faces, but none

I afterwards went to the photog rapher, and she said she had not noticed it, so we got the plate and there against that unbalanced and compara- was the face on the plate. Now this

## The Transition from Earth to Spirit Life.

As Viewed by a Spirit Who Has Passed Through the Change.

The following message was written by the spirit of Hiram Witkop, brakeman on the G. R. & I. R. R., who was killed in a collision near Cadillac, on Sept. 23, 1901. It was given through the mediumship of Miss Dollie Williams, of Walton, Traverse county, Michigan, Oct. 7,

The Message.

My passing out of the body was an easy matter. I realized it, wanted to speak, but something seemed to seal my lips until almost the last. Mother and father and many other dear ones were in the room and helped me out into a more clear atmosphere as soon as 1. was free, although I was drawn back three times before becoming absolutely free from my body. Every time I heard your sobs. Each time I saw a small cord or thread still fastened to the body I was trying to get away from. The third time I was drawn to my body I took hold of the thread with both hands to break it. It broke so easily one would think it made of ether. Yet there was sufficient strength to almost hold me a prisoner for a time. When my own will power destroyed those conditions, I could go where father and mother led. It seemed as though I never wanted to leave them. There was something so peaceful in their presence, and everywhere they led seemed filled with light and illumination. We must have gone many miles, yet there seemed but little time consumed in our journeys. We came to an arch-like opening and on passing through it I was dazed by the brilliancy which confronted me. We have heard and sung of the stories of paradise, and I began to feel I had found one. Overcome by such magnificence, I could do nothing but stand and wonder-no desire to move forward-spellbound by the beauty surrounding me, I drank in and absorbed strength and peacefulness from all about me. Had I ever suffered? No. Had I ever known pain or sorrow? No. All the years of the past were swallowed in the indescribable

pleasure of the present. Those moments of exhilarating can never be

forgotten. They have paid for all earthly pain and grief ever mine.

Standing there I watched a happy throng moving quietly around, all faces wreathed in perfect peace and happiness. Each expression seemed strengthened with an interest in some one or something. Many of these beautiful souls turned and kindly bowed to me, and as they passed I caught the vibration of their thoughts, saying: "Another wanderer coming home. Welcome; welcome; there is room for all." As I stood there growing more in harmony with my surroundings I saw mother step out into the throng and draw a young woman toward her, saying as they approached me, "We have brought him." It did not take long for brother and sister to be clasped in each other's arms, for I recognized the approaching form as that of our Irene. For the first time I showed signs of weakness and sobbed like a child, forgetting the scenes of beauty and sense of joy for the moment. Regaining my self-possession, I unclasped my arms from around our sister, gently pushing her from me and surveyed her from head to foot. Such a lovely form, with beautiful chiscled features, and eyes that spoke unto your soul the sentiment of truest love. The silence was soon broken by her saying, "Come, brother; we knew you were coming and have prepared a sweet resting place for you." We then joined the throng of passing souls, and Tena informed me that many of them were upon the same mission, going to meet their loved ones who would be brought to some of the entrances. As we passed on we caught glimpses of many meetings similar to our own, and while to me there appeared to be several hundred souls moving or gliding as we were, there was not the slightest confusion. After having gone what may have been a mile or two we left the bright new world, to pass into another. While the former seemed one glad illuminated thoroughfare of beautiful park joining beautiful park, this one was dotted with lovely buildings of home-like nature. The green sward beneath our feet, studded here and there with fragrant flowers; the branches over head inviting us to look upward to see beyond and above a sky of indescribable magnificence, filled my heart with unutterable joy, and

again the tears began to flow.

These were quickly dispelled by my attention being drawn to two heautiful vonths, so much alike that one would almost think them both the same, but when both reached out their hands and called forth, 'Welcome, brother," I perceived they were my sisters, no longer as when I saw them last, but still my sisters. Each one took me by the hand and turned my footsteps towards the entrance from whence they came. There I beheld a home beautiful beyond description, where mother and father and our loved ones dwell. Indeed they pared for my coming, and I did find sweet rest as they led me to a cosy room and left me to myself. When alone I fell asleep. How long I slumbered I know not, but on my awakening I found my sisters

around me, and felt as though I had returned to youth. The spell was soon broken as father stepped up to me and told me I was now, wanted on earth. He turned to go, and we all felt ourselves gently gliding after him, until we left all previously described scenes behind. We drew near a great forest. As I gazed upon those gigantic trees a drowsiness overcome me and I became unconscious. When I regained consciousness I was in my earth home where family, friends and neighbors had gathered around the casket, which held my mortal body. Oh! how horrible it appeared to me. How I wanted to tell them it was not I, that I was there in a form far superior to the one they gazed upon and sobbed over. I stepped up to Mabel and spoke to her wishing to assure her of my presence, but she heard me not. One by one I touched you all without effect, until I came to Kate. As I laid my hand upon her shoulder she did not hear me but a shudder ran through her entire form. How I longed to have her know she sensed my thought but understood it not.

Then all was silent. I heard you speak of me as gone, and I saw my railroad brothers pay their last respect to a departed comrade. How I tried to have them understand that I had not departed from their midst, that I was there hearing, seeing, knowing all. Again the sobs broke forth from my family, and again I became unconscious, to awaken just in time to see them laying flowers on the mound that covered the shell from which I slipped out. I felt an inclination to follow my loved ones home, and started to do so. Father stepped up to me, laid his hand on my shoulder and said: "My son, 'tis better that you come with us, for you are much fatigued and need rest. Like a child I followed where he led, until I found myself once more in the haven of rest. There I reflected on the past, and saw more of my future. There are many things I wish to speak of, but father is still my guide and bids me wait and go with him; yet I know I vall return and give you other messages.

With love to all my earthly friends, I am still Your loving husband and brother,

HIRAM.

is perfect apirit photography and it is I have many other fine mediums sitting in my class, but this one has

outrivaled them all. Spiritualism is gaining ground in Spokane, and many brilliant minds are investigating the beautiful truth. Of course we have several working here under the name of Spiritualism that are certainly detrimental to the cause. One lady in particular, who of their money, they are causing a claims to be a spirit healer or clair great deal of the trouble which worthy voyant, and when the sick go to her mediums are subjected to, in the to be healed, she tells them they are shape of suspicion, misjudgment. covered with snakes, and proceeds to heavy fines, and even imprisonment. pull the snakes off of them, and throw It is a despicable shame! them out of the window. She also claims Jesus Christ is her control, but though their mission is a great and at one of her Sunday night meetings, glorious one, freighted with much of when she became very angry at cerhappiness and real satisfaction, are tain members of her class, she used nevertheless often accompanied with language that would not look well in sufferings. They should be protectprint, so several of her followers con- ed, upheld, and sustained in their cluded Jesus had changed wonderful- heaven-born calling. To sensitive ly since his journey on earth during souls,, almost everything on earth is the Bible times. Such conditions as painful. I know, because of my close these tend to cast a dark reflection on relationship to that class. Some-

REV. CORA KINCANNON SMITH. Spokane, Wash.

The law imprinted on the hearts of all men is to love the members of society as themselves .- Roman.

Fraudulent Mediums. I must relieve my mind in regard me preposterous that they can be allowed to move about in society at all. I think they ought to be driven out Devil, and ought to be severely dealt with. Besides their duplicity in deceiving, and cheating the people out I know that true mediums, al-

where I have read a poem commencing, "To the soul who feels the Immortal, this life is a terrible thing"! JULIA H. JOHNSON.

Speak what you account great

truths frankly, strongly, boldly,

That the eyes can be strengthened with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been radiored by that wong derful little instrument called "Actina" "Actina" also relieves fore and granulated lids, iritis, etc., and removes cataracts with some control of the control

"Actina" also relieves sore and sore and sore and strandard lids, iritis, etc., and removes cataracts without the sold, therefore the "Actinas" have ment is not an experiment, but is reliable. The following letters are but samble. The following letters are but sambles of hundreds we receive:

J. J. Pope, P. O. Box, No. 42, Mineral Housands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years and "Actina" is the only thing that has ever done me any good. Before using "Actina" is gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now 1 can read all day with little or no inconvenionce."

Rev. Charles Carter, East Springfield, N. Y., writes:—I have made a severs test of "Actina" by casting aside my glasses and have not had them on since except to see what change had been wrought since the treatment began. My eyes gradually gained strength and power, and now my glasses are no longer necessary, for I see as well, if not better, without them. I recommend "Actina" to all my friends.

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial, postpaid.

If you will send your name and address to the Actina Appliance Co., Dept. 342N, 811 Walnut street, Ransas City, Mo., you will receive, absolutely FREE, a valuable hook—Professor Wil-son's Treatise on Disease.

BOOKS BY LILIAN WHITING.

"The World Beautiful." First Series. Comprising The World Beautiful; Friendship; Our Social Salvation; Lotus-Eating; That Which is to

"The World Beautiful." "The World Beautiful." Second Series. Comprising The World Beau-tiful; Our Best Society; To Clasp Eternal Beauty; Vibration; The Un-seen World.

"The World Beautiful." Third Se-

"The World Beautiful." Third Serles. Comprising The World Beautiful; The Kose of Dawn; The Encircling Spirit World; The Ring of Ametuyet; Paradisa Gloria.

"After Her Death, a Story of a Summer." This book contains a portrait of Kate Field and a sketch of how she made herself known in Europe after her death in Honolulu.

"The Spiritual Significance." Con-

"The Spiritual Significance." Contains the following interesting chapters: The Spiritual Significance; Visters: The Spirit ion and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life. "From Dream to Vision of Life."

"From Dream to Vision of Life." As the title implies, itearles one from the mortal to the immortal life; Full of spiritual thought.
"The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Kevelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Moment May Dawn on any Hour.

ment May Dawn on any Hour.

"The Life Radiant." The motto of
this book is "Follow It, Follow It,
Follow the Gleam." Contents: The
Golden Age Lies Onward; Discerning
the Future: The Ethereal Realm; the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

"From Dreamland Sent."
of the Life to Come. The of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought.

All of these books are in uniform binding, and are especially approximately.

binding, and are especially appropriate for gift books. Price \$1.00. each.

'Fate Mastered. Destiny Fulfilled."

By W. J. Colville. Price 30 cents.

BOOKS FOR THE WORKERS.

Thom." The Traction Engine; The Science of Successful Threshing, By James H. Stevenson. Price \$1.50:

"Dynamo Tending, for Engineers or Electricians." By Henry C. Horstmann and Victor H. Tousley. Price

\$1.50.

"Modern Carpentry and Joinery."
By Fred. T. Hodgson. Price \$1.00,
"Practical Bungarows and Cottages." One Hundred and Twenty

Fine Designs. By Fred. T. Hodgson.

Price \$1.00.

"Practical Carpentry or the Builder's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2,

\$1.00 eacu.
"Common Sense Hand-Railing and

"Common Sense Hand-Railing and Stair-Building." Price \$1.00.
"Modern Carpentry." Price \$1.
These valuable books are by Fred.
T. Hodgson. Price \$1.00 each, or

four for \$3.50.

These and many other good books

can be found in our Catalogue.

THE PROOFS OF LIFE

Price \$1.00.

"Farm Engines, and How to Run

DAINTY GIFT BOOKS. "The Religion of Cheerfulness."

"The Religion of Cheerfulness."
By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.
"The Majesty of Calmness." By William G. Jordan. Price 30 cents.
"The Kingship of Self-Control."
By William G. Jordan. Price 30c.
"Every Living Creature;" "The Greatest Thing Ever Known;" "Character Bunding." By Ralph Waldo Trine. Price 35 cents each.
"Fate Mastered. Destiny Fulfilled." Old Song .-

ful bloom

And with words of cheer has she

name given. Our beautiful Lily Dale.

To-day, July 22, at Lily Dale, was given to the New York State Associaton. Dr. Geo. B. Warne, National

Mrs. Tilllie U Reynolds, one of the trustees, was the other visiting member of the state board. All of the speakers pleaded for a higher, truer Spiritualism, and emphasized the necessity of upholding the National, State

Dr. Warne paid a glowing tribute part of God's spirit; just as a drop to The Progressive Thinker for the stand it has taken for truth and hon-

> passed away at the ripe age of 81. Funeral to-morrow, July 23, at 4 p. m., conducted at the auditorium by Mesdames Greenymier and Mrs. R. S. Lillie.

Rev. Geo. H. Brooks, former chair-Lake Brady for two Sundays; then will return to Lily Dale, from which in which the ethereal or spiritual he will respond to calls for funerals. MATTIE M'CASLIN.

be subject to 'e "second death," by the loss of the ethereal bodies? Then the immortal spirit, having

Jehovah are not the original ones that came from the old Hebrew, which renders it Adonai, not Jehovah.

Adonai read Lord, meaning any ruler. This word being rendered god has given to the Hebrews their Jehovah. When the masoretic text Ihvh, was given its vowel points, its rendition was Adonay, but pronounced Elohim, which was done to hide from the common people the new divinity. With all the confusion between the spelling and pronunciation, the names Adonai and Jehovah continued to run parallel until the fifth century, C. E., when the confusion was cleared up by the free use of vowel points, which, for the first time, gave Jehovah to the world. (See Huntington's Letters, also Hader, Reland, ,et al.) Maimonides says only a few Levite priests knew the meaning of the consonanted text which came down from tradition; they agreed on the name and filled in the vowels to fit their new god, Jehovah. Some Greek writers say this name comes from Jao, some Samaritans render it labe. The rendition of Jao or labe was deemed correct by Clemens, Origen, Irenaeus, Jerome, et al., but the Gnostics used Iaw for the He-

brew divinity. Sellerman of Berlin, and the Oracle of Apollo, used by Marcrobis, trace this name to the sun, as with all the pagan peoples, as to their deus primus.

Thus it will be seen that the Hebrew and Cristian supreme god, as with all the pagan peoples, is none other than our great solar orb. That the Hebrews adopted the Phenician god, Adonai, and changed the name when written in full to Jehovah, there is little room for doubt. Adon, sometimes abbreviated from Adonay or Adonia, was often used by the Phenicians for sovereign master, and, as god.

The Hebrews used the word in the same sense. (Josh. iii., 13; Exod. xxiii., 17.) It is also used in the plural, as was Elohim in Babylon. When used in the form Adonius, he is the son of Cinysus and Medani of Phenicia; but Heriod makes him the son of an Assyrian king by his own daughter. The Vulgate gave Adonius as a rendering of Tammuz, thus tracing his pedigree to Assyria, where he was the deus primus of Zoroaster. Tammuz, in Egypt, was Oriris, who was a form of the sun, said to be an incarnation of that luminary. (See Lucian, Selden and Creuger.)

From whatever source we attempt to trace the name Jehovah,

he is but another name for our great solar orb. On Ezra's return to Jerusalem as aforesaid he found his people worshiping the gods of Canaan, where Adonai was chief. To get rid of this pagan god, he changed the name Adonia to Jhvh, which he told his people were one and the same. It was not until later, and then by slow degrees, that vowel points were filled in, so as to give a different name, first as Adonia, Lord. Nor was the Masoretic text Jhvh settled until the fifth century, C. E., when for the first time, Jehovah appeared to the world in full dress.

Here we have the country and proximate time of the birth of the Hebrew god and deus primus of the Christians, a Phenician by birth, with a pedigree running back to our great solar orb, the same as all other pagan divinities .

#### The Devil and His Habitat.

Having found the historical source of God, let us now have that of the Devil and hell. I shall here assume that the readers of this diversified article have heard of the other man-the Devil and his summer resort; possibly, some of them in their younger days have had a surfeit of both; but as to the historical source of these matters, it may be quite a new thing, for it has ever been to the interest of the priesthood to keep their votaries in ignorance of the true source of their religion-it being forbidden fruit.

What I shall here say of these matters will be from a purely historical standpoint.

The Devil and hell, like the gods, were created by primitive man in a state of savagery. As all know, man at the lowest stage of mental development had little else than his eyes, ears and nose, with which to judge of the various phenomena around him. That which gave him comfort and pleasure was good; that which gave him pain and misery was evil. He thus starts life with both good and evil. These are the foundation of all religious feelings. With him, at first, they were of unknown qualities. As his him intellect slightly expanded he conceived of them as objects; later, as beings like himself, capable of doing good or harm to him. The sun gave him light, warmth and food; these were good. The moon and stars lighted up his nocturnal highway; they, too, were good in a lesser degree. The dark night he dreaded and feared; so with lightning, tornadoes, earthquakes, etc.

All these things were living beings. The sun, the greatest source of good, became his deus primus; his greatest enemy, the poisonous serpent, became the representative of all evil. These adjectives, good and evil, being personified, became gods and devils in human form.

Such the process, and such was the result with all the primates of the world. Here we reach the point where the Devil and Hell come to the surface to be treated historically.

While most of the great religions of the world have their Devil and hell, the Christians drew almost exclusively on Magianism. The religion ascribed to Zoroaster, represented by the Magi (priests) was the prevailing superstition of Babylon at the time of the Jewish exile. Before that time the Hebrews had failed to work out a conception of a future existence; hence, could have no theories of a devil or hell. All that people have given us concerning those matters was borrowed from the Babylonians-from Magianism with its home meanings.

In Magianism, the religion ascribed to Zoroaster, Ormuzd was a sun-god; from him, as in all the early conceptions of men, good and evil came from the one source. A separation took place, evil finally assumed a separate being and was given the name of Ahriman, an evil spirit. But he was still one of the gods; rebelling against the rule of Ormuzd the deus primus, a terrible war in heaven ensued, which the cuneiform inscriptions portray in most vivid colors. The conflict between Ormuzd and Ahriman, was but an allegorical representation between good and evil, day and night at war, , where evil appears in the form of a dragon, as Tiamet. This Babylonian war, when transferred into our New Testament by the writer of the book of Revelation. makes Ahriman, the evil spirit, our Beelzebub. This war in the Babylonian text barely visible in the Old Testament, blossoms out more fully in our Revelation, but not to the extent given it by Magianism. In the end Ormuzd, like the Christian god, will come out victor-

The Ahriman of Magianism, when defeated and driven out of heaven becomes the Satan or Diablos of the Hebrews: finally, when passed over to the New Testament he becomes our devil, who, like Ahriman takes up his abode in the dark land of the nether world.

This war in heaven, in both Magianism and Christianism, is renewed on earth where the contest goes on for the possession of souls; and if we credit our New Testament and our clergymen, the devil alone, as against Jehovah and his son, has come off, so far. victor in securing more than a hundred to one, and among this hundred, all great thinkers, scientists and other scholars are to be counted as the devil's people, which Jehovah and his, with all their efforts and sacrifices, aided by their priests, have succeeded in securing but few, and they of the most ignorant class.

This Magian religion passing through Judaism to Christianity, where it left the substance of its contents, was, say the writers, only evil in man's nature; nor did the devil appear in the Christian religion until the dark ages, when the priesthood converted, by amendments to the New Testament, this evil quality of man into a full grown personal devil, and allowed him to win honors in soul-catching, over he senile efforts of Jehovah & Son..

The personale of the devil is made very prominent in the Apocryphal New Testament writings, where Christ descends into hell to release Adam and his posterity from the chains of darkness.

Hell.-Having had an historical view of the Devil. now for a brief history of the origin of hell. This word, or the idea produced by it, dates far back. It was in use by the ancient Egyptians, Babylonians, Hindus, Scandinavians, et al., always the home of the evil one in the under world.

Hell among all the ancient religions, was a place for the punishment of crimes committed on earth. The Christians went back to this. and made it a place for the punishment of unbelief-for the refusal to believe that the second person of the triad was a cross between a dove and a woman. This word hell, renders sheel, hades, Gehenna and Tartarus. The word sheel occurs in the Old Testaments 65 times: hell, 31 times; grave 31 times, and pit, 3 times, generally believed to be a dark abode in the earth, often used by the Hebrews to mean

grave. The Greeks placed Tartarus in the center of the earth, and hades half way there. The Septuagint's equivalent for sheel is hades which occurs in the New Testament 11 times; in 10 of them it is rendered

With the Hebrews, this word is often used to signify the valley of Hinnom, because it was a place desecrated by the sacrifices to Moloch, and for the further reason that it was used for the burial of the dead and for the dumping of garbage which was consumed by fire. Thus we have the fiery Hinnom. The word Tophet occurs 9 times in the Old Testament, which originally meant the grove in Hinnom defiled by idolatries.

The hell of the Christians, before its late abolition, was created by the church during the dark ages, since which, it has been a potent factor in the collection of tithes used as fuel to drive the clerical engine over the highway of life.

With the advance of science and the growth of common sense, the supernatural, with its demons, has faded away, until only a shadow of it remains-just enough to terrify foolish people. With the old pagans, hell was simply a dark abode, shut off from the rays of the sun-god.

The two characters at the head of this article, since each set up for himself after the close of the war in heaven, have got on fairly well as rivals in soul-getting; the former with a fairly good reputation, though with a bad Biblical record, while the latter has always had, with the Christians, a bad name and a record for fair treatment of his household, keeping up only sufficient fire to keep his sanitarium warm for the comfort of his patients. Such is life, and such life's

#### Conclusion.

The history of the two men at the head of this treatise, while quite full, fails in toto to give us the slightest proof of the real existence of either of them. The heavens for many years have been explored almost every night, from different parts of our earth with the most powerful telescopes and spectroscopes for countless billions of miles outside our earth, picking up and photographing every visible thing, but no where has a god been seen nor has the graph of one ever adorned the plate. As to the other man, the Devil, even his best and most worthy Christian supporters have not only abandoned him, but now deny that he ever existed.

All religions are substantially alike; all are kept running with a priest on one end, a dupe on the other. The great unthinking herd must be amused with some play, and it may just as well be the Chris-JUDGE PARISH B. LADD. tian circus as any other.

Alameda, Cal.

#### CONYERS-PETTENGILL.

Wedding bells ringing in Cleveland, Ohio, will call forth glad congratulations for the happy couple from Florida to New York, and from New Engand to the Middle West. Mrs. Annette J. Pettengill of Mal-

den, Mass., was married on the evening of July 20th, to Mr. H. B. Conyers, by Rev. Dr. Clarke, in Trinity Cathedral of the Forest City. The bride is a universal favorite at Lily Dale Assembly, where she has had a glad welcome each season from 1905 to the present one. Pleasing in personality, gifted in the use of correct English, honest in her platform message work and with the commendable habit of stopping when her controlling force begins to weaken, no the part of the management for presenting her to any audience of stran-Her parting with Lily Dale ssembly on Saturday afternoon, the 18th inst., was an unusually happy She had confided the coming event, in absolute confidence, to some of her own sex. As Mrs. Pettengill took her seat after having given some very forceful messages, Mrs. R. S. Lillie arose and gaye the whole thing away to the audience, and the latter, at the speaker's call, rose to its feet and united in a Chautauqua salute of Good Will to the departing sister on her voyage over the sea of bliss. How women do rejoice when a member of

Mr. Conyers came to our country from Australia, not so very long ago. He is said to be a cultured gentleman, a Spiritualist in belief, and in all ways worthy of the wife he has won. May they throughout a long life together halve each other's sorrows and double one another's joys.

Mrs. Conyers will continue in our field as a public worker, filling her present engagements, which already reach well into 1909, and welcoming opportunities to broaden her field of GEORGE B. WARNE.

#### SPIRIT AND SOUL.

#### Thy Are Distinct Parts of the Human Constitution.

Nearly all discussions arise from want of proper definitions, and a clear understanding of the meaning of words. The use of spirit and soul as synonymous terms, has kept the orthodox world in a fog for Judging from criticism of Prof. Daws barn, in a recent issue, Joseph Challand is laboring under the same delusion. This writer maintains that "all spirits are immortal." Nobody but gross materialist will deny proposition, but it does not follow that all souls will accept immortality; and thas is what I understand Prof. Dawbarn to suggest as possible. That those wicked souls who refuse to re-That pent, will probably lose their ethereal bodies, as 'we all lose our physical bodies.

In my "Constitution of Man," I have clearly proven that spirit, soul and minds are all distinct parts of The spirit is immortal, and a Man. of water is a part of the sea. But during earthly existence the spirit of man is slightly detached from the parent' spirit; and placed in two bodies, one of ether, the other of mat-The life which the spirit imparts to the ethereal or spiritual body is the soul. And the life imparted to the physical body is the mind.

The object of earth life, I maintain, is to individualize the spirit of man man of Lily Dale Assembly, goes to and to develop and perfect his soul. The physical body is simply a mold

body is formed and developed. the death of the physical body, the mind, no longer having a brain, as an instrument to work with, accedes back into the soul, of which it is but the external reflex. The soul oc-cupying its ethereal or spiritual body, passes into the Psychic Realm, for fecting its education, and finally attaining the same immortality as the

wicked and rebellious that they make the probability which Prof. Dawbarn no progress toward perfection; neither suggested. We are corroborated by on the earth nor in the psychic realm. the Bible, which says: "The Spirit If these demoniac souls continue in wickedness and rebellion for ages. will they not finally wear out their ethereal bodies, just as we all wear out our physical bodies on the earth? and is this not what the New Testament calls the "Second Death?" We cured." By the Blissful Prophet and are all subject to this second death wm. E. Towne. Tells how to cast by the foss of the physical body. away worry, anxieties, needless cares. May not the persistently wicked also stc. Price 25 cents. and is this not what the New Testa-

Notes From Lily Dale, N. Y. The social features of Lily Dale are

on the increase. A bazaar held under the auspices af The Woman's Auxil-

The various schools in session on the grounds have each their share of patronage.

There is one school for Arts and Crafts, another for Dancing, a third for Physical Culture, also a school for Voice Culture in music. Besides these there are many classes for Psychic Development.

A special lecture was given this evening by Miss Amelia Prenning, on Woman's Gifts to Civilization.'

She proved by archeology that many of man's inventions and discoveries had their origin in primitive woman, the world over. She was the origapologies have ever been necessary on inal producer, the burden-bearer, while primitive man bore only the burden of his own dignity. She traced the origin of life through the cell, and the mollusk up to the stage where parentage or motherhood made its first appearance. Then love began, and gradually the higher moral faculties. Miss Pfenning is a pleasing speaker and deserves credit for her painstaking researches.

C. A. Burgess of Chicago, who is new in the mediumistic field, was message bearer, and gave several tests to prove the presence of spirits, that were fully acknowledged.

Many children are enjoying the rural beauty of Lily Dale. They are their sex leads another poor unfort-unate man into Matrimonial Mate-Hall, under the leadership of the Lyceum conductor, Mrs. Amelia Peterson, where instruction and amusement are judiciously combined.

Owing to illness, Dr. F. N. Martin has resigned from the board of trus-tees, and C. L. Hutchinson was elected in his place.

Every hour at Lily Dale is occupied with something to prove the truth of the existence of the Spirit World and its intelligent inhabitants. "Twas a calm still night and the

moon's pale light Shone soft o'er hill and vale, When the friends, mute with grief,

stood around the death bed Of our poor, lost Lily Dale." She was laid to rest in the earth's

cold breast. Yet her soul life did not fail; For out from the tomb, in her youth-

Came our darling Lily Dale.

greeted us here.

And from death has lifted the veil. To this earthly heaven is her fair

President, was here, also H. W. Richardson, State President.

and subordinate organizations.

Mrs. Dorcas Elizabeth Guppy, an old time Spiritualist here has just

lost both bodies, would probably be permitted to return to earth, re-emthe purpose of completing and per- body, and make another effort to perfect and save a soul. This much of re-incarnation may be true and this spirit which all the time occupied it is the position I have taken in the But some of these souls are so book above referred to. And this is returns to God who gave it." Again, "The soul that sinneth shall die. E. L. DOHONEY.

Amarillo, Texas.

AFTER DEATH.

A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from new Standpoints. Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic. Price \$2.00-

#### ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two huadred illustrations. Cloth, 81.

"The Other Side of Death." Treating of Life, Death and Immortalit By C. W. Leadbeater. Price \$1.50.

# The Rival Giants. A Scholarly Dissertation Historically Tracing

the Origin and Significance of the Titles Applied to Pagan, Hebrew and Christian Deities, and Hell, Devil, Etc. By Judge Parish B. Ladd.

Far back in the morn of time, when the lamp of Christian thought burned low, a sanguinary war raged among the gods in heaven, where two powerful giants led the contending legions. Beelzebub, defeated, fled to earth, in the bowels of which he established new headquarters, while Jehovah reposed on his laurels. Never daunted, Diablos renews the contest, this time on earth for the capture of souls, where the Devil alone, fights the powers of heaven, aided by a powerful priesthood.

Success, so far, perches on the banner of Satan. This terrible war in heaven first appeared in the writings ascribed to Zoroaster, the father of Magianism, from whence the writer of Revelation borrowed all his information, telling the story in brief, and

adding more about the strange beasts, all from Magianism. More has been said and less known of these two giants than of

any other men the world ever produced. Part I, will be devoted to the history of Jehovah, who is generally reputed to be the sole god of the Hebrews and the deus primus of the Christians, i. e., the first in rank. Part II. will be devoted to the rise

of the Devil and his domicile. At the threshold let it be said, as all Christians know, that the principal business of these two men, as rivals, has ever been soul catchers, with great odds in favor of the latter.

When characters whose lives and doings are so much talked of as these are, some knewledge of their times and origin becomes indispensable to a polite education. As to the origin of Jehovah-or, better say, the name and nativity -there is some diversity of opinion as to whether he was an Egyp-

tian, or a Phenician, or even a Babylonian. I once thought the name was of Egyptian origin, but after more thorough research, I have come to believe it comes from the god Adonis of Phenicia. The word Jehovah, in its full dress, was not given to the world until the fifth century of our era, although its derivation goes back to, at least, 444 B. C. E., possibly some 400 years earlier, if it be of Egyptian origin. The Hebrews have no record of it before Ezra read to his people the Thora, at the ruins of Jerusalem, 444 B. C. E., which

ters, in a much abbreviated form, such as Jhvh, Jhwh, Jabe, Jao, Jahweh, Yahveh, Yahweh, Iahveh. If the Hebrew vowels were known to the priesthood at that time they were not in use in the sacred writings of that people, but with-

He brought from Babylon. Then it appeared in consonantal charac-

held from them. At an early date, not long after the return from captivity, the words Jhvh and Jhwh were filled in with vocalic points belonging to the word Ad-on-Ai; an indistinct e being substituted for short a; what its original vowels were is unknown. The scribes in the rendition of this word made it read Lord. In time the word Lord, meaning a civil ruler, was rendered God. Adonai was originally the chief god of the Phenicians, afterwards imported into Egypt where he became one of

the leaders in the Egyptian pantheon. Thus it will be seen that the Hebrew priest, by so rendering this word secured the Lord God of the Christians from the pagan god of the Phenicians. The Greek church fathers gave the form Jbe, Jao, Jah and Jahwe as traditional, pronounced Yahweh, coming from the werb hawah, or hajah, signifying "to be," generally translated "he

will cause to be," or "he will cause to come to pass. The older interpreters explain the verb I am he who really am. The tendency of modern exegesis is to read it, "I will be what I As to the date of the word Jehovah, some scholars carry it back to Egypt, give it an early date, and make him the storm god. Here we meet Francis H. Underwood, a good Egyptologist wearing a Christian

cloak, who, in his "True Story of the Exodus of Israel" (the story of a pure romance), compiled from the work of Dr. Henry Brugsch-Bey, says "Aukh was a sungod of sucket, designated as he who lives, is the same as Jehovah of the Hebrews. On this flimsy reed, and on the assumption that the Hebrews were in Egypt, as told in the Bible, he builds up the theory that Jehovah was of Egyptian origin, or at least, this name came from that country.

On more thorough research and finding the Hebrews were not in

Egypt, as told in the Bible, I find myself forced to reject the belief that the name Jehovah was of Egyptian origin. As I find neither the name Jehovah, nor a trace of its philological erms, in Babylon, I must look elsewhere for it. Where shall that be? In Palestine, not elsewhere, then I must say. From out the land of Canaan, on the billow-washed shores of Phenicia, Jahveh came forth to christen the birth of the beni Israel; a little later to gather under his protecting wings the ten tribes of El; still later to throw his imperial mantle over benighted Christendom, where, as the Deus Primus of the celestial triad, his sovereignty will remain undisputed until the last rays of the setting sun of ignorance and superstition have gone down to return no more; then will the bones of Jahveh

mingle with those of extinct pagan gods to bleach on the shores of eternity. Whether this name Jehovah was in use among the Hebrews before the captivity, we have no sufficient evidence. If I am allowed to speculate on probabilities, the name may have originated at the time David consolidated ten tribes, of the lost sheep of El. At any rate the name disappeared, and was lost during the exile, when the remaining tribes

Four hundred and fifty years before our common era, Ezra found on his return from exile, or if born in Babylon, on his first entry into Terusalem, his people engaged in the worship of all the gods of Palestine; among whom Adonai, or Adonius, occupied the highest place in the affections of the Phenicians and Hebrews. If Iahveh had at any time before the exile been the god of Israel this name was lost or suspended during that period, both as to the Hebrews in exile and those still in Palestine; nor was this name

restored until Ezra, 444 B. C. gave it to his people with the decalogue,

from the ruin of Jerusalem; a name that was destined to pilot ten

worshiped indiscriminately the pagan gods around them.

tribes in their future course of life over the inhospitable shores set everywhere with Christian foes. The Israelites while in Babylon worshiped Elohim in the singular, who was the Deus Primus of the pantheon of the Elohim. We read in the Book of the Seers and Prophets how Elohim created the world in six days. Later the Bible in a second account, assigns this task to Iahveh. As this name appears in conjunction with Elohim in the account that was brought from Babylon, some scholars have been led to believe it to have been of Babylonian origin. But as this name has

never been found among the writings of that country, or from other trustworthy sources, its origin must be looked for elsewhere. A few Egyptologists have asserted that the name as aforesaid is of Egyptian origin. These assertions rest on the belief of the story of the Exodus, which is now known to be untrue, and on the fact that there has been found on the Egyptian monuments, the words: "I am all that is," which, it is said, mean the same as the Biblical words, "I am," being used in both cases to designate one supreme being. But we can most readily see that this alone is too frail a piece of evidence on which to predicate such a conclusion. As the Hebrews, as a people were never in Egypt, why should the name Ihveh, come from there? A people who make their own gods, or adopt ready-made ones, naturally prefer their own land as the source of their nativity. At all events the Hebrews now swear by the name Jehovah. We

must find, if possible, his birth place. On the return from captivity the Hebrews residing at Moab were not only in love with the women of the Moabites, but with their Deus Primus, Chemosh, while the majority residing at Phenicia were fol-

lowers of the god Adonai...

It is quite certain that the Hebrews on their return from captivity, if not before the exile, adopted the Phenician language, i. e., the court dialect, which eventually became the sacred tongue of the Levitical priesthood and by them called Hebrew, leaving the common people to speak the language of the tribes around them which, at the north was Aramean. Most scholars of to-day agree that the insertion of wavel points between the consonants, Ihyh, so as to make the name hell. So hell renders Gehenne 12 times

The ancient Hebrews deeming the name of their good too sacred to be pronounced, inserted wrong vowel points to make the name The Spiritualistic Field-Its Workers, Its Work, and General Progress, the World Over.

THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to uso

Dr. and Mrs. Warne arrived home from Portland, Oregon, a few days ago, delighted with their trip. They are both now at Lily Dale, N. Y.

Mrs. M. McCaslin, who is known at Lake Brady and other camps, will visit Lily Dale this year, and act as agent for The Progressive

power, passed through this city last to her who told a similar story to week on his way to Lily Dale Camp, that contained in the Bible about He has been located for some time Lazarus and Dives. After he was at Spokane, Wash., where he had a told what he had to do to get out of large practice. Mrs. Crocker will achie troubles, he remarked that he company him to the camp,

Mrs. C. B. Bergere writes: "The Mrs. Surine, was as usual, an enjoyable and profitable affair. An excel-lent supper was served. Entertainment consisted of music and song by the young people. Tests by first-class 'At this rate the Daughters are in a fair way to realize the desired summer sum. The Fraternal will have a picnic on Saturday, Aubaskets. All sorts of games, etc., are on the program. Tests will be given to those wishing them. Now for directions to get there. Take any car that transfers you to Ogden average of the control of the transfer to Lyons car until it is across First gate on right. Friends would do well to appoint a meeting place and come in groups. Come at any time, but come early so as not to miss anything."

ture by Dr. Espanto. After his lecture he gave over twenty-five tests, all recognized.'

J. J. Rittenhouse, of Royerford, tive letter: "The five Premium Books arrived to-day in first-class order. Now I have all fourteen of them, and summer months. We take five other papers a daily included, and The Progressive Thinker is worth more than all the other five put together."

D. A. Richardson, of Dosset, Ohio, says land is cheap there, and he wishes Spiritualists would settle. To those who will enclose a stamp, desiring nardino Society; an honest, conscieninformation, he will write to them.

The Two Worlds of Manchester, England, says: "There are three Societies of Spiritualists in Wellington City. New Zealand. Mrs. Georgia Gladys Cooley of the United States lecturing for the Wellington Association of Spiritualists, of which Mr Wm. McLean is president. Mrs Cooley's mission has been very successful, and her addresses and messages have brought many to examine and inquire. Mr. Isherwood, recently from England, also assists on the platform of the Society, and is highly appreciated. The second Society goes by the name of the Spiritualistic of the Soul, Chicago, opens Sept. 13. Band of Helpers, Mrs. Sorensen being the speaker and resident medium The third Society is known as the Spiritualistic Association of Wellington, and Mr. J. Watt. whose remarkable spirit drawings have awakened much interest, is the speaker."

close of his address. Mrs. Vaughn, Mrs. LaDoux. Mrs. Kershner, Mr. Schaefer and Mrs. Maggie Henry, also promised to be with us again August Seth King, of Tekonsha, Mich.: 2nd, on which night we look forward "Early in the fifties Mr. and Mrs. for another large gathering, and a Seth King began an investigation of real good time."

The Religious Scientific Research society of Toledo. O., is the latest religious organization to be incorporated to investigate the mysteries of Spiritualism. The corporation is not! one of profit, but for research and Both are conscientious to a marked mutual henefit. Its incorporators are Mrs. Nina D. Challen, Emmet P. ceit, and they possess that charity.
Harring, Leslie E. Drake, George C. Harring, Leslie E. Drake, George C. Murphy and D. Enbody. The head-quarters will be at 2540 Foraker St., Seances will be held every Friday

Hattle F. R. Peet, corresponding ecretary, writes: "Members and secretary, writes: "Members and friends of the Band of Harmony were delightfully entertained at the home of Mrs. George Newkirk, 498 Fullerton avenue, on Thursday afternoon and evening, July 16, the occasion being one of our series of "Summer Owing to the absence from the city at the present time of many of our members on their annual "vauntil Thursday, Aug. 13, when it will be held at the home of Mrs. Druliner, ties and the many cares which have filled Mrs. King's life, it seems in-93 Bowen avenue. All are cordially

THIS GENERAL SURVEY DE-PARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT

TAKE .NOTICE,-Correspondents are required when writing for this to use either a typewriter or a pen, with black ink. Write on one side of the paper only, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Roseland Spiritual Culture Club will hold a picnic at Wooded Island, Jackson Park, Sunday, Aug. 2.

Solaris writes from Montecito, Cal.: "If people with money make no good use of it while they have the opportunly, they always regret it after death. I visited an old lady of 95 years, who sees the spirits in trouble. Lately, Prof. Crocker, a healer of great a New York millionaire was brought would rather beg from house to house than be a millionaire again. Grand-Fraternal Daughters' Social, of July 22nd, held at the spacious home of miles from San Diego, she is doing a grand work enlightening the dead. I have had a similar experience with Jay Gould and others through mediums, all telling of the dreadful conditions they found themselves in after death.'

David &. White writes: "Mrs. Sarah A. White (formerly Walters), the well known speaker and platform test gust 15, at G. Neher's Summer Garden medium, who conducted a series of at Lyons. A large pavillion is there meetings in this city during the past to accommodate all, in case of rain, two seasons, offers her pervices to A more beautiful place could not be organize and establish new camps. selected for the purpose and the fare She has in the past organized and conthere and return is only ten cents. ducted several camps. Spiritualists Coffee and ice cream will be served who are desirous of starting a new on the grounds; the rest of the sub-camp should at once put themselves stantial we hope to see coming with in communication with Mrs. White, each one in the shape of well-filled Her present address is No. 22 Green

nue car; then west to 40th avenue; two lectures, forenoon and afternoon, and picnic dinner in the Grange hall the bridge on Des Plaines' river; at Girard, and had fine audiences. Everybody was pleased, and won-dered why he didn't lecture in the evening. We will have him in the near future again."

A. G. Parks writes from Riverside, M.Wood writes from Wichita, Kan.: Cal.: "Sunday evening a farewell party was given to Mrs. J. B. Walker, studists were treated to a stirring lector for about six months, and has made many warm friends, especially among the young peole. She is known all over this vicinity as "Ma" Walker, J. J. Rittenhouse, of Royerford, and has done a great deal of work Pa., writes the following apprecia- in the Riverside Progressive Psychic Society. She left for Long Beach, Cal., where she expected to spend the summer months. "Ma" is guided by each one of them is excellent. Many the spirit friends wherever she goes, thanks to you for them. The Progressive Thinker comes regularly, Mrs. E. G. Howe writes: "It is and is always filled with good articles with regret that I have failed to and poems. You always have grand notice the transition of our dear friend and co-worker, Mrs. Lily M. Thiebaud of San Bernardino, Cal. She passed peacefully to higher life on May 18, 1908, at San Bernardino. Mrs. Theiband was one of the State directors for two years, also a speaker at San Diego, and for the last four or five years pastor of the San Ber-

tious worker for truth and organiza-Her place cannot be and the Cause has lost a valued supsupporter. Ida S. Ives, of Passadena, officiated at San Bernardino, and was assisted by W. C. Hodge and Mary P. Morrille at San Diego, where the body was laid away."

We are requested to republish Mrs. Richmond's summer program for the benefit of friends near the localities where she is engaged: Clinton, Iowa, July 26, 27, 28 and 29; Corry, Pa., July 31 to Aug 4; Lily Dale, N. Y., Aug. 5 to Aug. 12; Cuba, N. Y., Aug 12 to 16; Onset, Mass., Aug. 18 to Other dates to follow. Chrick

Mrs. Calvia Cushman writes: "The Roseland Spiritual Occult Spiritual Society, of Roseland, Ill., take great pleasure in extending their thanks to Ellen Pennau, the trumpet medium of 774 Sedgwick street, Chi-Mrs. Maggie Henry writes of the Universal Occult Society: "We are pleased to announce that our Sunday street, July 2, for the benefit of the evening services are growing both in society; the proceeds were \$12. She attendance and enthusiasm, especial-has done so much to convince stranthat of Sunday, 19th inst. The gers of spirit return that there is not lecture delivered by Mr. Mansell of always room for the people who go Boston, was listened to with great to her seances at our home, 11562 attention by the audience. He gave State street, every Thursday evening. some wonderful messages at the In these seances there have been six languages spoken, besides other tests too numerous to mention."

Mr. Robinson, editor, Union City, speaks as follows of Mr. and Mrs. modern Spiritualism and after a thorough search, coupled with untiring they became fully convinced that this day most able exponents of this belief degree, thoroughly incapable of dethem true lovers of their fellow he-Mrs. King possess undoubted mediumistic powers and for the past eighteen years she has been a speaker by inspiration. She is an eloquent, logical and convincing speaker and her services are in great demand throughout southern Michigan, where she has thousands of warm personal friends, as well as admirers. She has een the means of upbuilding of Spir-

itualism in this section and

president and pastor of the Spiritual-

ists' Society of Branch county, an or-

ganization chartered under the laws

of the state of Michigan, and with a

constantly growing membership. With her innumerable household du-

credible that she could have found

time to fit herself for her present position as a public speaker, especially as the circumstances of her early life precluded the opportunity for even a meagre education. In fact, Mrs. King avers that she has made no such preparation, and that she attributes her powers entirely to Spiritualistic control. Indeed, it can be accounted for in no other manner. Mrs. King is a lady of intelligencee and rare insight and she seems to be imbued with a desire to benefit mankind. Mr. and Mrs. King are held in the highest regard in the section where the greater portion of their lives has been passed, while they have many warm friends in various portions of the state where Mrs. King has so often been called. The King family is a large one in Branch county, where its members are highly respected, and their annual family reunions call together hundreds of the relatives for a day of communion and pleasure."

A LEAF FROM MY DIARY.

Notes from One Who Believes in an Infinite Intelligence.

The Infinite Intelligence governs the world-not in an arbitrary way, by compulsion, but by natural law, and yet everything takes place at God's time. We cannot precipitate events, the spirit of goodness,working out the good of all. It is said of Christ, that in the fullness of time God sent his son into the world, and every evolution in religlous thought and teaching that takes place in the world, is by the same power that sent Christ to fulfill his mission. Every change comes in the

fullness of time.

People say to me, "If you can get this truth, why can't I get it also? God is no respecter of persons." You might as well ask, if Morgan can make money by the million, why can-not I make it in like quantities? Or if Marconi can make wireless telegraphy to carry messages over the Atlantic Ocean, why can't others do the same? Or if Daniel was a prophet, why are not all men prophets? God works in various ways, through various instruments, and the variety in nature is so great that men say there are not two leaves in the vast forests of earth just alike, and that there are not two brains in human skulls the same: The Infinite Intelligence

gives infinite variety.

A certain Doctor of Divinity who lives in the city, and in going to my when he was run away with, and run office I pass his house daily, met me over by a pair of colts, which I knew office I pass his house daily, met me frequently during the early months of my experience in this grand truth

-Spiritualism. He questioned me in every possible way, and professed to be willing to investigate whenever opportunity offered. I told him of my experience, and how I had been conversing with the angels, and had even had the voices in my private room, sometimes at night and sometimes in the morning. I told him of the benefits that had come to me through communion with the angels, and he appeared anxious to more fully understand. Sometimes the discussion was somewhat pointed, because the teachings of the angels did not agree with those of the Doctor of Divinity. The reader will understand that the Christianity of to-day is not the Christianity as taught by its great founder, Christ. The stream as it came from the fountain was wonderfully bright and pure, as we have it in the Sermon on the Mount.

The Christianity of to-day is nothing more than a caricature of the teachings of the Christ. Therefore, between Christ and Doctors of Divinity there is not of necessity a great affinity.

My good friend, the Doctor, who is both eloquent and influential, in my humble oninion would have made his mark as a champion of the nev revelation, had I been able to land him. He was too heavy, however, in the hook, for my dear angel daughter came to me one day and said, "Pa, let that Mr. — alone; it is only curlosity with him. He is Dickens" Old Curiosity Shop, and not ready for the truth. You know, pa, this truth is a matter of growth. You must not force it on any person."

What an eye-opener that statement was to me—"Must not force." I had been baiting my hook for weeks, until the good Doctor said at last, "All things are lawful, but all things are enlarged my vision.

"Not expedient! Not expedient! Not ready for the truth!" "A matter of growth!" There are sermons in these short sentences.

Men will have to outgrow the creeds and their vested interests in them before they are ready for the truth which makes men free from the control of priestcraft, and willing to risk all for the cause of truth. Verily all men are not ready to sell their possessions that they may be able to buy it.

The good doctor no longer meets me, but instead, I meet his words, "Not expedient!"

The reader will observe that in my extensive experiments as related from time to time, I have brought to view two Doctors of Divinity, and associated with both, there comes out the same thought, "Not expedient." No doubt both are good men and have a work to do, each in his sphere. Notwithstanding, the truth is coming and is meeting men who are graduating from these spheres and other spheres of creed-bound conditions.

Men can no longer accept the unphilosophical teachings of the creeds, and must have a higher teaching or drift into agnosticism. Know-nothingness is not an uncommon condition find men in at the present time. Let the poet speak:

The River of Life. Beneath the throne a fountain rises. Sparkling as of diamonds rare, See it now the mountain torrent,

Carrying healing everywhere. Lo! the valleys, bare and fruitless. Parched by cruel burning blast, O. the cooling and refreshing,

Filling air as waters pass. Hungry men and famished children, Sitting on the fruitful sod, Irrigated by the river.

Flowing from the throne of God. Valleys barren and in darkness, Filled with death and its repose. Shall burst forth in fruitful beauty, And shall blossom as the rose

O ve fainting and dejected. Hear the call for you, to-day, Come and welcome, it's provided Free to all and without pay.

Poor and rich are all invited, God hath an abundant store, Door is open, way is lighted,

Come, there's life forevermore. WM. STRONG. Hamilton, Canada.

A Remarkable Test of Spirit Retuurn My wife being controlled for the first time on the 21st of March, has what I should call an exceptionally strong power. She has three guides -one a little girl, one a middle-aged lady, and one an elderly gentleman who claims to be a doctor, and with his help, through my wife's power, I myself have done some wonderful cures with different horses, especially removing cataract from one horse's eye. The sight is restored and the

eyes are bright and clear.

A few nights ago we had gone to bed, when "Iola" (which is the name the middle-aged lady gives) took possession of her and said to me, "I see an awful sight. I see a colt and it is in a pasture and has been cut very badly on a barb wire fence, and I thing it has been done four or five days and the owner does not know it. It it either a black or a very dark grey, because I can see grey hairs. The flies have bothered it so badly that it has chewed and rubbed the place so that I can see the muscles

and cords plain."

I asked her if she could describe the place to me. She said, "You go through the two bridges and from four to six miles you will come to a country store on the left; across the road is the residence and a little ways from that is a large barn. Between the house and barn is a pump and a tub where they water the horses."
I recognized the place as that of

Mr. Higgins, which she said answered to the name correctly. She said, "There are two black horses in this barn at present, oldish horses, and the man who gives me this mes sage says that he worked for Mr. Steve Higgins on his farm a long time, and wants Mr. Higgins to know that he told about the colt being hurt, and he gives me the initials, T. D., which I myself was personally acquainted with before he passed onhis name was Thomas Dorrity. She says, "When I was here I didn't believe one could come back to earth after they had left it, but I am so pleased to find a channel back to an old friend." He told me many things that happened when he worked for Mr. Higgins, especially an accident

to be true, Now I took particular pains to inestigate these things and found out that each and everything was as she had told me. The colt, as near as they can remember from the time they had seen him until the time they found he is a very dark dapple grey. I also found the muscles and cords as she had described were exposed to sight.

I myself have what I presume
would be termed clairvoyant power,
because I see many, many different things from the spirit world, and I have also seen my wife's uncles, each one of them. The doctor always comes horseback, never any other way, and I can assure you that I have worked with horses half of my life, I now being thirty years of age, and I never yet have seen a horse here on the earth that could equal the doc-tor's horse. My wife is twenty-seven years old and considering her age also her short time being controlled, I felt as though it was my duty to publish these lines of truth; it may, I hope, help some poor hungry soul that

is seeking after truth. I could write many interesting hings in regard to this work, but I don't feel as though I ought to take up too much of your valuable paper. My wife never gave any readings, ex-

cept in the family. WALTER H. YORK. Oldtown, Maine,

GOOD SUGGESTIONS.

Be Charitable, But Above All, Be Honest.

My friends, when writing for The Progressive Thinker, will you carefully and prayerfully read what you have written, and strike out what shows up your prejudices or what your preconceived ideas influenced you to write, if anything is left that will throw any light on the phenomena of Spiritualism, let us have it. What we want is light. What is, not

what you would have it to be. Let us be charitable in our thoughts toward others. Let your aim be true, your object enlightenment. Sarcasm and sneers produce no light, but rather, close the opening through which light might penetrate. Be a leader, not a driver. "Let your light so shine" said an old teacher.

Do not expect those who have not been quickened by the spirit, to see or discern the things of the spirit. If your life has been changed by a spiritual birth, if you are clairvoyant or clairaudient, do not be in a hurry o declare to the world that you are a Spiritualist! Let your life speak for itself; your triends will note the change, and in due time, but be careful-lead them into the light by giv ing small doses. The less you say, the more they will want to know. If they say "I believe you are a Spiritualist," smile and say, "Call it that if you wish; it's only a name. Once you get them interested you are pretty sure of a convert. Do not preju-dice them against you by a bold declaration. Your influence is forever lost if you get their enmity. Be sure you are right, and do not make too

strong a claim.

A photo plate must be perfect to produce a perfect negative; (conditions to be perfect). To receive a perfect picture or message the brain must be clear of all prejudice or preconceived ideas.

We describe a picture according to our vocabulary. No two mediums would voce the same description, yet both would be correct. To one, some part would appear of greater importance than it would to another, and vice versa. Let us be charitable and above all be honest. E. O. FULLER.

Blue Earth, Minn.

SUCCESS AND HAPPINESS, and How to Attain Them. By B. F. Austin. New Thought Lessons. Beautifully printed and bound in cloth. Helpful in every way. Price 50 cents.
"This Mystical Life of Ours." Se-

lections from the writings of Ralph "Mary Am Waldo Trine, for every week in the inspiration, year; chosen by himself. Price \$1.16. Price \$1.00.

SIXTEENTH ANNUAL CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily. Lectures and messages each even-

ng. Noted speakers and mediums in at tendance will conduct evening ser

Speakers:--Miss Elizabeth Harlow Mrs. Helen L. P. Russegue, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood. Message Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs.

LauraM. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day. Others are invited and will also

take part. Special vocal and instrumental music will be a feature each evening.
Special hotel rates have been se cured at the Hotel English.

Hotel Rates for Rooms:-One dollar per day, two in a room. With bath, \$1.50 per day. American plan, It Will be Best to Secure Your Rooms in Advance,
Delegates and visitors will be given a Grand Reception in the Hotel Eng-

lish, Monday evening, Oct. 19.

Mass meetings in unison with the Indiana State Association Sunday, Oct. 25

All Spiritualists will find much interest at this convention and its meetings. Each Auxiliary Society of the Na-

tional Spiritualists' Association should send delegates without fail. This will be a grand convention of the National Spiritualists' Associa-

You cannot afford to miss it. DR. GEORGE B. WARNE, President. GEORGE W. KATES: Secretary.

Lake Brady Camp. Lake Brady Camp is one of the places you ought to visit if you wish to rest and enjoy Spiritual things quietly. The woods and surround-ing fields, and the cottage on the hill, where the speakers are entertained, are very pleasant. The electric line makes it possible for people to attend the meetings from neighboring towns, and Sunday the auditorium was well filled, even though a thunder-storm was part of the program. There are new cottages being erected for rooming houses, and the camp is sure to grow and become one of the spiritual centers.

I was invited to hold a meeting in Canton on Tuesday evening, and was promised a very pleasant and profita-

Myself and daughter spent two days in the famous city, the home and resting place of Mr. McKinley.
We organized the First Spiritualist Church of Canton, Wednesday night, with Mr. Henry Sexauer, one of the Lake Brady Camp board of directors for President, and Mrs. A. Viethmey-er, a very energetic and successful worker in Canton, as Vice President. I shall speak here one more Sunday, and then go to Lily Dale for the rest of the month and enjoy the blessings of each day that are set before

ble visit, which promise was fulfilled.

us at that camp.
MRS. MAY A. PRICE.

Transition of Mrs. Meyers.

Mrs. Barbara Powell Meyers passed to the higher life on Friday, July 17, from the home of her daughter, Mrs. Henry J. Rhorbach, Chase avenue, Rogers Park. Mrs Meyers was born in Germany 72 years ago. She had lived in several places in the East and West, in this country, and had experienced many of the vicissitudes of life. Lately, and for several years, she has lived with Mr. and Mrs. Rhorbach, and the presence of grandchildren and great-grandchildren has added joy to her declining years.

Mrs. Meyers was a great sufferer but preserved her cheerful disposition and was patient to the very end. She was raised in and most of her life was a member of the Lutheran church, but the knowledge came to her of the life beyond and the ministration of her loved ones, and she readily stepped forward from "belief" to certainty. For several years, and at the time of her transition she was a devoted member of The Church of the Soul, a faithful attendant of its societies whenever her health permitted, and had an ardent and affectionate appreciation of its pastor. When she knew that her going on was only a question of a few weeks or days, she earnestly prayed that the change might come before Mrs. Richmond left for her summer tour of the camps.. The transition came while Mr. and Mrs. Richmond were at Wonewoc, Wis., but the services held on Monday, the 20th and Mrs. Richmond was present to discharge the beautiful duties of ministration in the home of her family. A goodly number of the members of the Church of the Soul were present, and many neighbors and friends of the family. All who have heard the guides of Mrs. Richmond on such an occasion

know what words of comfort and spiritual instruction were given. is indeed an inspiration such as is not forgotten, when knowledge of immortality fills the discourse, and the glad re-union of the arisen ones is declared. Of the immediate house hold who will so miss the bodily pres-ence of the dear Mother and Grand-Ma, are Mr. and Mrs. Henry Rhorbach, Mr. and Mrs. George Brunton (now Rhorbach), and two infant sons (great-grandchildren of the deceased) Mr. Charles Rhorbach.

The casket was taken to Oakwood Mrs. Mary Hill gave a prayer at the grave. COR. grave.

OBITUARIES.

Lydia Camp Thomson, Camptown Pennsylvania, passed to spirit life June 26. She was an admirer of The Progressive Thiner, and a believer in Spiritualism, having been a Presby terian in her youth. She outgrew its creed, having no fear of anything he lived her eighty years, leaving one daughter and many friends to emulate her goodness and loving nature and faith. ADDIE M. REED.

"What All the World's A-Seeking." By Ralph Waldo Trine. Price \$1.25. "Mary Anno Carew." Written under by Carlyle Petersiles.

DR. T. WILKINS' POEMS. DR. J. M PEEBLES' PUBLICATIONS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file, Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago. Ill., care The Progressive Thinker. Send in your names for the book, but send no money till requested to do so. The price will be \$1.25, but those sending notice a copy will get it for ONE DOLLAR. One hundred gilt-edge, souvenir books will be published, at \$1.50 each, if that number are ordered ahead. So state if you want one.

LILY DALE .- ROUND TRIP. Round trip tickets from Chicago to

Lily Dale can be bought every day during the summer for \$17.50, and are good until October 31. A special rate of \$14, good for only thirty days, has been made for July 24, BUT NO DAY THEREAFTER, to both Lily Dale and the Chautauqua Assemblies. Ask ticket agents of the Lake Shore & Michigan Southern Line and also the Erie R. R. for Lily Dale Tourist rates. The former will take you by way of Dunkirk, N. Y.,

and the latter by way of Jamestown at the foot of Chautauqua Lake. Deducting a two-hours' wait at Dunkirk and the actual time spen in travel between Chicago and Lily

Dale is only sixteen hours. GEO, B. WARNE.

RAMONA VALLEY, CALIFORNIA. Very Eligible Situations for the Establishing of a Spiritualist Home

for Old Spiritualists.

I have come to Ramona with the expectation and determination to make it my permanent home. Ra mona is the gateway into the mountains, and all the intersecting valleys which cover thousands of acres of rich land for farming, fruit and stock-

raising.
This large valley and all intersect ing valleys should attract a class of capitalists, to buy up a large tract of land, and establish a Spiritual col-

ony.
I desire to see a Spiritual Home built in Ramona, conducted on the same system to accommodate the elderly and old people that are Spiritualists, who are homeless. Spiritualists need such homes as much as the Soldier's Homes are needed. There is no better place in the United States for a Spiritual Home to be erected on a large tract of land than in Ramona Valley. I pray such a home may be the order for Spiritualists to consider and take under advisement.

I would be glad to give my life to go forth as an embassador and lecturer on this important need, and solicit contributions in my circuit of travel up and down the coast. A band of workers could be organized for this purpose by spiritual societies, and the independent Spiritualists. I am affiliated with no spiritual societies, am affiliated with no spiritual society, but class myself as an Independ-

ent Spiritualist. I have been a firm advocate that this nation should legislate on the Old Age pension for all American-Born citizens who are 60, and rendered homeless, without visible means of support. This is a needed legislation for the elderly, both man and woman. N. STEVENS.

A Prominent Medium Passed to

Spirit Life. Passed to the higher life on July 13, Miss Jennie Rhind after two years of extreme suffering. Miss Rhind was one of the oldest mediums in Boston and Lake Pleasant. She had many friends in Cassadaga, Chicago and Boston. She was born in Scotland, November 27, 1837, at Aberdeen. She came to Chicago in 1871, and after a time became matron at the University on Cottage Grove avenue, near the Douglas Monument. While there her seership and rhythmic inspiration became unfolded to such an extent that the faculty had her sent to the asylum, for the insane, and her books and papers were destroyed, and her clothes made away with. After her detention there she got away for a drive and escaped on a train for Boston, where she has lived ever since September 1875, doing her work as a seer, and also as a messenger of the Wisdom Spheres. Her work has been of a high order, and she has had the love and esteem of all who knew her for her truth, integrity, and her uncompromising love of justice. The disease which terminated her life, was ulcerating cancer, and which was so terrible that her faithful and generous friend had to send her to the Long Island-Hospital in Boston Harbor, where she stayed till the end. Miss M. H. Weil, the noble and devoted friend who defrayed all the expense of her long illness, gave

every attention, and had her body cremated, by her wish. SARA WILLIAMSON: Lake Pleasant, Mass.

IN TUNE WITH THE INFINITE.

(How I Know God.) know not whence nor where This strange uplifting power may I only know that now and here

It comes radiantly to me.

And in life's turmoil oft I find A sweet peace and rest all sublime, Comes stealing my senses o'er And ope's for me from out its store -

A wealth of power that brings sur-· cease Of troubled thoughts, a great relief A spiritual uplifting, a hope to find That somewhere, some-when I shall enter into mine.

Boston, Mass

ISADORE E. BUSSEY.

What is Spiritualism, and Who Are These Spiritualists? A book of 131 pages, elegantly bound in paper. Price 35 cents; postage 5 cents.

Spiritualism Vs. Materialism.—This volume, cloth bound, contains a series of essays and arguments against materialism from the point of Spiritualism.

Price 50 cents; postage 8 cents.

Vaccination a Curse and a Menace to Personal Liberty.—This, an illustrated volume, treats exhaustively of calf lymph, vaccine virus, "optional" vaccination or compulsory. Price \$1; post-age 12. cents.

Demonism of the Ages and Spirit Obsessions.—A volume of almost 400 pages. Treats of the angels, demonc obsessions, and evil spirits through all 15 cents.

Pathway of the Human Spirit, or the Pathway of the Spirit Traced.—Price 75 cents; postage 12 cents.

A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Night's Sermons against Spiritualism.—Price 16 cents.

A Plea for Justice to Mediums.—Price 10 cents.

Immortality—Its Naturalness, its Postsbilities and Proofs.—Price 15 cents.

Immortality—Its Naturalness, Its Possibilities and Proofs.—Price 15 cents.
The General Tenchings of Spiritualism
Price 5 cents.
Fiftieth Anniversary of Modern Spiritualism at Hydesville, N. Y.—Price 15

conts.

Spiritualism at Hydesville, N. Y.—Price 15 cents.

Spiritualism in All Lands and Times.

Price 10 cents.

The Pro and Con of Spiritualism.—By H. A. Hartt, M. D., versus J. M. Peebles,

The Eightieth Birthday Anniversary of Dr. J. M. Peebles.

The First Epistic of Dr. J. M. Peebles to His Seventh Day Adventist Critics.

Price 5 cents. Price 5 cents.

The Pentecost, or the New Heaven and the New Earth.—Price 10 cents.

The Jubice Lectures.—Celebration of Fiftieth Anniversary of Modern Spiritualism. Price 35 cents.

LIFE'S PROGRESSION.

"There is no death; there are no dead." These words stand out on the cover. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet the author, Edward C. Randall, believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price \$1.50.

SCIENCE AND A FUTURE LIFE.

By Prof. James H. Hyslop. By Prof. James H. Hyslon.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found.

Price \$1.50; postage 10 cents.

LIFE BEYOND DEATH

By Minot J. Savage, D. D. This is a view of the world's periets 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 bints as to personal experiences and opinions. 8vo, cloth, 342 pages. \$1.50; postage 10 cents.

W. J. COLVILLE'S PUBLICATIONS.

Universal Spiritualism—Spirit Communion in All Ages, Among All People. This work has two distinctive features: lst. A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, China, Japan, and other ancient nations, not excepting Europe during Christian centuries, 2nd. A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other modern lands, all tending to show the persistent continuity of spiritual revelation. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chapters at the end of the volume, making it a highly useful text book for all who are interested in the great question of Human Immortality. 352 pages; price \$1.00.

THE LEADING WORKS

OF E.D. BABBITT, M. D

The Principles of Light and Color. Superbly issued, royal 8vo, with over 200 engravings and colored plates. Price. 85,00; in massive binding, imitating half Russia, 50c. extra. "An imposing volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove a great acquisition to Scientific Libraries"—N. Y. Herald.

Human Culture and Cure. In six parts, five parts being already issued.

ART I. The Philosophy of Cure, including Methods and instruments: 75 cents. Methods and Instruments; 75 cents.

PARTS III and IV in one votume; \$1.00. Part III treats of Mental and Psychological forces; Part IV of the Nervous System and Insanity.

"This work discloses for the first time the chemical mystery of mental phenomena, throws the first clear light upon the nature and processes of hypnotism and all kindred psychological phenomena which have never before been explained or understood. Dr. Babbitt has here not only given the rationale of hypnotism, psychometry, clairvoyance and mental science, including the mysterious subject of memory, but has furnished abundant illustrations of their working. The subject of Phreno-physiognomy alone is of priceless value as enabling us to understand our fellow beings around us."—Prof. W. C. Bowman.

PART V. -The Bodily Organs, their Diseases

derstand our fellow beings around us. —Froi.
W. C. Bowman.
PART V. —The Bodily Organs, their Diseases and the Great Natural Methods for Their Cure, "aims to be the most practical wor on healing thus far given to the public. Price, &L. Health and Power.

Brief Natura! Treatment for 110 Diseases. Price 8; centa "Worth its weight in dia-SOCIAL UPBUILDING, Paper, 15 cents.
RELIGION.—A most thoughtful and excellent work. Price, cloth, \$1.10: paper, 60 cents. THE TALMUD Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and commented

upon it. By H. Polang. 859 pp. Price, cloth, \$1 MOLLIE FANCHER, The Brooklyn Enigma.

An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testimony of many witnessess. By Abram H. Dalley. With illustrations. Price. cloth. \$1.50.

"The Orthodox Hell, Church Greeds and Infant Damnation," by Dr. J. M. Peebles. Dedicated to Preachers, dissionaries and Church Members. rice, 20 cents.

"A Short History of the Inquisi-tion." What It Was and What It Did. To which is appended an Account of Persecutions by Protestants, Persecutions of Witches, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully illustrated. Price, \$2.00. "The Warfare of Science With The-

ology." By Andrew D. White, LL.D.
The two large volumes of about 900
pages are indispensable to the student. and no library is complete without them. Price \$5.00. ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book. of 105 pages. Cloth, 75 cents.
"In the World Celestial," by Dr. T.

A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth



This department is under the management of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio. NOTE-The Questions and Answers

S. A. Kost:-Q.-Please inform us what is mental healing, and magnetic healing, and the difference between them, and also which is more potential in its work.

It has been said that Mrs. Eddy, of Christian Science fame, has appropriated the mental healing idea from the works of Andrew J. Davis, and we would like to know if he does his work in healing by the mental or mag-

A .- Magnetic healing is by means of mesmerism or animal magnetism. Mental healing is by suggestion—the mind being supposed to dominate the body, and hence if the mind is right, the physical body must conform.
This is now widely being accepted by physicians, who depend more on mental impressions than on drugs. In fact it is truthfully asserted that the good effect of medicines depends on

the belief in their potency.

A. J. Davis clearly set forth the fundamental principles of this method, and they were taken up by Mrs. Eddy. But she was not satisfied with the limitation fixed by Mr. Davis, and gave them a universal application which cannot be sustained.

For man is dual, physical and spirtual (mental) and the union between these is so perfect that if the mental reacts on the physical, the physical with almost equal force reacts on the There are conditions and circumstances under which physical means are imperative. Thus mental healing cannot overcome a poison introduced into the body, nor avert the morbific germs of infectious, or pestilential disease. The state of the mind | gardening, fruit growing, horticulture, may ward off disease germs for a time; giving immunity, but sooner or later the vital forces will yield to the

Miss Lillie A. Keepers, New Mexico:-Q.-I made the assertion to a friend that other religions beside Christianity (B. C.) had a trinity. She did not agree with me. I told her of Osiris, Isis and Horus, Can

The trinity is in no sense a Christian but absolutely a pagan doctrine. The Jewish religion on which nity apparently was founded There was one God, was Unitarian. Jehovah one Supreme. The Persians had Ormuzd, Mithras and Ahrimanes. They solved the riddle of good and evil by this placing a 'Mediator" between the good and evil deities. The Hindu had Brahm. Vishnu and Siva. The Alexandrian school of philosophers infused the doctrine of Plato into Christianity. The battle was long and fierce.
Athanasius stood for the trinity, Arius for the Unitarians, and council met and fought with tengue, swords and clubs, for it was a rude age, the tide of belief turning from one side to the other. Athanasius wrote the trinitarian creed which has been the text of the Catholic church, and with slight changes is accepted by the Episcopal It was a triumph of paganism over Judaism-of the three-fold gods over

the Jehovah. The result could not be otherwise. Christianity was not a religion having its birth in Jerusalem, but in Alexandria. It was not a graft on the Jewish stock, but on the Greek Mysteries, and its early disciples and members were initiated by the unwritten ritual, which for many ages had indoctrinated the devotees of the greater mysteries.

The series of articles on the Religion of the Aztecs, by Chas. McArthur, in The Progressive Thinkenr. and show that the Aztecs of Mexico entertained trinitarian views.

Henry Griffith:—Q.—I saw it stated in a public print lately that nineteen Protestant clergymen were about to join the Roman Catholic church to pecome priests. I suppose, presumably some and perhaps all of these clergymen have wives. If so, what will they be likely to do with them? A .- As celibacy is imperative with the Catholic priesthood, if these Protestant clergymen have wives they will have to renounce them before enter-

ing on the duties of that office.

The authorities of the Catholic church are wise, and a converted Protestant preacher, however strong als protestations, is never received in that full favor accorded to those born and bred to the office. To the average preacher the Catholic church holds out attractions which passional natures find quite irresistible. There are nunneries provided, in whose shadowy seclusion family ties may be forgotten, and domestic cares vanish. wisest provision for the church, the most damnable villainy for mankind, was the institution of the nunnery, to

from all ties which bind other men, they are cut off from domestic life and yet provided a home in any and every convent in the world. much influence this prospect has on the new Protestant converts, and how much the slight change of dogmatic belief is a matter to be determined. It goes without saying that the gospei ministers, from the shouting evangelist to the dignified bishop, are the NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevky. Proofs have to be omitted, and the style becomes thereby assortive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Everyone has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made not be read. If the request be made not space will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able the ordinary as to be itself an evidence. nost erotic, and the criminal record

ception of Jesus Christ so out of the ordinary, as to be itself an evidence

A.—Instead of being "out of the ordinary," such a belief is common to the gods of all people. The gods were all virgin-born. Krishna was born of the chaste Devkai; Buddha, of Maya; the Siamese Codom of a Virgin overcome by a sunbeam; the Chinese Fuh-he, of a Virgin surrounded by a rainbow; Horus, the Egyptian Savior, of Isis; Bacchus, of emele: Perseus was son of Jupiter

by the virgin Danae; Apollo was the son of Jupiter and La-tous; Pythagoras had a god for a father; the mother of Escula-pius, fearing his father's wrath, exosed his child in the mountains, where he was found by a shepherd and was known to be a god from the flery rays surrounding his head. Hence the people came to worship the heavenly child. These legends are not confined to the old world. In the the Aztecs had their Quetzalcoatl, born of "a pure virgin," and called his mother "Queen of Heaven." The Mayas had Zama, "god-begotten."

"A Little Land and a Living." "A Little Land and a Living," by Bolton Hall, author of "Three Acres and Liberty," and "Things as They

This book is dedicated to the editors of American. Mr. Hall has shown how with a little capital and a good deal of common sense, a city man or woman can get into the country or cultivate a little land and gain an independence. It treats of vacant lot animal raising for profit and many other interesting topics.

The book is full of enthusiasm and

cannot fail to interest and instruct all who read it. Price \$1.00.

HASLETT PARK CAMP, MICH. It Will Open August 2nd, and Continue Till August 23rd, Inclusive.

Once more we are approaching the camp meeting season, and it affords a race, and every religious system that we most readily contact with the reading of the Proposition of the reading to the read the readers of The Progressive Think- through phenomenal methods. er to the Haslett Park Camp, Haslett. Mich. It is located on an electric road eight miles east of Lansing, and Pine Lake), well supplied with steamers, launches and row boats. It is an ideal spot to spend a few days or weeks. The pretty lake, the fine old trees, the beautiful grounds, these alone are worth your while, but this s not all. You will find there men and women who are searching for knowledge-truth-seekers; men and vomen who have come to reason together, whose faces are turned tovard the light, and like the sunflower that nods to the sun at whatever point of the compass it may appear, so when Truth is unveiled, from source she cometh, she finds a wel-come amongst these people. Not a olind acceptance, upon the childhood fashion of "open your mouth and shut your eyes, and you shall have somehing to make you wise." They know that Truth comes with no faint or faltering footsteps; she is not afraid of criticism or derision; she does not fear investigation, is not abashed or angered at a suggestion of the same, out across her forehead in letters of light are these words, "Search me,

At Haslett Park Camp there will be teachers and demonstrators of the truths of Spiritualism that will do you

good to meet. Dr. B. F. Austin of Rochester, N. ., will be the first speaker, giving during the week, three stereonticon lectures upon important subjects. The second week, Dr. R Angus, Port Huron, Mich., will be the speaker and message bearer. and last week. W. D Wattles of Elwood, Ind., who was with us last year, and made many friends, will again entertain and instruct us.

During the past two years it has een my good pleasure to preside at this camp, and I go there again this season in the same capacity. I look forward in glad anticipation of the meeting with old friends, and also extend a cordial welcome to any whose visit this year will be their first. To the strangers to Spiritualism, or the stranger to-the camp, we bid you welcome.

"Come let us reason together." The camp opens August 2 and closes August 23.

EMMA GIBBS. Grand Rapids, Mich.

"Materialization." By Mme. E. &Esperance and Rev. B. F. Austin.
Excellent. Price 10 cents.

## HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

# provide for the licentiousness of a class of men set apart to do the bidding of the church, and in order that these priests may be absolutely free former all the which had obten men

From the Standpoint of a Leading Magazine.

The Truth About Spiritualism. In this short article I do not hope to give you the whole truth about Spiritualism, because I haven't the space. But you may rest assured that what I do here give you is true, because I know whereof I speak.

I know that, in order to follow pre-Spiritualism that it required me to dig up the truth from the deeps and deeps of fraud. Every article upon the subject that I have read for the way, and I know that it is expected, but I must disappoint. In fact, I am willing to admit that if I had never condescended to look into the never condescended to look into the ungodly strife of competitive commercials. past few months has started out that or a religion, or a Truth, would still have lived and thrived and proved

But, to read some of the stuff with which newspapers and magazines are deluged these days, because the writers have just discovered that Spiritualism is rapidly becoming fashiona-ble, one would imagine that the writers were moral heroes, born for the sole purpose of rescuing Spiritualism from the hands of the thieves and

liars and devils.

As a matter of fact, Spiritualism, even as a religion, or philosophy (I believe they call it a philosophy), has been well organized, well conducted and presided over for a number of very years. There is an organization very known as the National Spiritualists Association, and although I am not a member, I have always kept in touch with the work being done.

By the way, I am not a member of anything. I "belong" to the Universe, and have never felt called rier to splittingly the state of the upon to join anything. If I began joining things, I would have to join everything in existence. "Better not than the best.'

Now, is there not fraud masquerading as Spiritualism? Most certainly. Is there not dishonesty traveling under the guise of philosophy? Is there not crime carefully concealed as "high finance?" Is there not not hypocrisy calling it-self Christianity? Is there not, in is of "the earth, earthy." other words, always a counterfeit to every good thing? Legerdemain is not Spiritualism any more than or-thodox Christianity is Christlike.

Therefore, we won't waste any more time discussing the so-called 'fraudulent aspect" of Spiritualism. Instead we will discuss Spiritualism. To the general public the word "Spiritualism" means nothing more nor less than phenomena —generally physical phenomena, such as table rappings, ouija boards, trumpet speaking, may terialization, slate writing, etc. These phenomena are to the philosophy of Spiritualism exactly what Healing is

We have learned most things by kindergarten methods, whether it be That is not at all my meaning. There

So the phenomena of Spiritism con-

stitute the "reward of merit" which undeveloped humanity must ever have by the side of a beautiful little lake | dangled before their eyes, to coax them onward on the Path. The kind of Spiritualism, therefore,

that the public eye is focussed upon these days is that phase of it that the student of Occultism long since explored, fathomed and pigeon-holed in his experience. Not that phenomena have not a place and a purpos Such phenomena as Hamlin Garland records in Everybody's Magazine will our minds and produce abnormal do much to turn people toward an intelligent investigation of Truth.

That there will be many apparent disasters in the wholesale prosecu- us, thereby feeding upon our vitality tion of this search is a foregone con-Ignorant dealing with the unseen

forces about us is like a novice hand-ling ejectricity. Some one is liable to get hurt. But, I do not for this reason discountenance the "social se-ance." Half the world is obsessed ance." We are in a transition state between ignorance and wisdom; and in this sort of condition there will naturally be a certain unavoidable degree cesses, that are diagnosed as "in-

absurd ideas of the life after Death or evil, or indifference, -where they have any ideas at allthey soon discover, if they pursue investigation of the phe of Spiritism with any degree of intel- though it be temporary, may be avoid-

The invisible ether about us is peothey find themselves after death. lightenment. Their tastesand their instincts have Therefore, let us know. Instead of not been cultivated beyond the coarser seeking to avoid the subject of plane of manifestation—the physical psychical research, we should arm themselves in this phase of life.

or mentally control, persons inhabit-ing the physical body, and naturally an issue of any kind can or will settle these persons "act queer." Among that issue. Nothing but the truth will with whom we come into daily satisfy the human needs: and hourly contact-I mean persons still in the flesh-how many do we fields of blood and strife and carnage find who are self-acting, individual in pursuit of the prize. "It is not ized, strong enough to think for them-likely that we are golding to istop now selves, to choose and to take the re- at the door of the Unseen, because pendence upon some power, external gerous to knock for admittance, or otherwise? Almost no one. The Indeed, we can not turn back if

percentage is trifling.
We are slaves to custom, to habit, conduct, and to the opinion of others. may exert over us, if he feels so dis- spirituality, out of the body.

to the impressions impinged upon the minds of the susceptible by the unseembodied and hate-crazed Indians who had been killed and their lands sight, and therefore the white settlers.

Whether the fact appeals to us as desirable or not, it nevertheless re-mains as a fact that we are constantly

body. The character of these entitles vacedent, I should begin by deploring ries exactly as does ours here in the the "fraud" that is so mixed up with visible. Some there are who are selfish, narrow-visioned, and ignorant, That this type is numerous we may readily guess when we look about us and see how scanty is our store of wisdom. And selfishness, narrow-mindedness and "all uncharitable-

in the presence of, and liable to im

pressions and suggestions from, those

who have gone out of the physical

But, where the absurdity of the general idea in regard to the afterlife comes in is in the helief that Death at once changes the habit of mind which has controlled the individual throughout his career on the earth plane.

This mental attitude which our competitive system of economics has produced is not, nor can it be laid aside immediately at death. The man who has spent his earthly career in pursuit or the illusory, the material and changing, goes into the next phase of life-expression poorly equipped as far as spiritual knowledge is con-Very often indeed earthly riches

are obtained at the risk of being a pauper in the after life. This is the secret of why "It is easier for a camel to go through the needle's eye than for a rich man to enter the king-

Riches in themselves are no barrier to spiritual knowledge, any more than poverty is a guarantee of the everything in existence. Better not I than the very worst, worse not I han the best."

Better not I, But the rich man is in danger of living either in the blind pursuit of

wealth, or he may live in the enjoyment of just those material things which his money buys, forgetting that there are other realms of Being to which he may at any moment called, and to fill which he needs a deeper knowledge than that which

Of the millions of souls who go out into the Invisible yearly, hourly, how few comparatively are in a state of consciousness to rise above the materialistic atmosphere-to rise to the finer, more ethereal planes of consciousness-beyond the mental and the psychic?

It is therefore, of necessity, the undeveloped souls with whom we come often into contact in our efforts at "spirit" communication. In fact, we do not come into "spirit" communication, because few of us, in or out of the body, have sufficient spiritual consciousness to make "spiritual" com-munication possible. We may exto Christian Science—the bait which lures the seeker after Truth into the deeps of philosophical thought.

change thoughts, we may exchange soul-desires, but fully spiritualized beings are "few and far between." Not that human nature is "bad." material facts, or transcendental truths.

The religious systems of a race or an age, well allustrate the growth of the religious systems of a race or an age, well allustrate the growth of the limited, external consciousness that it is simply the limited, external consciousness. Now comes the vital, the important part of this question of inter-comvestigating the phenomena of Spir-

Many occultists advise against the investigation of Spiritualistic physical phenomena on the ground that it is from these undeveloped bound" entities that we get this phase of manifestation-when it comes from

the invisible side of life. And, they argue, when we place ourselves receptive to these influences, hey may obtain a certain power ove mental states-either appetites, desires or acts.

They may flatter, cajole and deceive or in some way satisfying their own unconquered materialism. That these conditions are common, all who have had any experience in the investiga tion of phenomena will readily admit. But the point is this: All world lovements move onward with a re sistless sweep, let who will fall in the process. The establishment of recogized intercommunication between th phases of life-expression known as the "dead" and the "living" is an inof disorder, of disrupted mental pro- evitable result. Everything tends to this end. It is a part of the action of anity."
the cosmic law. This law does not consider the individual. Neither is such illogical, such erroneous, such this lack of consideration "heartless,"

Not a single atom is lost. Not that they are unprepared for the con-ditions that actually exist, and which sparrow falleth..." The seeming dissparrow falleth... The seeming dis-aster, if it come, is but a momentary omena illusion. Nevertheless, disaster, ever

Those who fall a victim to the ob pled with beings as real, as vital in es- session of another's will, whether that ences, as we are in the earth plane, other be unseen or seen, are reap-But many, very many of them, are un- ing the result of their ignorance, and fitted for the phase of life in which the only remedy for ignorance is en-

and they seek through contact with ourselves with unselfishness of purtions still in the flesh to reinstate pose and intelligent interest, if we would know the truth, and there is The result is that they hypnotize, nothing that can take the place of

The human race has waded through sults of their choosing without de- someone has told us thatoit is dan-

would. The time is at hand. is also another side to the question of o established methods and modes of intercommunication. Of the many who pass out of the body compare Therefore, we are not in a posi- tively few are capable of receiving tion to successfully realst the subtler help or instruction from those who influence which a disembodied entity have attained the requisite degree of help must come from those still on I have always felt that the horrors this side of the Veil, becaus of the Salem witchcraft were not due, "though having eyes they see not," as is generally explained by modern and they are not more aware of the psychologists, to auto-suggestion, but presence of spiritual beings than are blind people in the body aware of the minds of the susceptible by the dis- proximity of other individuals. In other words, they have no spiritual light, and therefore they cannot see

## A LEADING MIND AND SPIRIT RETURN.

Dr. I. K. Funk, a Profound Thinker, and a Scientific Investigator along Occult Lines of The Arcana of Spiritualism: A Manual of Spiritualism: Daily News.

I have received a number of letters expressing suprise that Dr. Hyslop or other psychic investigator has not accepted the \$2,500 anti-spiritualistic challenge urged recently in the press. I am surprised rather that any intelligent reader should have expected othey should have expected othey should have expected on the heights where true science dwells? Such a challenge, while not so intended, is offensive, as it assumes that these men could if they would."

A scientist cares more for the discovery of one new fact, though it tells against him, than for much moeny or applause or blame. To him every fact is an integral fart of the universe and its discovery carries its own sufficient reward. Woe to him such a computative properties are such as constant and such as constant to the contraction of the pression of the new evidence, all reasonable men a century hence will believe it the resurrection of Christ; whereas, in default of the new evidence, no purpose of the new evidence, n

which are altogether new to us. In should sit down quietly and observe; dogmatism and presupposition hinder. ical scientist who proves the existence and nature of radium, or that the blood circulates or the earth turns on its axis, or H2O is water. French scientists seventy-five years ago said, "If stones fall from the sky, why do they not fall in our sight?" They, with powerful glasses, scanned the heavens, but saw no stones fall. The skeptic observers of that day so reported to the French academy and it was decided that the reports of the peasants that they seen stones fall were the result of deception or malobservation. The predisposing scientific conviction was that there were no stones in the sky, and so none could fall. So long as this conviction remained, how prove a shower of lieve the impossible to happen.

Dr. Hodgson was an exceedingly critical and skeptical man, so almost beyond bounds. HE DISCOVERED LONG SPIRITUALISTIC LINES, but after ten years of constant investigation he came to the conclusion that there were gonuine spirit com munications; but before the convic tion was possible he had to think himself into the possibility of a spirit world. Yet he would have been the last man to have accepted this press Frederick W. H. Myers, for many years investigated the phenomena be-

Their help must come from this side. Every spiritual teacher is teaching hundreds of unseen souls, whenever he or she addresses a stu-

dent of truth on the earth plane of manifestation.

It is a matter of self-protection therefore, that we learn the facts in regard to the conditions of the life immediately after the change called death, in order that we may intelli-

gently deal with them. Manifested life is like the ascending notes of the musical scale. The physical plane is represented by middle C, and the mental and psychic planes are only one note each higher in the scale of vibration. How many intervening the Absolute we cannot say with cer-

It is at once our duty and our privilege to spread the enlightenment and To meet the sweet smile of the sky. freedom of truth on these lower planes in order that all may be lifted For his saucy image in the brook; to a consciousness of the complete And wicked crows as black as night Whole.—McIvor-Tyndall, in Swastika. Laugh Haw! Haw! as they alight

A GOOD TIME.

I've had a good time. Life came with rosy cheeks and ten-Across the morning fields to play with me, And, oh, how glad we were, and romped along And laughed and kissed each other by the sea.

I've had a good time. Love came and met me half way down the road: Love went away, but there reload, A something more, to watch for by the sea.

I've had a good time. Death came and took a rosebud from my yard; But after that, I think there walked with me. To prove me how the thing was not so hard.

I've had a good time.

A good, good time.

Nobody knows how good a time but With nights and days of revel and of

And tears and love and longing by -Mounce Byrd, in Harper's Magazine for August.

sells against him, than for much aceny or applause or blame. To him very fact is an integral part of the miverse and its discovery carries its its of the miverse and does not have on the miverse and its discovery carries its its of the miverse and its discovery carries its its of the miverse and its discovery carries its its of the miverse and its discovery carries its its of the miverse and its discovery carries its its of the miverse and its discovery carries its its of the miverse and its of the miverse and its of the miver in the miver of the miver

scores of forces, and scores of laws, the which we have to deal, FORCE IN BELIEF AND ALSO IN UNBELIEF, PERHAPS THE GREAT solving problems of this kind we EST OF ALL CREATED FORCES. PROF. W. M. LOCKWOOD'S BOOKS. gations be of stupendous interest to us mortals? They are sincere attempts by well-equipped men to get at a solution of the mysteries of death and the world beyond, which should

profoundly concern us. We are moving away from materialism. A few years ago Darwin, Hux-ley, Tyndall, Spencer were agnostic as to the spirit world, but now many of the leading scientists have gone as far as belief in "foreign" intelligences not only existing but communicating.

"Where the vanguard rests to-day The rear shall camp to-morrow.

At the door of the scientific workshop psychic research stands at the head of the waiting list.

Here we may witness a science in the making. We forget that the whirligig of time often changes from little to great and from great to little in science and more than once in history the stoue the builders rejected became the head of the corner. To-a became the head of the corner. To-a continuity of little a Cosmic Truth.—The greatest book and the greatest truth of any age; a book of 212 pages with several telling scientific fillustractions. Continuity if life and the association of spirit realms demonstrated to be a scientific accord with principles stones—it is always easier to believe the making. We forget that the that men lie or are deceived than be-whirligig of time often changes from beyond bounds. HE DISCOVERED became the head of the corner. To-a SCORES UPON SCORES OF FRAUDS scientific demonstration that personachievements heretofore made will be trivial in comparison.

The starry heavens are reflected in the ocean. With eyes fixed on the ocean you can prove that these heavens don't exist. They don't down

Scientific faith in the other world is an egg that will yet hatch on this I. K. FUNK, nundane sphere. New York.

MISS OF FOURTEEN POET.

Little Theodosia B. Clark of Evanston, Pupil in High School, Makes a Name for Herself.

Little Theodosia B. Clark, 14 years old, a pupil in the Evanston High School, is making quite a name for herself as a poet. She entertains not only her schoolmates but her elders by her writings, many of which are said to possess considerable merit. Like all poets. Theodosia takes spring as one topic for her muse, and on that subject she has written these

lines: notes there may be between us and The violet has lifted its drooping From mossy ferns, its wintery bed. And softly lifts its face on high The robin twittering near, doth look Upon some branch above the stream

> Where blinding flashes the sun's red Oh, spring has come, is the glad refrain And every bird, no matter how small, Maketh the greenwood to echo his

Glad that they have come North They praise each other The aks and the weather As all sing together.

And all is bright and rejoicing and gar And nothing to do but play, play, play And find their homes and find a mate, mained with me
This is what the little birds say
As they twitter to me on my garden gate.

> phlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 35 and the most prominent of Paine's friends in THE STORY of the Other Wise

An angel here of evenings by the sea.

I've had a good time.

THE STORK of the Country Wise Man, by Henry Van Dyke. The Man who never reached Bethlehem in time to see the Infant Jesus. Cloth bound. Price 60 cents.
"The Religion of Cheerfulness."

Peebles. Price 75 cents; postage 12c. W. J. Colville. Price 80 cents.

### PUBLICATIONS

HUDSON TUTTLE.

EMMA ROOD TUTTLE

HUDSON TUTTLE, Berlin Heights,O.

The Molecular Hypothesis of Nature and its Relation to the Philosophy of Spiritualism.—A scientific demonstration of the invisible principles and attributes of nature and Modern Spiritualism A mint of scientific truths as the basis of its phenomena. Price 25 cents.

The Infidelity of Ecclesiasticism—A Menace to American Civilization.— The entire hierarchy of Ecclesiasticism—A Menace to American Civilization.— The entire hierarchy of Ecclesiasticism arraigned as infidels for subverting the scientific demonstration of universities and colleges, by substituting the immoral phantoms of the Mosale Hypothesis, it is a hot shot.— Price 25 cents.

Historical, Logicni and Philosophical Objections to the Doguas of Reincarnation and Re-Embodiment.—A concise and masterly review of the historical dogua. Its illogical claims and inconsistent assumptions. Its glaring defects and dogmas dissected. Price 25 cents.

The Spiritualism of Nature.—Mod.

to be in scientific realms demonstrated to be in scientific accord with principles of the Co-relation of Force, and the Conservation of Energy. The greatest book ever written in the defence and support of Spiritualism. Price \$1.00. STARTLING FACTS,

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 Homanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

FATHER TOM AND THE POPE.

Or a night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rolicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish "poteen," and an Irish recipe for "conwounding" the same. Paper, 25 cents; cloth 50 cents.

STANDARD BOOKS.

Cloth Bound 50 Cent Publications.

The Following books by well known and popular writers, we have selected with the thought that they will be of interest to our readers. They are printed on fine paper; perfectly clear, readable type; cloth binding. Good home library edition:

ibrary edition:

Heroes and Hero Worship, and the
Herioc in History. The Hero as Divintry. The Hero as a prophet. The Hero
as Poet. The Hero as Priest. The
Hero as King. By Thomas Carlyle. 259 pages.
Past and Present.—By Thomas Car-

lyie.

Data of Ethics.—By Herbert Spencer.
Fairy Land of Science.. By Arabelia
B. Buckley. This book is written in
such a pleasing manner that young as
well as old can understand. Illustrated, gilt top.

Origin of Species.—By Charles Darwin. win.

Descent of Man.—By Charles Darwin. These two books by Mr. Darwin should be in every home.

Karnin.—A Novel. By A. P. Sinnett.

A Romance of Two Worlds.—By Marie Corelli. A most wonderful occult story.

Example By Bulwer Lytton. A romance by that most wonderful and mystic writer, after a long residence in the East and an exhaustive study of

"Spiritualism and the Law." A
Series of Papers Compiled from Legal
Authority by the Hon. Charles R.
Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist
Schould read. It is a subject that peo-

"The Religion of Cheerfulness."

By Sara A. Hubbard. 'An excellent book for the culture of health and spirituality. None can read it "ritheut pleasure and profit. Price 50c.

"The Pathway of the Human Spirit."

Can it leave the Human Body and Return Again? By Dr. J. M. miles versus Dr. Helen Densmore and W. J. Calville. Price 30 cents. "A Discussion on Reincarnation or

# Unsolved Questions.

### An Interesting Chapter of Personal Experience.

The operations of the brain playing upon the sensitized chords which viprate through the physical body, have never been satisfactorily explained. Many theories have been advanced concerning these active nowers fitted by nature to perform the proper acion of the mechanism of man.

The indescribable something called mind is the most marvelous produc- Upon the mention of the name of tion in the universe. Who can fath-Cram, the violin rose from my lap and om the powerful brain cells? Who went over to Mrs. F., pressing against can enumerate the millions of molecules composing the three hundred which expressed affection. The insquare feet of their convoluted sur- strument could only be removed by ies, charged with invisible forces, our hold would return. transmit pleasure and pain, joy and sorrow, to the receiving senses? Who ence we received a letter informing can tell how they enable the possess- us of the death of a distant relative or to perceive truth; to distinguish and close companion of Mr. F.'s school

Yet, the intellect ever strives to enter nature's laboratory, in which is the event of her death. compounded the mighty forces that The spirit which animated the vio-create life; the forces which energize the material patterns of the great musician when in earth life. He re-Designer. This search is stimulated by t fact that through evolution- before leaving announced his intenary process, from the lowest to the highest types of organization, it finds aid his fellow-countrymen in their cona systematic purpose which aims to test against Japan. And what seems an objective reality. It charms with most remarkable, from that time we the mystery which distinguishes the have not been able to get any maniorganic kingdom from the inorganic festations from the violin. It is as the mystery of life, which must devoid of faculty and perception as either be a physiological function or any other piece of wood. the operations of a spiritual entity.

Sir Oliver Lodge's hypothesis is nates and decarnates, and re-incar-dences of life beyond the grave, or nates in terrestrial things as it pleas-produced by unexplained natural causes, and all this without adding to the stock of energy. That life, personali-ty, soul are veritable entities inde-chic Phenomena; and should my tes-

endent of matter."

Karl Vogt said, "The brain secretes thought as the liver secrets bile." This would emphatically repudiate the existence of a soul essence.

Mr. Herman Wettstein of Georgia presents this thesis: 'the brain changes the nature of inherent mind element. That matter contains within itself the elements and power to evolve from its own psychic basis the highest types of intelligence. Still lie does not give the impression that ic functions of highly organized pro-

toplasmic beings.
Yet, all these theories do not prove that the brain is the producer of thought-that silent language so powerful in argument, so independent of surroundings. Neither do they prove rich storehouse of inorganic nature that the material energies are sussomething called soul.

The natural interrogations relative to the soul of these. Did the soul originate in and with the body, and is evolved from it at death? Is genera- E'en the daylight or the darkness. tion spontaneous, or originating E'en the tempest or the calm; through creative influences? Has the E'en the star-bespangled heavens, Creator constantly repeated his original creation through all time? Did E'en the tiny tendrils clinging all things originate through physical forces which operate according to May reach a height, yes, nearer what are called physical laws; the laws of electricity, mugnetism, chemical affinity, etc?—laws which may he said to administer themselves, and is the soul a something that shall nev. To the desert of illusion

man is found, the idea of a future life persists to exist, the most ineradteable of all intuitions. This instinct may be called the river of life flowing through the universal heart of humanity. Can this faith he a mere hypothesis? Is it not rather a living reality, a feeling like one's own being? It has been said we believe this because we want to. foretell coming events? What the soul longs for, nature provides. For every desire there is correlate.

The Psychical Research Societies O. Life, where thy beginning? of Europe and America have collected an immense amount of material to prove the soul survives the bodily death, and under certain laws and conditions can communicate with the

Ine distinguished scientist Lombro so the noted astronomer Flammarion; Richet, professor of Paris faculty of medicine; Hyslop, of Columbia University. Marconi and many others. through the investigation of phenomena they believe can be explained on no other hypothesis than manifestations of life beyond this.
Crookes, Wallace, Lodge, Myers,

Ochorowicz, De Rochas and W. T. Stead, no longer dispute the genuineness of the evidences that have come under their observation. Father Franco said: "No one but a fool can withstand the testimony presented by the above-mentioned investigators." A little of my own personal experi- ever had.

ence along these lines may be of interest to the readers of these columns.

During my early investigations of psychic phenomena I became con-scious of influences outside of my own natural self. Under certain conditions these influences manifested themselves through my organism in the morning, and Mr. Thomas Cross Each expressed a different personallin the afternoon. This was the first ty, which was distinct from my own: some controling the organs of speech, were entirely different from my preological and scientific topics and often finite Intelligence or the "All Pervad- made him feel he had a host of friends ing Spirit of Good."

These were given in the English language, but there were other influences who spoke in strange and unfamiliar tongues. Involuntary movevery marked: Acting upon the sugfamily, we sat regularly two evenings shake hands with Dr. Fuller, and a week with the violin in our laps for revelations which might exhibit more visible, still they vibrated, producing

Under these conditions the violin seemed animated or infused with life quent welcome to the audience. and human intelligence, correctly an-

swering our questions by jumping up and down on the floor and ceiling. It would gyrate about our bodies in turn, float in the air and slide upon

the floor.
During one of these seances, this friend (a Mrs. G.) said: "I distinctly hear the name of Cram spoken", and see a bright star in front of Mrs. F." her face and bosom in a manner face? Who can see how these batter- strong offort, and when we relaxed

A few days previous to this experithe relation of things, their causes and days, whose name was Cram, I effects? would add: There was no way in which Mrs. G. could have learned of

> mained with us several months, and tion of going where duty called, to

This is but one of many experiences, which at present would be con-"Life is a substance independent of sidered outside the pale of natural matter, which comes and goes, incar- science. And whether they are eviproduced by unexplained natural causes, I will leave to those who are extimony in any way conduce to the progress of science I shall be glad to have spoken.

There are many other theories concerning these energizing forces which would be interesting to take a cursory view of, but I will simply add: It is not my purpose to attempt to elucidate these questions-merely an interchange of thought. As I gather up these gems of thought and consider magnitude of their different phases; realizing that each master workman mind is the product of protoplasm; is earnestly seeking the victor's rather a name given to the protoplastpermanent setting to adorn the head of majestic Truth.

It is not only among the congeries of nerve cells, vibrating molecules, circulating activities and the animation of organic beings, but in the still waiting for man's analytical skil ceptible to the control of a distinctive to decipher and to unfold as his needs require, the occulated treasures which seem to be the designs of a great De

E'en old Earth's alluring charm. To the migmty oak, that they To the sun's life-giving ray.

From the ocean, that receiver And bereaver of life's gain;

end
From the earliest time, wherever Hills and valleys clothed in verdure, white:

Sparkling waters flowing onward, Iterateth-"God is might."

E'en the wind's enchanting music, Mingled with the song of birds; Speak in truth's undying language Bid us stop and read God's word. Yes, it seems this innate something

Aye, this power of human mind, Is, like love, a gift supernal. Is, like love a gift divine.

O. Life, where is thy end? Life, what is thy mission? How soul and body blend? MARY FARNUM RANDALL.

Springfield, Mass.

The meeting at the camp opened to-day, July 19, under the most favorable conditions. There are more people here than usual at this season of the camp. One in looking around would think it was a continuation of last season, and the people must have been here all winter. It had the appearance of mid-season.

There is hardly a closed cottage, and the Hotels are doing a good business. One dining room manager told the writer that he fed seven hundred at dinner to-day. He has been here a good many years and he says this is the best opening he has

During Saturday night it rained, which was very welcome, as we had had no rain for three months. It left the grove wet so the meeting was held in the Temple, and there was a fine audience.

Dr. Geo. A. Fuller was the speaker time in fifteen weeks that Dr. Fuller has been able to leave his house expressing thoughts and beliefs which since he met with the accident that broke his leg. He delivered his address seated in a wheel chair, and when he was wheeled upon the platgrand invocations, addressing the In- form he received an ovation that

at Onset. The applause was long and loud. and cast an influence of harmony all over the meeting, and inspired the Doctor so that he gave one of the best ments of the arms and hands which addresses heard from this platform for resembled playing on a violin became many a day. At the close of his address the Doctor held a reception upon gestion which it offered, I procured the platform. The large audience this instrument and with a friend who passing from one side of the platform was very psychic, and members of my to the other, each one stopping to

wishing him the best of success. A fine concert by the New Bedford clearly the meaning of these strange Band preceded the lecture. The meet-movements. The bow was not used, ing was opened by the writer who actmovements. The bow was not used, ing was opened by the writer who act nor the strings touched by anything ed as chairman in place of Dr. Fuller. Mr. A. J. Maxham, that ever popsweet harmony, and sound peculiarly ular singer, sang one of his sweet its own, and which I do not believe songs, after which Dr. Fuller read a could be reproduced by any material poem, following with an invocation touch. It played no tune.

After another song by Mr. Maxham, Dr. Fuller gave a masterly and elo-

Then the audience joined with Mr Maxham in singing "America." Mr.

# Revised Premium List.

Read Carefully, as We Introduce a New Premium Book, Which Is Extremely Valuable.

## Have You Read OUR PREMIUM BOOK OFFER?

THE PROPERTY OF STREET

Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spir-itualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these FOURTEEN remarkable PREMIUM BOOKS. They constitute a wonder-fully valuable Spiritualistic and Oc-cult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED

WITH THEM. We have now FOURTEEN magnificent PREMIUM BOOKS which you can select from.

Any one of the Premium Rooks you may order, price 25 cents. This is the price, remember, when you ORBER ONLY ONE BOOK in connection with a yearly subscription. The paper one year and one Premium Book. 81.25

No premium books will be sent out unless the order is accompanied with a yearly subscription to The Progressive Thinker; but if you order more than one book, the price is as fol-

Any two of the Fourteen Premium Books you may order, price 70 cents.
Any three of the Fourteen Premium Books you may order, price \$1.15... Any four of the Fourteen Premium Books you may order, price \$1.50.

Any five of the Fourteen Premium Books you may order, price\$1.75.

Any six of the Fourteen Premium

Books you may order, price \$2.10. Any seven of the Fourteen Premium Books you may order, price \$2.45. Any eight of the Fourteen Premium Books you may order, price \$2.80. Books you may order, price \$3.15. um Books you may order, price \$4.20. above.

Any thirteen of the Fourteen Premium Books you may order, price \$4.55. Lastly, all these Fourteen Premium

Books, \$4.90.
Remember, we have to pay the postage on all these books, leaving us only about \$3.00 for FOURTEEN as valuable books as can be found that treat of Spiritualism or Occult sublects. The whole world never saw the like before. We have had to increase the price of these books a few cents in consequence of the rise in the price of paper.

Bear in mind that every order for a

Premium Book must be accompanied WITH A YEARLY SUBSCRIPTION for The Progressive Thinker, which is \$1. We repeat that the world has never seen the like of it before.

OUR FOURTEEN REMARKABLE PREMIUM BOOKS FOR \$4.50. The following is the list of titles of

the Fourteen Premium Books:
1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. 2-The Encyclopedia of Death, and Life in the Spirit World, Vol. 2, 3—The Enclycopedia of Death, and

Life in the Spirit World, Vol. 3.
These three volumes have been prepared by J. R. Francis. They contain invaluable data. 4—Ghost Land, Spiritualism, Oc-cultism, by Mrs. Emma Hardinge Brit-

5-The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium. 6-The Occult Life of Jesus, by Alexander Smythe, a medium of rare

gifts. 7—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium. 8—The Religion of Man and Ethics

of Science, by Hudson Tuttle. 9—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. eebles. 10—The Great Debate Between

Moses Hull and W. F. Jamieson. 11—Letters from the Spirit World, written through the mediumship of Carlylo Petersilea. -Gems of Thought, by Seven-

teen leading authors.
13—The Unknown Life of Christ, with thirteen illustrations. 14—Interwoven, Spirit Messages from a Son to a Mother.

SPECIAL NOTICE.

If you want ONLY ONE Premium Book, the price is 25 cents. After paying postage thereon, the book at Any nine of the Fourteen Premium subscribers. At that price only one book you may order, price \$3.15. Any ten of the Fourteen Jremium one or more Premium Books must Any eleven of the Fourteen Premisum Books you may order, price \$3.85.

Any twelve of the Fourteen Premisum Books you may order, price \$3.85.

Any twelve of the Fourteen Premisum Books you may order, price \$4.20

Thomas Cross gave the benediction. | will, like him, dare to stand alone, In the afternoon the meeting was, rather than preach that which they held in the auditorium, and a large do not believe, because it means bread audience gathered to listen to that

pression with his audience, and is al- it a home for anyone. ways looked up to to give out grand thoughts. He said Spiritualism dent ordered electric lights turned on, thoughts. teaches us how to know and under- and the camp loomed up and seemed

We have been content to live in slumber, and gone through our existence half blind dignity of thy manhood and woman-

keeps the body pure.

Speakers for Sunday, July 26, are Speakers for Sunday, July 26, are Let us now put forth every effort. Rev. Juliette Yeaw, and Rev. F. A. to have the N. S.-A. Convention that

Whitney. Clark.

Saturday, August 1, Massachusetts strength. State Day. Saturday, August 2nd, Miss Clark and Mr. W. J. Colville.

President Whitmore is seen at the

camp looking well and feeling pleased with the opening.

Page's Orchestra furnished music for the dance, and it is the best we have ever had.

ave ever had.

Don't forget to subscribe for The 

Chesterfield Campa Again I wish to say a kindly word

for good, beautiful Camp Chesterfield. Sunday, July 19, the board kindly accorded us the privilege of holding a service for the benefit of the N. S. A., the State Association had pledged for them. Mrs. Mong and I wrote and sent cards all over the state, wrote ads. for six prominent papers in the state, and as we thought, left no stone unturned to make our meeting financial success. To add further, we decided to sell ice cream on that day, making a double duty for the cleaning of the room and preparing

for same was no little job." Thursday morning came. All were astir early. The sun slowly crept from behind the clouds in the east, sending a thrill of warmth through our veins, and as the day crept on it was delightful. The crowd was slow We had an appreciative in coming. audience, though small.

Dr. Gould, well known Spiritualist. Dr. Gould, well known Spiritualist, Chicago, Iller Mrs. Inez Wagner, addressed us, and in his pleasing, Kansas City, Mo. with negotiations in convincing manner, made all understand he was no novice at the work.

'At two o'clock Dr. Genge, lately from the Christian church, showed us by his forcible manner, that inspirahis first lecture on a Spiritualist platform, and it was fine. He won many friends, and I predict ere long, will be working heart and hand with the band that controls him, for all that is good and beautiful in our cause. I am sure we need honest workers, who love the cause because it brings joy to so many sorrowing hearts. God speed the day when all preachers

ever popular speaer, Mr. Thos. Cross.

Mr. Maxham opened the meeting beauty, and by the president and his with singing. After reading a poem, Mr. Cross took for his subject; "What made a perfect paradise, and when the Spiritual for March 18 Mr. Cross took for his subject; "What made a perfect paradise, and when the spiritual for March 18 Mr. Cross Spiritualism Means to Me," and gave camp opens on Thursday, will be in a grand lecture. It as full of food perfect harmony with all-true Spiritfor thought and those that heard it ualists. Every nook and corner has will think of it for a long time. Mr. been renovated, and neither time Cross is a speaker that leaves an im- nor money has been spared to make

to enjoy the light produced by art. The crowd being small, receipts were small accordingly, and we felt

disappointed, but as every Spiritual-Spritualism has said, rise in the list has, as far as we could find them. been appealed to to contribute to this The great spirit of liberty expense, we sincerely hope they will not fail to respond to the appeal.

meets in the beautiful city of Indian-Tuesday, July 28, Mr. Wellman C. apolis in October, a success in every way. Let us unite our effort for the Thursday, July 30, Miss Susie C. good of our cause everywhere. Let us band together, for in unity there is Let us with heart and hand seek to

place Spiritualism upon the high pedestal It has so justly won.

MRS. MARTHA WOOLSEY. Chesterfield Camp, Indiana.

(Advertisement.) DELPHOS (KANSAS) CAMP. The thirtieth annual camp meeting

of this notable camp begins Aug. 7, closing on the 23rd. For thirty consecutive years this this camp, without a single omission, traversing onward through adversity, obstacles of almost unsurmountable nagnitude frequently besetting its pathway, yet, never faltering, it has climbed to an eminence seldom reached, under like circumstances and

conditions. Our program while not advertised in detail, consists of the highest and most pleasing arrangement for the entertainment of camp visitors. Our constant aim has been to secure the very best talent obtainable. Very few camps throughout the country have had the honor and pleasure of the most notable men and women speakers appearing upon its rostrum, as has

this camp. Our list of speakers and mediums engaged for this camp are: Will J. Erwood, Battle Creek, Mich.; W. D. Noyes and wife, Los Angeles Our lec- Mrs. Bessie Bellman, Winfield, Kans., turers were here, and at 10:30, ready president of Kansas State Association of Spiritualists; Mrs. Nora E. Hill, progress for further talent.

To all lovers of a free and hospitable people, where you are made to feel that you are sone with the many, Delphos camp ds the distribution of the languid, pent-up, tired soul, hedged in by worry and city strife, a panacea that will refresh and invigorat as no other remedy. Come to Delphos camp. Come where touch worlds, where no "twilight zones" divide the realm of spirits in and out of the earthly forms For further information in detail,

write to the secretary. I. N. RICHARDSON. Delphos, Kansas.

Opium, Morphine, Cocaine. A Straight Talk With You

Opium, Morphine, Cocaine,
Are you one of the unfortunates who have become enshaved to the use of any "Rarcotid Drug" and the competence of the unfortunates who have become enshaved to the use of any "Rarcotid Drug" and the competence of the unfortunates who competence on the competence of the compet

And Destiny Fulfilled. By W. J. Colville.

A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration. Contents: Fate Mastered. Interior

Force. Its Practical Evolution. Thought as a Shield. The Human

13 East Third street, Williamsport, Pa.: Single copy, 50 cents per an-

ing in neat pamphiet form his able and masterly reply to the attack of Rev. R. V. Hunter upon Spiritualism. Fairly and squarely he meets and demolishes the doughty Reverend's boldly asserted statements. We opine that the Rev. Hunter and others of his kind will hesitate before they attempt again to demolish Spiritualism, after reading Prof. Lockwood's re-

Additional value is given to this brochure by a striking list of names of Professors, Scientists. Actors. Law yers and statesmen who accept the acts of modern Spiritualism. For fifteen cents this valuable pam-

phlet can be procured of Prof. W. M. Lockwood, Lily Dale, N. Y. The Southern Cassadaga opens February 7, and closes March 21, 1909. For particulars address Mrs. A. M.

spencer, Corresponding Secretary

CULTIVATION OF PERSONAL MAGNETISM. A treatise on HUMAN CULTURE.

Lake Helen, Fla.

By Leroy Berrier, Anthropologist and Author. A very suggestive and in-structive book. Price \$1.00.

By Emma Rood Tuttle. This volume contains the best poems of the author, and some of the best popular songs with the music by eminent com-

Success and Happiness and How to Obtain and Retain Them. A series of 26 lectures in which is included "Happiness as a Fine Art." Price, 25

"Six Historic Americans." By John E. Remsburg. Just the book for boys and girls. Price \$1.25. "The Truthseeker Collection

Forms and Ceremonies for the Use of Liberals." Price 25 cents. "The Great Psychological Crime." The Destructive Principle of Nature in Individual Life. Edited by Florence Huntley. Volume 2 of the Harmonic Series. Price \$2.00.

"The Light of Egypt." Volume 1 and 2. An occult library in itself, a recipes of this cook book text-book of esoteric knowledge, as

"Ahrinziman, the Persian Mystic Emperor." A weird and dramatic story of the earth life, and the subsespiritual existence. Price. The New Life. This book deals

with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright. the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.

Clarisse Humphrey Mullius will give elairvoyant readings by mail. Send jock of hair and \$1.00. 8222 Lake Park Avenue, Chicago, Ill.

#### Psychic Unfoldment

Thought as a Shield. The Human Aura. For sale at this office. Price so cents.

IVCEUM LESSONS

Lyceum Lessons, issued quarterly by the National Spiritualists' Association, assisted by an able Editorial Committee. Each series contains sixter a pages of Important Helps in the Lyceum or Family. Price, One and one-half cents each, postage prepaid. Address, George W. Kates, 600 Pennsylvania avenue S.-E., Washington, D. U.

Lyceums desiring graded lessons can secure the same at the following prices, from J. L. Mussina, 13 East Third street, Williamsport, Pa.: Single cony. 50 cents ner results and price and percentage of psychical powers to J. C. F. GRUBININE, 24 Strathmore Rd., Brookline, Mass. No one can unfold all the phases but

REV. MAY A. PRICE, Pa.: Single copy, 50 cents per annum, in advance; 13 cents per quarter. In lots of 20 or more copies, each 43 cents, in advance; published weekly.

Review of Rev. R. V. Hunter's Attack Upon Spiritualism.

A distinctly valuable tervice to Spiritualists bus heen repdered by Prof. W. M. Lockwood by publishing in neat pamphiet form his able

THE KYUGIONOFCHERRULNESS By bara A. Hubbard. This little booklet sets forth interestingly a religion which all may ad-

THE MANGASARIAN-CRAPSEY

body and spirit. Very nice for a hol-

iday present. Daintily printed and

bound, in a case. Price 50 cents.

DEBATE. Resolved That the Jesus of the New Testament is an Historical Per-

Affirmative, Rev. A. S. Cransey D.D., for 25 years rector in the Epis copal church. Negative, M. M. Mangasarian, lecturer for the Independent Religious Society, Rationalist, Chicago. Price,

### From Dream to Vision of Life

By Lilian Whiting, Author of "The World Beautiful," "The Spiritual Sig-nificance," "The Outlook Beautiful,"

The Living Decalogue. From Sinai to Zion, by W. J. Colville. This book is full of instruction and clear, gent reasoning. Price 56 center. This book finds its keynote in the of this vital problem Miss Whiting brings the results of modern scientific songs with the music by eminent com-posers. The poems are admirably itself to the reader in a certain radiance beautifully bound. Price \$1.00. \$1.00 Det

### UNCOOKED FOODS,

And How to Live on Them-With Recipes for Wholesome Preparation. Proper combinations and menus, with the reason uncooked food is best

for the promotion of health, strength and Vitality. By Mr. and Mrs. Eugene Christian. Illustrated.

No one can afford to be without this book. Any one who tries some of the special recipes will discover that proper preparation increases the palatability of food. Learn how and what to cook in order to build and retain the highest degree of normal health by following the

It will simplify methods of livingtaught by the Adepts of Hermetic help to settle the servant question and Philosophy. Price \$2 per volume. the financial problems as well as point the way for many to perfect health.

> THUMBSCREW AND RACK. Torture implements employed in the 15th and 16th, centuries for the promulgation of Christianity, with pictorial illustrations. By George 15colors 19 December 19

COMMON SENSE By Thomas Paine. A let, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

### MRS. MARY T. LONGLEY.

MKS. MAKY I. LONGLEY.

Gives Spiritual Readings by mail, only.

She delineates character and phases of mediumship, dlagnoses and prescribes for diseases; describes spirits. Her guides give advice on personal affairs and are prophetic. Fee One Dollar. Send hand writing. Address \$15 S. St., N. E., Washington, D. C.

# Will Send Full Reading and answer questions for 25 cents and stamp. Send date of birth. Mrs. Pond, 570 Sierra St., Los Angeles, Cal.

TRUMPETS: Infallible Fibre Trumpets! Better than metal; insulated top and bottom. Tangible with spirit forces. Cardinal Enamel Color. Dark seance. T. P. \$1.50; light T. P., \$2.00. Self-developing Cabinet and Physical Battery Combination Cabinet Special revised book governing every phase of development. A to Z Trumpet and Cabinet work in full. Book postpaid, 17 cents. Write for circular.

JAS. NEWTON, 428 Dorr St., Toledo, 0.

### The Oriental Esoteric Center

Of Washington, D. C.

Is conducted under the direction of the Initiates of Thibet, for the aid of those seeking a knowledge of the Eastern wisdom. Besides local lectures and class work, the Center publishes a weekly Bulletin or Leaflet, containing a helpful editorial, suggestions for courses of reading and other useful matter. This will be sent free for a time to those requesting it. The Center has a library of books on theosophy, occultism, psychical research and allied subjects, which will be loaned to persons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All receipts go to the Library Fund. For Leaflet, library lists of free and other books, price lists and other information regarding the work of the Center, address.

THE ORIENTAL ESOTERIC CENTER, 1448 Q St. N. W., Washington, D. C. Of Washington, D. C.





Melted Pebble Lens

Will enable you to read the finest print. This LENS acts like MAGIC in strengthening the optic nerves and vitalizing the vision. Write for illustrated circulars, showing styles, prices and my psychic method of fitting oves at your own home.

B. F. Poole, 167 Winthrop Ave., Chicago, Ill.

B. F. Poole, 167 Winthrop Ave., Chicago, Illinois:

Dear Sir—I have worn your spectacles for many years, and found them better for my eyes than any I ever had before. The last pair your improved light yellow tint are a wonder to me, I am delighted with them. I wish that everyone that has to use spectacles would have their eyes fitted with your Clairvoyant system and lens. I am your friend and well wisher,

Sault Ste Marie, Mich.

Be Sure to Read This.

Be Sure to Read This.

Frances L. Loucks, one of the greaatest psychic wonders living. I use the spiritual X-ray to locate all internal discases. A trial wil convince you. Nervous exhaustion and lost vigor of both sexes successfully treated, as hundreds can testify. Bend name, age, sex, complexion, one leading symptom, and ten cents in stamps, and you will receive a correct diagnosis of your case free, worth dollars to you. Be sure to write your own letter. Dr. J. S. Loucks, who lately passed on, continues to treat the sick through my mediumship. Address all letters to

FRANCES L. LOUCKS.

Stoneham, Mass.

#### Stoneham, Mass.

FRED P. EVANS. Slatewriting, Clairvoyance, Etc. Interviews daily from 10 to 4. Readings and development by mail may be obtained by writing to Mr. Evans for particulars. Famous book on slatewriting, \$1.20, while they last. Address FRED P. EVANS; California.

#### CLAIRVOYANCE.

Clairvoyance—A text book that teachs how to see spirits, read the future
nd past, the crystal develor and past, the crystal, develop seership.
"An inspired book"—Progressive Thinker. "Clearest View of Clairroyance yet presented"—W. J. Colville. "Epoch making"—Lillan Whiting in Chicago Inter-Ocean. Price (reduced from \$2.00) \$1.50. \$1.50.

Auras and colors.—A fascinating subject brilliantly treated, with a lexicon of color meanings. Price 50 cents. Send money to J. C. F. GRUMBINE, 24 Strathmore Road, Brookline, Mass.

THE GREAT DEBATE Between JOHN W. RING AND J. W. CHISM. JOHN W. RING AND J. W. CHISM.

This work contains a six-day's discussion, in which Mr. Ring affirms the fundamental principles of Modern Spiritualism to be identical to the spiritual basis of the religion of Jesus the Christ—Chism denying.

In the second proposition, Mr. Chism affirms that all spiritual gifts ceased with the Apostolic age—Mr. Ring denying. This is a nicely cioth-bound volume, with title in gold letters and in addition to the discussion has a short biography of both disputants. Will be found intensely interesting. Price, \$1, postpaid. Address

ERNST AND TOLLESON.

Headrick, Okla.

## STARTLING FACTS, 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 permicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener con-cerning the methods and spirit, the moral turpitude and evil works of Ro-manism. Cloth, 75 cents.

RADIANT ENERGY and its Analyto Modern Actrophysics, by Edgar L. Larkin, Director Lowe Observatory, Echo Mountain, California, This book treats upon a new branch of research into the laws of nature, and to the student or even an admirer of the modern averological iterature will surely come with great interest. Price cloth. 81.75.

### FIFTY\_YEARS $extit{CHURCH}{}$ of $extit{ROMB}$ . A Remarkable Book.

This is a remarkable work by Farner Chiralur, it exposes even to the minutest devils the corruption hat estate in the Church'of Rome It is a work of EM sages, and should be read as a motter of history by care Shrithmake. Price \$2.25.

A Conspiracy Against the Republic By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. Price, paper. 25 conts.

The Development of the Spirit After Transition. By the late M. Faraday. The crigin of religions, and their influence upon the mental development of the brunan race. **Price**