# The Arogressine Thinker.

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

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The People Should Read, Reflect and

Think.

Christian Emperor of Rome, and pres-

ident of the highest church court in

the third and fourth centuries of the

Christian Era, Henry the VIII, is the

King of England, who has the honor

of giving political standing to the

reformed church in the days of Lu-

ther, and while Luther attacked the

sacraments, the king wrote in de-fence of the same, and for this, Leo

fender of the Faith," A little later, when the king grew tired of the vir-

tuous Katherine, and failed to wrest

from the Pope his consent to a divorce, the resourceful Henry turned

towards the Reformers, Thomas Crom-

well and Thomas Cranmer, and made them his chief advisers. Their clev-

er tactics gave the universities the

controling power. This greatly pleased the king, who had failen in love with his wife's prettiest maid of

Acting on the hint from the au-

thorities of the Reformed Church, the

case was decided in favor of the king

by the universities of Europe. Crom-

well, having succeeded thus far, gave the king another tip, that is to say,

that he, the King, should be head of

the Church, instead of the Pope. This was accomplished by an act of Par-

liament. The Pope now ceased to collect the tithe of the first fruits.

Then the cunning King, having mat-

ters arranged his own way, married the beautiful Anne Boleyn. Those

the beautiful Anne Boleyn. Those who failed to acknowledge the bru-

tal Henry as a suitable head for the

now rising church, were beheaded or

stripped of their authority. The great high priest, Henry VIII., soon

person of Jane Seymour, and the once

coveted Anne Boleyn's head was

placed on the block-not before leav-

ing a child, who, though inheriting

day after the brutal murder of Anne

Boleyn, the King married Jane Sey-

mour, and less than five months after

the marriage, the new and third wife

of the King and church president,

gave birth to a son. The fortunate

Jane died two days after the child's

Cleves, was the daughter of a German

prince. History states that Thomas

destrous to "strengthen the protes-

not handsome enough to suit Henry.

therefore he soon got a divorce and

married Catherine Howard, niece to

Through these years of beastly con duct, on the part of Henry VIII., it is said he retained his doctrines of

the church, especially transubstan-

tiation (the real presence), and those

who would not believe with him, were

Having used the reformers for his

who had been used to doing the

King's dirty work, in return for po-

and is brought to the block, July 28,

Catholic followers were happy. The

King imagined himself happy, too,

but through Cranmer and other scan-

dal mongers. Catherine Howard's past

was made known to the King. The foolish woman's confession did not

save her from the wrath of the King.

and she was beheaded on Tower Hill.

and survived him.
History states: "Few English mon-

archs were more absolute or more

Not satisfied with the "six articles"

he published two books, each giving

the people know the origin of creeds?

of all is recorded in the following

The priests and politicians are the

words as true as they are sad.

still seen in church and state."

And the most significant statement

"The impress of Henry VIII, is

Henry's sixth wife was a widow

Catherine Howard and her Roman

Think! This German princess was

Henry's fourth wife, Anne of

er of freedom (Elizabeth).

tant cause in England.

the Duke of Norfolk.

birth.

1540.

honor

X. gave to the king the title of

While Constantine was the first

### Spiritualism Not Spiritism.

Dr. J. M. Peebles, the Venerable Octogenarian, sends us the following valuble data, scintillating with grand truths in defense of genuine Spiritualism, and which we spread before our numerous readers, it being a reply to Kellar, the great magician, and a late evangelist.

The toleration, liberality and impartiality of your Sunday Journal-Record speak volumes in its praise. It reflects the spirit of this stirring twentieth century, -the spirit of education, progress, righteousness, and the study of all religions.

Your readers will bear ine witness that this controversy upon the merits and demerits of Spiritualism was not one of my seeking. Never do I attack another man's religious convictions. The different religious denominations each is doing its own work in its own chosen way. Religion is a personal mat-

In two or three years I shall have reached my nineticth milestone, if yet vestured in mortality, and at this age one naturally chooses meditation and calm contemplation rather than argumentation, and disputations of any kind; and especially those religious subjects, which relate to life, death and immortality. Nevertheless, if my religious convictions are ruthlessly attacked, I feel morally bound to vigorously defend them. To this end Paul said, "Prove all things,"—and the prophet Isaiah exclaims, "Come now, let us reason together, saith the Lord."

The San Guest, "C. S. L.'s" reply to Dr. Peebles article of the Journal-Record of June 21.

This, or some similar reply to my strictures upon the magician Kellar's false statements, and to one of the late evangelist's attacks upon Spiritualism was anticipated. It appeared in last Sunday's Journal-

Here follows my reply to this "C. S. L.," who, in all probability, is a preacher. But why does he conceal his name? Would it not have been hetter for him to have given it to the public? His compliments to my sincerity, wide experiences, and intellectual ability are very little account. The question refers to Spiritualism, religion, and the soul's destiny hereafter,—all grave and mighty questions.

#### My Definition of Spiritualism.

This writer, "C. S. L.," states that Dr. Peebles definition of Spiritualism is very different from the lectures he had heard upon Spiritualist platforms." Quite likely,-and what of it? Different preachers preach different doctrines from their pulpits,—so different that they will not exchange pulpit services one with another. What is genuine Gospel in one Christian pulpit, is heresy in another. evangelical preacher, however talented, would be allowed to preach in a Catholic pulpit, nor a Baptist in an Episcopalian pulpit, and so all along the religious gamut of the creeds. By the way, nineteen Episcopalian rectors have recently, says the Literary Digest, "gone over into the Roman Catholic church." What is to be the end of this religious restlessness?

This gentleman, "C. S. L.," never heard a genuine Spiritualist lecturer, or pastor, thrust "poisoned arrows at Christianity or the churches." These, if These, if any, that did thus, were traveling materialistic spiritists, rather than real, rational, religious Spiritualists. These latter have a profound reverence for the inspired teachings of all the world's Bibles, among the oldest of which are the Vedas of the Hindus, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists, whose Bible is eleven times the size of ours, and teaches the very highest system of ethics. -such as, "He who renounces the world and does all for others, has taken the first two steps in the path to Nirvana.

#### Bibles and Their Revisions.

God, as the Apostle Peter taught, is "no respecter of persons neither is he a respecter of nations. And so all Oriental nations have their Bibles, their very Sacred Books: Our Bible, King James' version, has been improved, translated, and re-translated, and revised, and re-revised many times since Wyckliffe's time, 1340-1380 A. D. But there is one Bible that requires no revision at clerical hands,-it is God's Bible, - the Bible of Nature, - the great colossal Universe; and every blade of grass, and every garden flower, and every towering mountain and glittering star is a chapter in God's transcendentally magnificent and divinely inspired Bible.

#### The Rev. "C. S. L.'s" Belief in Jesus Christ Questioned.

This Christian gentleman who so sharply criticised. me in last Sunday's Journal-Record, tells the public very graciously that he is a "believer in Jesus Christ." Honestly upon Bible grounds, I doubt this, -and so doubting, I propose to try him,-test him by the New Testament recorded words of the Master himself.

The command to "go into all the world and preach the Gospel," was to make believers, - and "these signs said Jesus, shall follow them that believe. They shall speak with new tongues, they shall take up serpents, they shall lay hands on the sick and they shall recover; (Mark 16:17-18.) Now then, do these signs follow "C. S. L.?" Has he the gift of tongues? does he take up serpents? does he lay hands on the sick and heal them? If not,-then upon New Testament grounds, he is an unbeliever, notwithstanding his statement. Again Jesus said, "He that believeth Rather." Now then, putting it squarely, does the Rev. "C. S. L." actually do "GREATER WORKS" than Jesus Christ did? No dodging, no wriggling,do you, Brother "C. S. L.," do "greater works" than did Jesus Christ,—if not, then you belong to the cat- the most desperate, tyrannies the most ruthless, mas-

that believen not shall be damned (katakrino, is the Greek word here used, and in the revised version, the word employed is 'condemned'.)" And in Revelation we are told that the "fearful and the unbelieving shall have their part in the lake which burneth with fire and brimstone, which is the second death." Here in this textual, Biblical grasp, I leave Brother "C. S. L." sorrowfully, yet hopefully, because of God's infinite goodness, and because Jesus, we are told, "preached to the spirits in prison."

Beducing Spirits and Doctrines of Demons.

This religious critic, "C. S. I." calls my (the Doctor's) attention to an alleged description of Spiritualism recorded in I. Tim. 4:1-3. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith; giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, and having their consciences seared with a hot iron; forbidding to marry and commanding to abstain from meats," etc. Those are the Apostle Paul's words, and Paul was a Spiritualist because while he prayed he was "in a trance;" because he knew a man "caught up to the third heaven," that is the third sphere of spiritual existence, and because while writing to the Corinthians he describes among the spiritual phenomena, signs and gifts, "the discerning of spirits" (clairvoyance). But, to the above quoted passage, the last part of which,—"forbidding to marry," was used in the last century by Protestants to club Catholics, because their priests do not marry. Considering the number of divorces in Michigan, Paul's advice may have a wider mean. ing to-day, for according to statistics there are 10, 518 divorce cases pending, and there has been an increase of 500 per cent in the last nine years, -a very sad condition of connubial affairs. Where is the

But more particularly to the above Scriptural passage, which my critic refers to Spiritualism. This I squarely deny and contend that if Paul's prophetic vision extended down to our time, he must have had a direct reference to our present day sec-tarian theology, saying something like this,—"Now the spirit of inspiration speaketh expressly that in these latter times, the 18th, 19th and 20th centuries, many theologians shall depart from the faith,faith in the fatherhood of God, and the brotherhood of man, the ministry of angels, and the 'restitution of all things.' (Acts 3:211.) giving heed to such seducing spirits as gain, graft, selfishness, monopoly, costly church edifices, bigotry, superstition and creeds that bind and crush the noblest aspirations of the human soul. These are surely "seducing spirits." And Paul further says "doctrines of devils (demors), that is, such doctrines as a "war in heaven," a serpent talking to Eve in the Garden, the "total depravity of man," and "future endless hell torments." Paul might well call these outgrown doctrines, "doctrines of devils." Such is my exegesis of the above passage.

My fraternal critic. "O. S. L.," calls my special attention to several verses in the ninth chapter of St. Mark's Gospel, reading, "If thine hand offend thee, cut it off. It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall not be quenched. And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, where their worm dieth not, and the fire is not quenched." To reader these are very threatening he casual Rih passages, and accordingly Mr. Rainsford Ferris, of Port Chester, N. Y., on Jan. 28 last, not properly understanding the above passage, went down into his cellar and nearly severed his right hand from the wrist by laying it on a block and striking it with a hatchet. Later he was taken to a hospital.

But what does the word hell mean? This hell, hell-fire, Gehenna, or Valley of Hinnom, is still close to Jerusalem on the the south, and is now a finely cultivated field. I repeat, this hell, this Gehenna, this Valley of Hinnom, is now covered with

When visiting Jerusalem a number of years ago, myself and our party went over into this Biblical hell, this Valley of Hinnom, and saw there growing delicious grapes.

Honestly, I plucked and ate most luscious grapes in hell. The very hell described in the ninth chapter of St. Mark's Gospel. The worms there long ago died, the unquenchable fires were long ago quenched, and the land in this Hinnom valley has been well cultivated, and beautiful vineyards and semi-tropical fruit-trees are there growing.

Heaven and hell are more conditions than locations, and heaven is to be attained only through a good, heavenly, and Christ-like life. Paul said, "We are saved by his (Christ's) life."

#### Is Spiritualism Satanic?

My reviewer, "C. S. J.," says, "I consider Spiritualism positively Satanic in origin." On the contrary, returning the compliment, I consider Spiritualism absolutely divine in origin, -God himself being Spirit, pure, immanent and omnipotent. The religious gamut runs thus, Spirit, spirituality, spiritualmindedness, spiritual truth, Spiritualism.

As to Satan, I know little or nothing, never having either seen or been introduced to His Majesty. True, I have read in Revelations of Satan, as described by the poet, Milton; and I have read in Revelations of Satan's being bound in chains, for a "thousand vears.

In I Chron. 21:1, it is said that "Satan stood up and provoked David to number Israel," which was probably good advice.

In Job 1:6, we are informed that when "the sons of God came to present themselves before the Lord. Satan came also among them." Such an aspiration for good society on the part of Satan was certainly commendable, and his industry I am sure, was never questioned. And Jesus, in one of his strenuous moods, said unto Peter, "Get thee behind me. Satan." but surely Peter never was engaged in a "war in heaven," nor was he bound for "a thousand years." I find nothing in Satan, his good or his ill, that relates to Spiritualism, but discover many characteristics in him, in his low estate, that very forcibly apply on me, the works that I do shall he do also, and to institutional Christianity, which is really a pagangreater works than these shall he do, for I go to my | ized Christianity, with creeds as tags attached thereto. Jesus Christ neither wrote nor inspired any creed, but said, "By this shall all men know that ye are my disciples, if ye have love one for another.

The terrible wars-wars most savage, oppressions agory of unbelievers; and Jesus expressly said, "He sacres the most horrible, tortures the most terrible, FUTURE FATE OF SUICIDES.

There is Wide Variance of Views.

Bravo, brother Spiritualist! Mr

Pope's article in The Progressive Thinker of Feb. 1, in defense of helpless, despairing human beings, expresses in a masterly way the very impressions that have baunted me ever since I read the dismal wordpicture of which he speaks, about the future fate of suicides. I cannot refrain from endorsing and commendstance, but chaff is only a hindrance, upon it will be but the broken s and we are fools to preserve it. If from which the life has escaped. we consider, how deeply the love of life is embedded in human nature; how the majority preserves it even ings, we can about fathom the depth of misery that calls for destruction of this most precious gift; a gift, by the way, that each oner owns exclusively and which nobody else has a right to claim, or dispute the owner's proprietorship. In consequence, none can have a right either to arraign the unfortunate man or woman, who, in a moment of insarity, throws overboard a treasure that seems to them only a worthless ballast.

manded to stick to his millions, if he wants to get rid of them?

True, there are sacred duties that bind us to our fellow-beings as long are moments and situations that pass the limits of responsibility. No suicide can have the full command of his reason, at least not at the fatal moment. And so we punish the insane, the most unhappy of mankind.

We fling the petty stone of preju-dice after those most deplorable ones who are dragged out of existence by the millstone of adversity, fancied or real, under whose weight they must out, what then? We are three-fold awakened? If this be true, succumb! And how does the state criminals? Classify them even as below the murderer! Here is a case

of others. Yet, a senseless world lifts more than a reminiscence. the murderer above the suldde, and

capital punishment?

host be strong enough to chase away the second death from benighted humanity those traces further channel of expression as con-of barbarism? O, how heavy must nected with this planet, has only a be the load of time-honored views and reminiscence of what has been. How customs!! And how great must be do I know there is a second form the mental and spiritual egotism of through which the inmost can find those whose eyes are opened and who yet refrain from putting their shoulders to the wheel of progress!

I wish I could exempt average Spiritualists from such accusation; but to judge by what I read again, and again, from pens more powerfully inspired than mine. I come to the conclusion that many dear brothers and sisters quietly enjoy the truth of Spiritualism without giving a thought to the millions for whom it is destined as well. Fortunately, there are others. There are working bees hesides the drones. Glory to them! Glory and final triumph to our cause, the cause

of progressive humanity.
H. STRAUB. Nassau, Bahamas.

THE SECOND DEATH.

Connecting Link Between the Subconscious and the Per-

As I study the spiritual in the light of modern developments, one by one the meaning of Dible statements and Bible symbols are made cdear to me. of the old book if people do cling to ing the fearless radical words of it, for it is those hidden meanings Brother Pope, denouncing said mor- that holds them. True, they have bid fancies, that certainly recall an no intelligent idea of the why, but orthodox hell. How long will Spir-when all that is of value has been orthodox hell. How long will Spir-itualists drag after them the shell gathered from amid its rubbish, then from which they hatched? Let us the book itself will be like a last carry along all truth, all vital sub- year's nest, and the creeds founded upon it will be but the broken shells

> scientific elucidation of the facts and phenomena of modern Spiritualism friend who wrote me as follows:
> "May be there is some way of so linking this mortal to the spiritual as to perpetuate a recollection of this personality. I expect nothing more than to exist as a reminiscence, that the spiritual life is not connected in any other way than to retain a rec-

Which state or law can literate to a personality. If my personality deman how he should dispose of his pends upon structure-form, at the deproperty? Can a millionaire be comstruction of that form how can I retain a personality except as a reminiscence? Nature never repeats herself; disintegration is the end of perbind us to our fellow-beings as long sonalities and individualities. I would as life is worth anything; but there like to think otherwise, but to do so,

compass or rudder.' I will give the substance of my reply to show where the discovery effort on the part of those in whom comes in, thinking that some of the the transformation takes place." readers of The Progressive Thinker will appreciate.

if in solving a problem a factor is left lous conditions

nost of innocent victims, if each would-be murderer could feel the irresistible impulse to take his own there could be no personal self. Indeed, have given here, there is much more on the same line of thought with what other? But here we'see the real coward, the greatest of all: There the brother says would be true. This form retains the personality, disare few murderers that do not tremble for their own lives, but they have presented in The Arena, the date of which I selous and the personal self. Indeed, have given here, there is much more on the same line of thought with what is here quoted, the principal points of which may be founded in "My Century Plant," pages 54-5-6, with comments at the time.

But, changing the subject, I forplently of courage to sneitfice the lives astral form exists the personality is got to state in the article under the heading "Ye Golden Time." that

some hysterical women have even the real self had not sufficient hold been known to pet some diger in huupon the astral to ensure its perpework, and with the family, which is
tuity, it must eventually perish; not the case now. The value of the
lit would seem ridiculous, were it
Then there flashed into my mind the meals added to the olden-time wage,
not too sad and absured the recent the meals added to the olden-time wage, not too sad and absurd, to see the words: "Blessed and holy is he who and taken from the present wase, state deny to a man the disposition hath part in the first resurrection; as prices are now, would make quite over his own life, while sending on such the second death hath no a difference in the summing up. thousands of young, life-enjoying power." And with the above text I expect to leave Battle Creek men to the battlefield, to spill their came the thought: Why, that is the soon for Clinton, Iowa, camp, but let blood without much ado it "honor" second death; the first being the death of the body of fiesh, and then of the Chicago, Ill., will reach me. Will soul, or astral. The destruction of dice against suicide belongs to the body and soul is spoken of in that old LOIS WAISBROOKER. same barbare times that have be book, but never a hint of the death, queathed to our "enlightened age" of the real self, the spirit. "God is the horrors of war and the crime of spirit," not A spirit. We are spirit, of the real self, the spirit. "God is

as to our individuality. Q angels of progress! Angels of This spark of the Divine must of mercy and justice! When will your necessity continue to live, but when further channel of expression as conthrough which the inmost can find

I know, not only from testimony, of thousands of others, but from my own experience. I have seen what I supposed was the man of the house come in at the front door and walk through the hall to the kitchen whence he usually went first, this because of something he wanted to leave there. When I neither saw nor heard anything more of him, I went to see what it meant and found he was not about the house. About two hours later he came and then I learned that when I saw his astra form he was some five or six miles away, but something occurred, I forget what, that sent his thought strongly to his home. And more than

this, I have been entirely conscious HISTORY, ANCIENT AND MODERN, of both my fleshly and my astral

The Death of the Astral Body, or sonal Self.

The astral body is called by different names, as I have before said, but that it is the connecting link becovering is certainly true if there is truth in anything, if all is not hallucination. If, then, all that we ex-perience must pass through this connecting medium, why should it not retain the personality when the body of flesh fails.? But I do not wish to prolong this article. Its real value to me lies in the fact that in my effort to show my friend his mistake, I discovered what the second death is, towit: The death of the astral body, a econd death indeed! There will be questions as to how

this astral or soul becomes weakened so as to die, or be destroyed in hell, as the bible has it, or what course to The last discovery I have made is what the "second death" is, but I could not have done so but for the would involve a discussion that the great public taboos, but I will do my best to reply to private letters if enclosing one dollar: otherwise, I cancannot give time and strength, for must have bread until the first death claims me,

body at the same time.

I see by a late Progressive Thinker that professor T. G. Soares says: There is great danger in making an appeal to the religious emotions of a ord. Everything that I know of seems to me to be immortal except age." He does not say wherein the danger lies, but think I can show in what it consists. In the July Arena, for 1895, a Kentucky legislature while discussing the "age of consent

law, says:
"It is a fact, and one of easy demonstration, that there is a close relation between religious emotion and would have to discard reason, and sexual desire—the natural desire and without it I should be at sea, without the acquired emotion taking the places of one another, on occasions unconsciously and without volitional

early and also abnormal development "Yes, it is well to use reason, but of the creative life, when the religbeings, the external body, the inmost great the injury emotional religious come to the right to pursue them as or I AM, and that which connects the ignorance is doing to the race. How two. This connecting link is called many of the inmates of our brothels by different names, the spirit body, or body of the spirit, the soul, the astral, sire to the religious revival, where of judicial insanity.

Would it not be a blessing for a host of innocent victims, if each communication between the sub-conhave given here, there is much more

heading "Ye Golden I saw at a glance that if the I AM, those who worked for 50 cents a day took their meals where they did their

put to death. most illegitimate and selfish purposes, the king. now happy in his newly formed relations with Catherine, who was a good Catholic, acted in harmony with her wishes. Cromwell,

#### THE PRODIGAL.

dreamed yesternight of the old litical prestige, is no longer needed And dimly remembered that I had Oh, long, long ago, and had come

like a fightened child from the angel's face. For I'd been such a bad, had child

all grace. And glory of God wore lost in high Of floods of my seeming, so I, out-

White Gates of The City must ever pace. sensual.

Such a bad, bad child; and I crept (I dreamed). as the creed prescribed for England, Afraid in the dark, to the home that

A friend I had known, of laughter and different creeds to the nation. Do

And heart big enough to forgive spent years And welcome me back - welcome me!

-tho' he Who guarded the gates had no room

devils of the race; Their constant schemes for power is humanity's disgrace. They are at it late and early, they are working every tool. should know that he's a fool.

The burdens men are bearing through the cunning and the craft, By the sophistry they're using, they must think that men are daft.

They fatten on men's folly, they live on sheep and geese. They would sell us like a Judas, at so many pounds apiece.

It has come to them quite natural, through Constantine of old He, the father of the family, in priestly power bold.

The work of church and state is rooted in this life, And the unholy wedlock has produced a family strife.

We see a family likeness, through all the creeds to-day, Their selfish bloody dogmas, a cruel

world doth sway, WM. STRONG.

Hamilton, Canada.

Hone! thou comforter of sorrow

May I from thy bounty borrow Fortitude, to stand in life, Hero-like amid the strife. Doubting not that good shall spring From my days of suffering. MILTON BAKER. Lawton, Okla.

He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper.—Burke, Be kind to everybody, but especially to the aged, for we are all tray eling that way very rapidly.

and all this, in the name of Christianity, savor of the | vestigators. Speaking only for myself, I have to say All through the 17th to near the middle of the

richly enjoyed by religious professors. On Feb. 16, 1558, the sentence of condemnation and death was Some of these were noted scholars and scientists. And "three millions of people," think of it-men, in three lines (see Motley's Republic, Vol. 2, page 310.), Protestants and Catholics alike were equally guilty of imprisoning, hanging, burning and beheading heretics in the name of the Christian religion. Is it strange then, that there are agnostics, free-thinking materialists, and a disinclination on the part of so many to connect themselves with the churches? true Christianity of the Christ, -in these I believe, but I am talking of this sectarian spurious churchianity that builds walls of division, establishes narrow creeds and persecutes royal-souled men for being unbelievers and so-called heretics

The Buddhists colled "heathen" and "heretics" constitute the largest religious body in the world, and they have never been known to persecute or massacre the world invisible and immortal. unbelievers as did the Christian Spaniards in conquering Mexico. I see by the Literary Digest that already a Buddhist priest, with several attending monks, has reached London to do missionary work among the Christians of England. Quite possibly they may come to America.

#### What Does Spiritualism Stand For?

This question is very often and very naturally saked by thinkers and philosophically inclined in-

Spiritualism, the direct opposite of atheism, materialism, mercenary spiritism, and persecuting sec-18th century, witch hunting and witch-burning were tarianism, stands for God, the absolute Cause of causes, the Infinite Energy, Life, Purpose, Will, Wisdom and Love of the measureless universe. It stands passed upon all the heretics of The Netherlands. for the living Christ, summed up in love to God, love to Man and the ministry of angels; it stands for the Logos that overshadowed the mediatorial Man of Galwomen and children, were condemned to the scaffold liee; it stands for religion, pure and undefiled, as described by St. James; it stands for the statement that holiness is indispensable to happiness in all worlds; it stands for prayer and heavenly inspirations; it stands for premonitions, impressions, and heavenly ecstasies; it stands for messages of love from the higher life through visions, trances and other spiritual phenomena; it stands for arbitrations Understand me, kind reader, I am not saying one and peace in the place of wars; it stands for equal word against the genuine inspirations of the Scrip- rights and for equal opportunities for all in every tures, nor against the living Christ, nor against the station of life; it stands for the protection of honest toilers and the overthrow of child-labor in factories; it stands for the protection of harmless animals and the beautiful birds of plumage; it stands for socialism in the sense of the Golden Rule of Christ; and further, for all the reforms that result, or necessarily must result in the brotherhood of all races, and those holy sympathies that connect the world visible. with

It destroys the fear of death, encourages the desponding, comforts the sick and gently, tenderly brushes away the mourner's tears, while pointing them to the loved in heaven.

If my unknown friend, "C. S. L.," has any better religion than this, I shall be pleased to know it, for in these waning sunset days, I seek only for the true, the good and the spiritual.

J. M. PEEBLES, M. D.

Battle Creek, Mich

### Demonstrated Immortality by Infallible Appliances.

By the Most Infallible Assurances.-Those Who Have Lived Great Lives Hero Have Come Back to Assure Us of the Eternal Existence of the

It is agreed among all who believe in a future life, I think, that the soul is an invisible entity. If this in-dwelling spirtual guide, with its elemental energies, its emotional sensories, and intellectual faculties, which alone radiates the countenance with laughter and love, and makes the flesh glow with roseate charms, can escape unseen from the body, retaining its integral parts, and continue to exist as a spiritual entity, why could it not have existed before that body as well as now without it?

It can not be believed that an eter nal king had its first and only exist-ence in this span of material life, for that alone which has had no commencement can be eternal. Eternity is without beginning as well as with

As God could not have created him-self, because he would have had to exist before he existed to do so, and sible and visible in the Universe of to people distant worlds."-Prof. Unverses, spread and sustained by Agassiz. immutable laws and of inspiring They exist. They could not have sprung from nothing; nor can anything; nor can anything be produced, except alone from some pre-existing pastrates that the same elemental a thousand that are lost."

There is no "struggling" without life principles, with the same inherent properties or faculties, are per-petuated, as evidenced by the complete identity of each, whether in flower and fragrance or in form and facul-

But let us make this very plain. For a moment consider the field. The plowman has turned the sod, has harrowed the soil to mellowness, and is ready for planting. The seeds are dropped at the crossing furrows, and there are hills in which are planted the seeds of corn and beans and numnkins. Here are the same environments of soil, of sunshine, of rain, enclosure and culture, and their fruitage is each "after its kind."

But why plant these grains? Because if we sow no wheat we will have no wheat to harvest. It is known that the pre-existing wheat is the only source for its embodiment into new stalks and grains. Just so with human and animal life; neither springs from nothing, nor from any other source, but each after its kind.

That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but ries. canst not tell whence it cometh and whither it goeth; so is everyone that

every thought and feeling and movement of all within and around you. would do so again, and that we must closed doors, and if their texture bodied, he re-appeared in a temporarily visible form, sufficient to distinctly identify himself, and prove by this process his personal immortal-

He conveyed clearly to their minds that the greatness of a man's character does not all spring from the one by magnetic and electric force to peo span of life that he lives here, but ple distant worlds." partly comes with him into this life, in the acquired character of the everliving soul. He talked to them of his own pre-existence, that before Abraham was, as they had heard of him, he existed; even before all the beginnings that could be enumerated. "was set up from everlasting, and his delights were with the sons of men," and that this great man, John stitution of marriage. It is a subthe Baptist, "if ye will receive it," ject that has engaged the attention of is Elias, the grand old prophet, who had lived a former span of life on this earth .- Matt. xi, 14; xvii, 12, 13.

He made it distinctly comprehensimy words Hath Everiasting Life is from Everlasting to Everlasting.' He is not a God of the dead, but of the living, for ALL LIVE unto him (Luke 20, 38), whether on this

earth or elsewhere or in the body-or The soul, if immortal, existed be-

fore our birth.—Hume.
Souls are continually born over and over again from another life into this

life.--Plato. The soul itself is not born, it does not die, it was not produced from any one, nor was anyone produced from The soul is without birth. The

Bhagavad Gita. The "flesh which is born of the "into the silence" of your abode after flesh," is alone the physiological rethe setting of the sun and the experisult and representative of those who ences of the day have been temporally and representative of those who ences of the day have been temporally and the solution of the solu stand in the relationship to the child rily laid aside. Enter into the spirit as its father and its mother, while the of truth within your own soul. Ask soul, which is without birth, "having for light, truth and guidance neither beginning of days nor end know that the present trial is but self-intelligent entity.

The expression, "I was set up from will aid you through all difficulties of Everlasting, and my delights were whatever nature they may be. with the sons of men,.. (Prov. 8.) is, perhaps, as definite and comprehensible as human words can convey to us the runic record of our eternal past existence. It shows that men were with God, from all Eternity, just as much so as we are now under his observation or ever will be. The beginning simply means the same as the lis but temporary. Remember that beginning of one's life here, which sometime, and perhaps sooner than beginning of one's life here, which sometime, and perhaps sooner than implies parentage—that back of us you think, "Your own will come to were other beginnings, the beginning you." It cannot fail. of our parents, and of their parents.' And the beginning of worlds, empires, epochs in history, are, like the chang-

been. All the rivers run into the sea, yet the sea is not full: unto the place from whence the rivers came thither they return again."-Bible.

As rivers run from source to sea; 'And sea to source eternally, No final and, no great first cause, Can Reason find within its laws; This one Great Truth, seen as it is Will solve a million mysteries.

The absolute proof of pre-existence and the correctness of this doctrine, is established by the fact that it solves the World's Greatest Problem, which otherwise cannot be solved; and it makes consistent and simple the manifold problems of life, which otherwise must ever remain as matters of chaos and doubt.

Read the masterly thoughts of the world's greatest scientist, Prof.

"It is impossible to go back to the origin of life, because it is of Eternity. I believe candidly there was No Beginning. I know there are more worlds than the sands of the seashore, peopled with beings, who live as something cound not be made out on forever, and, as the winged seed of nothing, it is self-evident that is borne in the air to fructify in disthere was no beginning! The imma- tant soil, so spiritual beings are carnence of God and Nature comprehen- ried by magnetic and electric forces

In the "Blue Grass Blade," of Lexgrandeur before us, attest this fact. Ington, Ky., Sunday, March 4, 1906, its editor asks:

"Does death end all? Let it be observed that this life is not an entity. Life is not a thing. It is simply a seed, germ or condition, and then result. For every germ that suceach is "after its kind." This dem seeds in struggling into life there are

> life, therefore struggling is the "result" of life. Souls are entities from all eternity, the living and real things without which there is no cognizance of other things. If life is nothing how can death affect it, and why should germs be "lost" because they failed "in struggling into life" if they could struggle just as well without life? Instead of being nothing life is the elemental energy of causation in all animated nature,-a most potential something. Death does not end

The soul retains its general elementary character, and during its stay in the spiritual world, the powers of the mind are quickened, the memory strengthened, and the joys are the richer or the regrets are the more rankling, according as the deeds of its earth-life shall merit. After living a similar period in the spiritual world it is reborn into physical form, the elemental traits of character being retained to such an extent as to reassert themselves, often contrary to expectations of those who believe in heredity of parental characteristics, and many ideas and desires spring up within them from indistinct memo

As Prof. Agassiz says: "People who live on forever," disembodied for a is born of the spirit .- St. John, 3,6-8. time and as "spiritual beings," are Although you cannot see the spirit still subject to the irresistible laws of there is evidence of its existence in God and nature, which the mightiest exertion of intellectual energies cannot impede or change. They can ub Christ gave his disciples to under- more prevent a transition from that stand clearly that no matter what be- sphere than from this, and their fitcame of the body no man could take ness for this inevitable change is as his LIFE from him, for life could agreeable to reason as their fliness neither be created nor become ex-tinct; that he had passed from death body. It is claimed that spiritual unto life, and so had we; that he beings can pass unhindered through be born again; and to show that the se transcendently fine as that, surely spirit is a separate entity from the when they shall have been purposely flesh, and that we can exist disem- prepared for the process of reincar nation, as much so as that seeds are prepared and intended for reproduc-

tion, we should not wonder that, as Prof. Agassiz says: "Like the winged seed is born upon the air to fructify in distant soil so these spiritual beings are carried

T. S. GIVAN. Louisville, Ky.

LONELY SOULS. The Writer Thinks "Your own Will Come to You."

What a wonderful theme is the in

all humanity since time began. What a sacred place is the fireside of a harmonious home, It is the

foundation of all the greatest achiev ble to them that "He that heareth ments that have ever been wrought. The union of two congenial souls is but the forming of the perfect But there seems to be many "mis-fits" so many inharmoniou unions.

The courts of justice all over the land are being appealed to by dis couraged humanity longing to be free There are many hungry hearts meditating "in the silence," yearning for the soul-hemisphere that the orb may become complete. It is to each one of you who are traveling this rough earthly pathway craving that divine soul union which is your heritage, that we wish to speak a word of en

courage and hope. Those of you who suffer thus, go "into the silence" of your abode after (Heb. 7.) is an ever-existent, transitory. If you ask believing, you will receive spiritual strength which

> All our trials are for our ultimate Good friend, be patient; 'in' time the spirit of love and light lead you to your ideal. Be hopeful, and know that one day your desire, so pure, so high, will yet be realized in the full fruition of a glorified life. Your pathway of interior loneliness

R. C. FISHER. Milwaukee, Wis.

epochs in history, are, like the changing seasons, preceded by an Endless Chain of Reginnings.

"There is no flew thing under the sun." That which has been now is:

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A POTENT OCCULT INFLUENCE. Makes the Wicked Good by a Touch of the Fingers.—Strange Old Man of Paris Who is Accomplishing Modern Day Miracles of Character Changing.—Hard\_ Drinkers and

Race Players Made to Forget Their

Resetting Sins,—Hypnotism the Secret of Power of This Good Samaritan of the Slums. A strange and good old man is do-

ing extraordinary things among the common folk of east-end Paris, France. If you say a word against him in the Quartier St. Antoine you will be roughly handled.

By suggestion in the waking state—with no hypnotic sleep—he cures drinkers and race players, eradicates vices, destroys fears, consoles the melancholy and builds up business

characters in vacillating weaklings. His name is of no consequence. They just call him "the old man." If money is offered him he takes it. or he cures for nothing, but considerable sums must flow in from that enormous clientele, and his offices have become vast and well furnished.

In all this there is nothing scientif-

ically new except the picturesque de-In all ages there have been men endowed with a power of suggestion over their fellow so great as to make the world cry "Miracle!" Napoleon, Mahomet, Buddha had this personal power over their followers, but the less ambitious who in all times have played on men as on instruments of music, transforming characters and curing diseases to the semi-supernatural point, are number-

Evidently it is with the nervously deranged that this force of sugges-tion in the waking state works easiest, but at critical periods, when ordinary folk have their nerves worked up, nearly all are more or less suggestionable. Thus it was recognized that of the patients of Charcot (whose science and merit were incontestable) three-fourths were cured almost before having treatment.

The Abbe Kneipp enjoyed the same qualities. His system made mirac-ulous cures while he lived, and now that he is dead his system cures no longer! Obviously it was the personal influence of the Abbe Kneipp.

One other example: In the east of France, around Belfort, there lives an old Anabaptist, whose purity of living and sanctity of character certainly give him a certain prestige; but he cures physical diseases wholesale, and, as with the old man of the Quartier St. Antoine, you will be badly received by the whole French-Alsatian population if you dare to suggest he is not better than the doctors. Scientifically it is known that sug-

gestion in the waking state has given far greater results than suggestion in the state of sleep—on which subject you can post yourself in the up-todate works of Pierre Janet, Barrillon, Maurice de Fleury, and the di-rector of all the fashionable Paris maisons de sante-establishments for the melancholy, nervous, sleepless and those addicted to bad habits-con sider it their surest means.

There is already a popular tradition of how the old man of the Quartier St. Antoine began. The scientific men of Paris recognize it as the classic case of the anaemic young girl. The silent, myterious, erect and flashing old man stopped at his janitor's to get his mail. The old lady was weeping. "What's the matter?" "It is my daughter, mousieur, sitting there, pale, weeping. She is a good girl, but can do nothing for us. She was in a shirt factory and couldn't stay. She was in a shop, and left. Now she is afraid even to run errands for me!"

What alls her? "Nobody knows. She comes back from the doctor ailing as ever. She is sad. She takes no pleasure. Yet

a good girl.

Moved by the mother's pain, the lonely, striking, flashing, brilliant, but solitary old man, and who by reason of her feeble and high-strung is very impressionable is quite ready for his forceful but yet unknown influence.

A few words from him, breathing absolute sincerity, positive confidence, inspired her on the spot that he would cure her, that very night she would sleep better-and off she goes. having received a mighty whip-stroke to her whole moral and physical organism, previously so discouraged. e rest is detail and routine,

though short. The old man saw her two minutes daily. So the scientific specialists of maisons de sante seek to increase, day by day, their ascendency, make the swift print deftly and repeatedly under the morbid crease. It seems that the girl's particular

phobie self-sufficient old man straightened himself, squared his shoulders, and, taking a worthy and doctrinal air, stood in front of the young girl, took her head between his paims and said, in an affirmative tone: "I will cure her."

The girl who has heard talk of that silent, or fear was that she might To-day she is one of the most laughing and vigorous young ladies of the rollicking St. Antoine quarter. But the story spread and the afflicted came-all sorts. Mothers came with their idle, loafing, whitefaced sons, their drooping, fanciful, ill-tempered daughters. The old man fixed them up in a jiffy. Girls and women came to him for love-philters. They went away so blooming, confident and supple that the effect was almost the same as of the nonexistent magic potion

The old man's fame spread. Wives brought their drinking husoands, their Don Juan sons. Fathers pleaded with him to try their race playing boys, in danger of daily temptation to embezziement, salary wasters, sports too sporty, the incompetent, the unsuccessful. In two-minute interviews the old man built up strong business characters. Vices are eradicated. Healthy ambitions are born in the negligent. And now half of the old man's patients are brought, but come to him of their own

Naturally the whole adventure has made a profound stir in the east end of Paris—that unknown Paris no one ees, unknown to tourists, narrow, secretive, uncosmopolitan, but worthy and admirable—though slightly excitable—from twenty points of view.

Thrice I have been to interview the old man. Three times I have failed. He has no time to talk to me or any other newspaper man, of Paris or elsewhere. In one of my visits, however,

talked with two of his patients.

One was a weedy, somber, utterly cynical and disabused sport, a flend

of the mitual betting maintained by the Paris government and the Jocky Club, that drains the population one of the great scandals of the hour. This man has inherited money. Often he has made big winnings, notwithstanding, if only by force of the 11 per cent rake-off (broker's com-mission on each bet) held back by government and millionaire club. (Think of it! At Monte Carlo they sell you insurance against the zero for 1 per cent! A plunging Hungarian magnate recently paid \$6,000 a day insurance on his play, to which The newspapers of the day chronicle rather impressive revival of interest in a subject which forty years ago was

he attributes his final ruin!) Well, he sure that this sport intellectually knew it all. What could the old man do for him? He did not need to inform him of the fallacies of the dope-sheet, of the emptiness of calculations, of the deceptions of all racing tips! No, by his mysterious personal force—working on the ready mind, the prepared state—the old man of the Quartier St. Antoine imposed on the race flend a new direc-

"He's simply saved my life!" the somber, droop sport straightened up and exclaimed with enthusiasm. "I haven't played a flat or jumping race for fifteen days. I don't know what to do with my money," he laughed. "I'll have to take a trip around the world. The old man says it's fine to travel!"

The other case was a smart, strongfeatured girl of 17, handsome and gay
—a beauty of the Paris people. You
would never dream her trouble. She is in the tragedy classes of the Conservatoir. She has the true divine fire. She may be another Rachel.

Bernhardt—say that she lacks nothing to be a grande artiste—nothing but the confidence to speak in public. And she couldn't speak in public! In class she would tear off a tirade from Racine with such bright verve, such driving pathos, such sudden clouding, darkening, lightning-flashing tragedy as to delight them beyond any pupil of late years. Before a small unknown public she is awk-

Her professors—among them Sarah

ward, tongue-tied, wretched victim of stage terror. She is? No, she was. Girl of the people, slangy, indecorous, rollicking in usual life, she has now a full sense of her power upon the stage, saucy, insoucient, returning to the old man's offices for her fun-with her cousin, a black-moraled gamin, loud and indecorous, playing jokes upon the pa-tients, feigning hypnotic sleep, loud, vital, bubbling, roystering in the pride of youth. The old man stands it all. He is their special victim. Yet let one new patient ill advisedly cast doubts upon the old man's miraculous power and up there flashes a true fury, a queen of to-morrow drama. an inspired pythoness, a Medusa-to

eration. She is "pure," as the Parisians say. All there! All there!
The one black point upon this extraordinary Parisian sensation is the obvious, obtruding fact that the old man no longer, suffices to do half the work that presents itself to him. He has hundreds of cases a day, and even at two minutes a "consultation," there is not enough time-and they say he is beginning to get physically weary himself, splendid, ruddy, flashing, vigorous old type as he is.

strike the offender deaf, dumb and

blind with torrents of Parisian vitup-

Of course he has attempted to train helpers." They all do it finally. One detail approaches almost to charlatanism--be has found another fine old fellow who resembles him considerably, who has really developed. something of the same power of sug-

gestion. Two Salpetriere professors young, ambitious men, packed full of precious theoretical science—are there, taking lessons from the original old man. The place is beset with newspaper men, and even the smart landaus and automobiles of tout Paris swelldom litter up the sordid avenue,

confuse everything and threaten the morals of the whole undertaking. In the slang of ultra-modern ence-to close with a word-all this is the "pii" or "erease" of impressions fixing into habits. But here is the point---more and more it is beginning to be seen that the crease is not ineradicable. /I do not deny that we get very deep here, and that those who put all on heredity may find it new. It is now-as to theory, but it is as old as the eternal hills in practice. At some moment, around the age of 13 to 14, every boy receives impressions that regularly last him his whole

life and make his character. But one of these mysteriously endowed bealers can, with a subject with strong nerves and properly impressed, undo in five minutes the

'crease" of years. Why I limit to the healers? Every day, without their knowing it, this man, or that, this woman or that, in a great city, being accidentally receptive, receives from some mere acquaintance, or a person, even, seen but once, unknown, or an event, a similar undoing of a "crease,"

We say folks change. Yes, yes, they change. Some day man will learn how to change them-and humanity will not longer he astonishedly de-pendent on rare individuals like the forceful old man of the Quartier St. Antoine! STERLING HEILIG. Paris, France.

YOUTH'S PRAYER.

Let me live out my years in heat of blood Let me die drunken with the dream-Let me not see this soul-house built Go toppling to the dust—a vacant

shrine! And grant that when I face the grisly Thing, 10:

My song may frumpet down the gray
Perhaps! III

Let me be as a tuneswept fiddle-string
That feels the Master Melody—and

snaps!

OF ' VAL

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ARE THE DEAD ALIVE?

Every One of the Leading Magazines Throughout the United States in Considering the Question, Thus Reaching a Now Class of Readers, and Spreading the Knowledge of Spirit Return .- The Delineator, a Splendid Magazine, is Now Considering the Subject.

considered one of the most significant

of any then before the public-namely, are the dead alive? As attested and vouched for by various mediums and scientific persons who were then working in the matter, they were not dead, but on the contrary were giving very notable evidence of their existence through the medium of the Fox sisters and others who were receiving table rappings, bell ringings, physical levitations and other things which convinced those interested that they were really present and active. Since then Spiritualism, as the helievers in this sort of thing choose to call it, has never fallen into utter indifference, but has retained its quota of followers, added to comstantly by those who have recently lost a loved one, and fanned into interest by those who either honestly of dishonestly reap a percuulary re-ward from it. Medianship, whether true or false, is usually profitable, and it is around the latter that unmistakable evidences of fraud have gathered. Recently, however, there has come into the field another element which

Many famous scientists, hitherto materialistic and decidedly skeptical, have begun to look into the matter for themselves, and have concluded that there is something more than imagination or falsehood to a part of by those who insist that the dead are These men-twenty-five French and Italian scientists and some eight of ten leading Engish oneshave changed face about from rank unbelief, to doubt and then credence. Now these men believe that the dead are alive, and they base it on a world of very peculiar and very

cannot reasonably be under suspicion.

mystifying evidence. The Delineator is not a publication which can readily accept the verdict of any individual or group of individuals on a subject so subversive of all hitherto accepted standards, but it is a publication which can interest itself in the truth or falsity of these assertions. The matter of life after death is very close to all of us. If men could know, scientifically know, of the immortality of the soul it would bring peace and comfort to many a doubting heart, grieving over the loss of loved ones who have gone before. Until that can be demonstrated groping for light by such as these can only be satisfied by profound re-

The Delineator is interested in presenting to its readers the evidence developed by these eminent scientists not alone of the immortality of the soul, but of the possibilities of communication between the living here and the living who are called the dead. The positive establishment of such communication means the absolute scientific demonstration

of the immortality of the soul. With this thought in mind, we recently decided to sift for ourselves the evidence of all that had peen done to date, and to present not our conclusion but this evidence .such evidence as even science is willing to sanction.

It is an astonishing array, things so weird as to compel the utmost amazement, and yet seience-the best investigating knowledge of the time -lends it that authority which cannot but compel attention. We are going to present this evidence in The Delineator, beginning with the October number, under the general caption "Are the Dead Alive?" and we propose to accompany the same by the statements of twenty-five of the world's greatest investigators in their field, showing exactly what they think Whatever exception you may take to Spiritualism as a theory, no exception can be taken to the evidence as we shall present it, for, aside from the theory of belief, it constitutes the most amazing piece of writing which we have seen in a long time. Strange occurrences, strange ideas strange beliefs, follow each other with amazing rapidity till the mind is aghast. You will be interested as eader, you will be astonished as a thinker, you may even be swept into Spiritualism. We present the evi-

How Man Learned to Stand Erect

stand upright is because the cleverest

of the animals discovered that by re

The reason that human beings

stricting locomotion to his hind legs, and abandoning his arboreal habits, he freed the front legs and could use them for getting hold of things. The development of the front legs for pre hensile purposes led to the acquirement of hand dexterity. He already was endowed with sustained binocula vision, and had outgrown the nocturnal habits of his ancestors. He be gan to adapt his environment to himself in the fashioning of rude garments and in the manufacture of implements, both warlike and domestic. He trained a convergence of the eyes in order that he might meet this self-imposed condition, and to translate them from purely distance or gans to structures that could see equally well near by and far off. Growing intelligence led to the trans mission of more and more complicated ideas to other individuals speech, whether gesticulation, spoken pictorial ,or written. It is a fact tha those acquired last are first lost, and those things first acquired are last The person depressed by an anesthetic, such as chioroform, loses his faculties in about the following order: First, self-restraint, or any of the finer sides of human nature last acquired; speech next becomes more or less incoherent; balancing becomes difficult; speech is reduced to noise before the individual returns to all fours; vision is next lost, and when gone, hearing soon follows, and then comes complete unconsciousness. JOHN A. HOWLAND.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with In-

"STEALING OUR THUNDER."

No! Not Stealing It, but Wisely Appropriating It-Reality and Vision.

The secular press is coming to the front and appropriating the grand truths of Spirit Return. The following is an editorial in that great daily, the Boston Herald: A woman in New Britain, Ct., was

recently declared dead by her physician. At the end of an hour she came to life, much to her regret, for, as she said, she had been in a beau tiful country which was illuminated by a light unlike that of sun, moon, or any ray due to the ingenuity of man. In this country she saw calm, restful persons. She talked with some and was "intensely delighted" with the conversation.

There are many who have had like strange experiences in trances not due to sickness; who, as Paul, were caught up to the third heaven and heard, either in the body or out of the body, unspeakable words which it is not lawful for a man to utter, Are the visions of John on the isle of Patmos to be classed with those of the saints in the desert places? Were the supernatural things seen and heard by Swedenborg only a madman's dreams? The journal of John Wesley contains accounts of strange visions re-

corded with implicit belief. A girl about 11 years old, who had never had any considerable sickness, was thought to die suddenly. When she came to life in an hour or two she told of sights in heaven and hell; of doomed ones drinking flames from cups of fire, playing with cards of fire, for they were then tormented by the sins in which they once de lighted. She saw the Lord on his throne beholding earth and heaven with one look. She saw the pleasant that which is being ardently claimed garden full of fruits, no sky, no sun, but clear light everywhere. Another girl, 15 years old, talked with Weswhen she was with her Savior. "In heaven or on earth?" asked Wesley. "I cannot tell; but I was in glory." And in this state she wept over those that were to be condemned for she saw many on the awful brink. Wesley narrates these and other "strange occurrences" in detail, without a word of doubt; yet in this same journal he more than once is bitter in his characterization of Swedenborg, a "brain-sick man," first of all because the seer quenches the unquenchable fire and has a "low and grovelling" idea of heaven. The unprejudiced reader can only wonder how Wesley's zeal could so betray his judgment.

It must be admitted that visions of another world have been seen by persons who were neither hysterical, epileptics, nor insane; who were at the time apparently dead to this world. The late "Warrenton," one of the coolest, keenest observers, a pre-eminently rational man, heard the dead talk and saw celestial visions the year before he died. As he said to the writer: "There is only a hedge between us here and those beyond." Is it possible that the life we call daily and rational is only mirage; that the true life, or the anticipation of it, is only in dreams and visions? Toward the middle of the sixteenth century Raoul Spifame, Seigneur fort in the severest loss I have had of

Des Granges, thought that he was Henry II., to whom he bore a striking resemblance. In his life he was reckoned mad. The King humored him, maintained him at last in one of his pleasure houses and allowed him to publish royal edicts which are still in existence. Raoul believed that his prison was only in dream, lieve it will generally supersede the latter when its superior merits become that his existence was only in dream "We slept poorly this night. What troublesome dreams!" Perhaps he Perhaps he was not mad. Perhaps he was the true King.

WIFE EATS CAKE; HAS A DREAM; FINDS HUSBAND IS TWICE MARRIED.

Bill" Wisdom Unwise When He Takes Pastry From Second Wedding to First Spouse, Who Has True Vision.

"If "Bill" Wisdom, rear admiral of a brick barge harbored in Brooklyn waters had lived up to his name h would not have made the mistake of taking home to 544 Clinton street, Brooklyn, N. Y. a piece of his second wife's wedding cake for his wife to

dream on. Mrs. Wisdom No. 1 dreamed with remarkable accuracy and as a result Bill was held to-day by Magistrate Dooley in the Adams street court on a charge of vagrancy.

This may be changed to bigamy, beause Mrs. Wisdom No. 1 claims to have proof that she has the exclusive right to use that name and that Mrs. Visdom No. 2 can only be regarded as an outsider in the Wisdom matrimon-

On the other hand the second Mrs. Wisdom alleges that Bill told her that ne was an orphan when he loaded his name on her on June 3 last.

Mrs. Wisdom No. 1 says that June she learned that Bill had helped himself to another wife. The night before he had brought her home generous portion of cake. She dreamed she saw Bill waiting at the church and then she saw another women join him and enter the edifice.

That settled it. Next night when Bill had kissed her and the children good evening and informed her that he heard the call of the brick barge, she put on her hood and shawl and followed him. The trail led, she says, to the home of the girl he had married two days before. Her maiden name was Elizabeth Monahan. She is a member of St. Agnes' church and is an estimable young

woman. The two women claimed Bill and nearly pulled him apart in each of them as his lawful spouse. spirits? is a question asked by DREAMER

MANUAL OF MAGNETIC HEALING.

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Do you wish to investigate Spirit-ualism? Do you wish to develop Mediumship? Do you desire to receive communications?

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BALPH WALDO TRINE.

Been is building his world from within; thought is the builder; for thought are forces—subtin, which precisible, camipotant,—and secording as seed the pring power or impotance, peace or pain, success er failure. From Tillepage.

The chove books are beautifully bound in grav graces gained citch, six mped in deep old-graven and gold, with precised citch, six mped in deep old-graven and gold, with the citch of the

## The Pathway of Eternal Progress time. But no medium is infallible, and some of the messages received through them are untrue. The an illiterate Italian woman, and when one so rekoran and Vedas contain some truth—sublime nowned as Lombroso gives his testimony, be assured

Mr. W. T. Stanford's Seances With the Medium, Charles Bailey.

There was never a time in the history of Spirituallsm when it was more important to insist on the necessity for scientific investigation of psychic phenomena than the present. People all over the world are rapidly becoming interested in psychic facts. It is safe to say that the production of an "apport' like the one photographed in the supplement of this Issue will cause a fresh outbreak of interest and also derision on the part of those who are ignorant of 'The Finer Forces of Nature' so eloquently expounded by Mrs. Besant at her opening lecture in Melbourne. There is in truth a vast terra incognita outside the world that cannot be cognised by the five senses. From the earliest issue of these supplements to the present time, it has been quite customary for those ignorant of these "finer forces" to sneer at all connected with the production of "apports," and for myself to be asked if any sane person can possibly believe these things can happen. I am warned by those anxious for my good that people will not be gulled by any statements concerning them, and that I am imperiling my name as a sensible woman by persevering in my course. And all the while my persistence is the result of actual knowledge of their genuineness, and as the month passed by, science in the most remarkable way has given us a solution in Radio-activity of the mighty problem to covery, although for the first time it is possible to be solved by these "facts" in psychic research.

"Passage of matter through matter" is no new discovery, although for the first time it is possible to show by the imponderability of matter as set forth by science to-day—that it is simply a manipulation of these "atoms" in perpetual rapid motion by those in nature's secrets on the other side of life, that material things can be made to pass through walls. Spirit is the base of all matter. Everything around us in this "too solid globe" was once in a state of gaseous vapor thrown off from the sun with its sister planets, and as water can be reduced to steam to call God. Such a conception is a degrading one. by the application of heat and disappear, so can matelement and be restored again, as steam can be condensed into water or congealed into ice. It is quite their god with blood sacrifices. And the Jews and appalling to find the ignorance on this subject among others who believed that they possessed revealed fairly educated people. Let me ask skeptics of an truth have done the same. Would mankind, I ask, fairly educated people. Let me ask skepties of an inquiring mind to read Zollner's "Transcendental Physics," which volume, published thirty years ago, tells of his experiments in the passage of matter through matter with Dr. Slade. The Ven. Archdeacon Colley had remarkable experiences, thirty years ago, also Dr. Alfred Russel Wallace. We are indeed the average mind cannot begin to realize them. Mr. Stanford's circle, the appearance of the medium | The geology of the Bible is laughed out of court, scated in a chair on the table as depicted, fully and it is only a few hide-bound professors of relipicture, was one never to be forgotten. In the Melhard-headed journalists of results from which all elements of probable fraud were eliminated, and to which readers are referred. As time goes on it will hopelessly unscientific as those who protested against Galileo's affirmations and every other advance in knowledge throughout the centuries.

The following is a brief account of addresses and phenomena continued from June issue

88th Seance, May 8.—Address by Signor Valetti, Eternal Progre Phenomena. Clay with mosaics. Bird. Mate of one brought previous week. Nest with two eggs from India, after second searching of the medium.

89th Seance, May 15.—Address by Dr. Robinson, amination of the Hebrew and Greek text." Phenom- garded as miraculous in the past. Think of the inena. Clay with mosaics. Jungle sparrow. Nest made of cocoanut fibre and cotton.

Progress" (second part), given below. Phenomena. Clay with mosaics. Sea-weed dripping with seamother bird. Dr. Whitcomb said these nest eggs "apports" were regarded as the best possible test. The eggs are so fragile that the least touch would break them.

Olst Seance, May 22.—Address by Professor Den-ton on "Prayer." Phenomena. Chinese Mandarin's dress in three parts. Special conditions as described laws higherto unknown to you, and which in another column.

THE PATHWAY OF ETERNAL PROGRESS.

Address delivered by Signor Valetti, on Tuesday en ening, May 19, 1908. (Specially reported by Miss Wilson, shorthand writer and typist, Premier building, Collins street, Melbourne.)

I divide my subject to-night under two heads-"The Value of Revealed Religion," and "Science." The champions of orthodoxy at the present time have been seized with a great fear that their occupation is passing away, and professors and teachers of revealed religion have looked askance at the investigations and conclusions of science the last few years. Higher Criticism has also done very much to scare thes champions of orthodoxy. Let us tonight, then, examine the subject closely and see if we have received anything from revealed religion. for which we should be thankful. Belonging to the Roman Catholic faith when in the flesh I believed many things which, since I have passed to the higher life and received more knowledge, I do not now believe. I am willing to concede that the church of Rome has produced many grand men who have done great things for humanity. The same may be said for that is really the name that should be applied for what passes for Christianity at the present time. But all are putting forward fresh claims and pretenses which are preposterous and untrue.

Pagan Origin of Christianity. .

I wish you to put out of your minds all prejudices. Do not be biassed, but let us calmly examine this long, I admit at the outset that all religions have the Greeks, Romans and Egyptians and other na- were mediums like those you possess at the present

tions had a ritual like unto that of the churches of to-day. They had their holy water, and I make this statement, which cannot be contradicted, that Christianity received from Paganism the Eucharist. Ceres, goddess of the fields, Bacchus, god of the vine, were worshiped at certain seasons of the year by the Greeks and Romans. There was a festival, when they made cakes of wheat, and vessels of wine were carried into the temples and the banqueting house, Then they broke the bread and gave it among their brethren and said, "Take, eat, this is the body of our god—or goddess." They drank the wine and said, "This is his blood." So you see that even the sacrament is not new or original with the Christians. Many of the doctrines and ceremonies also of the churches have been borrowed from paganism. They are, in fact, purely pagan, with a thin veneer of what some people have been pleased to call Christianity.

What is the Value of Revealed Truth?

Would mankind be any worse off to-day had there been no revelation to the Jews, assuming that the revelation is true? I do not think that any enlightened person to-day believes that the Old Testament is the inspired or infallible word of God. We do not in the first place, get a clear conception of deity from so-called revealed truth. The idea that we gather from it is that of an anthropomorphic God, a revengeful, vacillating, changeful deity. I do not care if you be Roman Catholic or Protestant, for it is the truth. I have seen in several of the churches in Rome, for instance, during my earth life, to say nothing of other Italian cities, a representation of the Father God as an old man with a beard, and there cannot be any doubt that as other gods have been made by men, so this Jahva of the Jews is a creation of mankind. Craftiness, cruelty, waywardness, changeableness-all these are the attributes and character of him whom thousands have been pleased It is untrue and degrading, and is not far removed ter be reduced by spiritual chemists to its native from the conception of some of the savages who inhabit the West Coast of Africa who seek to placate have been any worse off if the Jews had not received this so-called revelation? I say, No! Tell me, signors, what has it done for mankind? I am not speaking as an antagonist of truth, purity or goodness, but I desire to brush away the cobwebs and mists that have settled upon the minds of men, and help them living in a universe so full of mighty potencies that to realize that they are one with the Infinite. Are we, indeed, beholden to revelation for any good Wonderful as have been the "apports" brought to things? The science of the Bible is not science at all. clothed in the Mandarin's dress, described under the gion at the present time who try to square the circle, so to speak, and make Genesis and geology agree. bourne Age of May 25, and the Sydney Sunday Will any scientific man either who has a reputation Times of May 31, accounts can be found written by to lose say that the astronomy of the Bible is of any value? Did not the church for long periods of time declare that the earth was flat, and that the heavens were east over it like a curtain? Did she not cast be found that these "Finer Forces of Nature" are into prison Galileo and others who dared to have among the abiding facts of the universe, and people their doubts and express them. This is what the who protest against their validity will be proved as church—the repository of revealed truth—has done!

#### Human Life Not Penefited.

Is there anything to be found within the covers of the Bible which will help man in his physical life and assuage or alleviate pain? Read the accounts of diseases' and how they were said to be cured. Ah, says someone, but in those days miracles were common. Now, I desire in this address to assure you that there are no miracles! That which appears to you to be miraculous is the operation of a law unknown to you or not understood. Realize that many of the discov-"The Soul of Man: Is It Immortal? A critical ex- eries of scientific men to-day would have been restrument that ticks off the loved message from your dear one beyond the seas. Think of the ray of light 90th Seance, Tuesday, May 19.—Special sitting. which can penetrate your clothes and flesh right to Address by Signor Valetti, "The Pathway of Eternal your bones. Think of the disc from which your very voice can be repeated, and many other wonders of science! It is when men begin to understand nature water. Nest with two eggs just laid; taken back to that they are able to produce the telegraph, the Xrays, and the phonograph. But they are not miracles. There never was a miracle and there never will be. You people who assemble here from time to time to witness the passage of material bodies through matter must not go away and say it is miraculous. I admit its genuineness. It is the operation of certain scientists at the present day are beginning to discover through experiments. I tell you frankly, my friends, that human life has not been benefited or enlarged by what you call revealed truth.

#### Its Spiritual Teaching Not Infallible.

But some say the Bible is a book written for man's spiritual guidance. It is certainly true that I find within the covers of the Old Testament many good things, and I also find many others that should be wiped out. The investigations of scientific men are disproving many of the so-called truths which have been received for hundreds of years as historical facts. Sad is the history of mankind in the past! Many have come, professing to show him the eternal progress and truth, and they have only led him into the ditch. No Christian priest believes in the miracles of other religions, and if you go to India, you will find that no Brahmin priest believes in the miracles of the Christians. Priests do not believe in one another. But remember that the religious of the East are hoary with antiquity, much older than the religions of the present day, and that many of the precepts uttered by the Christ were uttered thousands of years before by other teachers. I admit that I believe these men were sent as teachers to of Protestantism and the apologists for churchianity that age when the people were not able to receive stronger ment, but to to try to bind these fables and legends upon the consciences of mankind in these twentieth century days is foolish, and is turning men away from truth. There is much good in the Christian religion, and there is also much that is erroncous and untrue. Can any man in his senses believe that at one period of the world's history the universe -so vast. illimitable-looked down on the awful, unsubject. I do not care to what congregation you be- thinkable sight of a dead God? Will any professor of religion, in the secret of his heart, say that he some truth. But it is directly with orthodoxy that believes that the universe beheld the spectacle of a we have to do, and when I say "we"I mean you who dead and dying God? I say it is impossible and unare called Christian people. There is nothing partic- thinkable, and that so long as men foist upon manularly now in the doctrines of Christianity as taught kind these truths, so long will men refuse to believe by the orthodox church. The Trinity is far older them and the world be filled with doubt and darkthan the Christian or Jewish religion. Osiris, Isis, ness. The Bible is a collection of many books writand Horus were worshipped in ancient Egypt thou- ten at various periods of time by fallible men. I ands of years before the Jews had any existence. am free to believe and to admit that many of them

truths. Can there be anything sublimer than this from the Buddhist teaching: "Let us not render evil unto those who do us an injury, because to inside with Lombroso, but their interest shows that a jure those who have sinned against us is ignoble, but to pardon and forgive is the highest virtue, the birth of Christ men were told by Buddha to "do unto others as they would be done by."

#### Science and the Future.

Science is the friend of mankind, for it deals with facts and verities. Science investigates everything, hence I say that spirit return in the future must be which we from the realms of light place before you. accepted as a fact, as it can be demonstrated. Un- There are no intricate problems or dogmas which fortunately in the past it has been in the hands of you cannot understand, for a wayfaring man, though the illiterate and ignorant, and of those who for a fool, may understand the teachings from the world filthy lucre's sake have destroyed the faith of men. of light. There is one Universal Father, not an an-I pray you, I beseech you, to cut yourselves loose from all that is untrue or insincere, remembering also Father of all spirits, the great ocean of intelligence, that what you are pleased to call fortune tellingthe forecasting of events-is nothing but the old necromancy of the Babylonians, and cannot bring happiness, satisfaction or position to anyone. It is full of chicanery, and often produces such bad conditions in family life as to be a direct menace to the lieve—things that have been foisted on them in the happiness of mankind. It is the truth, and I do not name of God by fallible men, but says, "Come let us care if there are fortune tellers here to-night. Under reason together," and "hold fast that which is certain conditions events may be forecasted, but when anything of this kind does take place it is of great moment. What is the value of the answers returned per medium of a pack of cards, or the reading of the hand? In some cases it is the crystal, but plane. At present there is turmoil—an appearance it never gives anything to uplift you spiritually or morally, nor will it tend to uplift mankind. I speak strongly because I see that not only in this land, but in other lands, there has been a tendency to run to old necromancers and astrologers, while they miss the spirit and it is the spirit which giveth life.

#### Scientific Inquiry.

Science will eventually investigate the claims of those whom I shall call psychological researchers.
The name "Spiritualism" has fallen into bad odor. I do not know much about Spiritualists and Spiritualism, but I do know that spirit return is true. I had once an existence upon the earth plane, and I got my living by painting. I was born in Italy, and lived for a long time in Rome. I look back and say, I might have done much better than I did," but I am pleased to record the fact that I can use for the time being the body and the brain of another person, so as to communicate to you my thoughts on these subjects. I know that there is no death, and that I am able to return from a state which is a propressive one, and that as I help others I myself am others you help yourselves.

nowned Lombroso has: been converted by phenom-bourne, Australia.

Monarchy's downfall; truth, unity.

And float o'er a truth that unshack-

O'er a truth so expansive, so broad

'twill enfold.

The whole world of freedom, of na-

Unscoffed let it float there above those

Let it flap its sweet welcome, as kissed

It unfurls its bright colors of red

To hail to our meetings the honest

No voice can speak louder of peace

and good will; No voice that will echo o'er plain and

No voice that can thunder inspiring,

The heart of the patriot in freuzy to

Each drop of his blood for a truth he

There's naught so enthuses nor madly

American freemen to deeds of great

Nothing uniting, cementing, compar-

With Thee, Thou banner of freedom

Thou message of peace sent down

And learn of our science and truth

On earth and in spirit land forever-

The week has been most gratifying

in point of the great harmony of

feeling, universal sense of comfort,

The attendance has not been large

but in every sense the crowd here is

an earnest and happy and well-satis-

Mrs. Richmond gave four days' ad-

dresses, and then came Prof. Benj. F. Wilson, who is the speaker at the

time of this writing, and as Mr. Wil-

new and scholarly, he is listened to

Mrs. Laura Jones of St. Louis.

has been so far the message bearer.

She is a woman of the loveliest per-

sonality, a rare voice, a gentle plat-

form presence, full of quiet power

Her messages have made a fine im-

An orchestra from Clinton is in attendance several days each week, and each Sunday gives a concert on

the grounds. Mrs. Flora Russell of

pression, and her work rated with

son has so many things to say that are

them to wave

les the slave:

tions untold.

grand trees.

and true.

o'er hill;

to thrill

daring:

and love:

call

from above.

to abound,

more.

fled one.

with deep interest.

satisfaction.

sung o'er and o'er,

Spill

by the breeze,

white and blue,

Mt. Pleasant Park, Clinton, Iowa.

The 26th annual meeting of the

Mississippi Valley Spiritualist Asso-

ciation opened Sunday, July 26.

There were present members from

Iowa, Illinois, Missouri, Kansas, Nebraska, Minnesota and Colorado.

in perfect condition, made even more comfortable than heretofore by the

addition of several conveniences,

among which were a number of elec-tric park lights, a gift from the Ladies

of the Association who have at the

park raised funds for the purpose by

a series of small entertainments given

On the morning of the opening,

promptly at nine o'clock, at the call

of the big park bell those in the Camp

assembled on the "Point," the high bluff commanding a view of the city

of Clinton and many miles of the Mississippi Valley, always beautiful, but particularly so this summer. On

this point is located an imposing flag

staff, painted white, surmounted by a

golden globe. Here annually on Sun-

day morning the American flag is

hoisted and floats over the Park until

On last Sunday morning the cere-

mony was most imposing, most ten-

der and most interesting. President E. L. Kilby, as soon as the opening

strains of the orchestra had ceased

leaned forward and introduced Mrs

Frankie Cole, of Chicago, a lady

known throughout the country as an

ardent and helpful member, not only

of the Spiritualist Associations, bu

the Woman's Relief Corps and other

societies, which stand for human helpfulness and the higher order of

Brotherhood. Mrs. Cole carried in

did, elegant, new American Flag,

gift from herself and a few old-time

earnest supporters of Spiritualism, to

sissippi Valley Spiritualist Association

Mrs. Cole spoke briefly of how she

came to take this step of getting a new flag, how in a sudden inspiration

she had been led to see that it could

be done, how she had called upon,

through earnest letters, friends of her

father and mother, Mr. and Mrs. Jack-

son, of Clinton, who had lived on the grounds and helped make them ready

for the first camp, 26 years ago, Mr.

Jackson being then the Park's first

many old-time recollections, Many

among the "campers" in those early

years of tents, were on the ground

last Sunday morning. These she called forward when she finished her

address, and with her help the splen-

did specimen of Old Glory was hoist-

ed into place. President Kilby, on

behalf of the association, accepted the

lovely gift, the band played appropri-

ate national music, the terowd arose and sang "America", "The Stars and

Stripes", etc., Mrs. Cora Richmond

spoke briefly, and Mrs. Emma Abbott

recited an appropriate poem written

for the occasion by Dr. T. Wilkins.

They were received with applause.

this gentleman's connection with the

cause making the element of interest

in his contribution. The poem fol-

To the Flag.

"As the flag of our country we have proudly unfuried:

the known world:

grandest old emblem throughout

of those to whom she referred as

Mrs. Cole's remarks awakened

the summer assemblies; of the Mis-

her hand a great, beautiful

at Mt. Pleasant Park.

Superintendent.

the close of the Camp.

during the spring and summer

months.

The weather was fine, the grounds

new era has dawned for truth. Some will say, however, that if we have received little good by revealed grandest nobility." Hundreds of years before the religion, what do you offer in its place? I offer every subject that man can investigate. No subject is too sacred for man's investigation, and every man should use his God-given reason and weigh well the facts. I tell you that there is no deity that will be angry with a man for exercising the reason which he has given him. Plain and beautiful are the teachings thropomorphic God, but, if you choose to call him the then man's spirit is but a drop from that ocean embodied for a time in a house of clay, cribbed, cabined and confined, but liberated at death. This Universal Spirit does not desire that the children of earth shall shut up their reason and believe-or pretend to begood. It declares the Brotherhood of Humanity, the grandest truth that has ever been proclaimed to humanity. We on the spirit side of life are looking for the time when peace will obtain upon the earth only of peace-with standing armies which are draining the resources of the nations, each nation ready to fly at the throat of its neighbor, and to welter in each other's bloud.

#### Communion of Saints.

This means simply that mind is not annihilated. The great mind of William Shakespeare, or of my own, Dante, is it lost? Is the brain that contained so many wondrous thoughts annihilated f. Has it passed out of existence? I tell you, No! for it is mind that is all supreme in the universe. It is mind that dominates matter, and I tell you that the scientific world is fast approaching to the same conclusion, namely, that universal mind dominates the material world. In conclusion Spiritualism teaches the continuity of life, the life everlasting, the progressive life. There is no hell to be afraid of, that awful place which has blackened the character of the Infinite does not exist! We are told that his name is Love, the Source and Fount of Love, and yet he could prepare a seething cauldron of fire and brim stone for the torture of millions of his children! I is impossible! It is unthinkable! It is untrue helped. And so it is on the carth plane. Happiness And I protest against it in the name of all that is is the highest good. Do not forget that in helping good and holy. It is a fear placed upon the conscience of man by priestcraft. Man must now throw Any phenomenon of occultism or Spiritualism, if it off and realize that he is a child of God in very it be true; can be demonstrated before scientific men, truth, and that the whole universe is his to explore and I am thankful that it is being investigated to- and investigate, and that there is none to say him day. The lying newspapers sometimes declare that hay. Science will be the handmaid of truth. Science it is balderdash, but thinking people are investigat- is the foundation stone, Truth the superstructure ing for themselves. In my own country the re- and the gilded dome.—Harbinger of Light, Mel-

> 'Tis not a mere emblem of war and of ist summer camps, and is a fine so-But of love and of peace, of liberty, the Morris Pratt School, has been orlife; of a nation, independent the popular morning lyceums for the little people, and Mrs. Owens, as chairman of the entertainment committee, has shown her ability in the As float o'er the nation mid peace and conduct and preparation of the first mid wars,
> E'er proudly and grandly, our loved stripes and stars,
>
> of the summer series. The first dancing party, which was well attended, was held on Friday evening. There was held on Friday evening. There will be one each week during the

sembly. The mediums here are Mrs. Jaquet of Cedar Rapids, Max Hoffman, Mrs. Dr. Henderson of Davenport, Mrs. E. A. Johnson (resident), Mrs. Harding (resident), Mrs. Eva McCoy, Miss Minerva Aiken, and others.

The weather is fine, and the health at the camp good. M. V. B.

#### Mediumship Development. In order to develop your medium-

ship you must, if you are sitting in circle for the above purpose, be passive and quiet, sit erect with your hands laid in a comfortable position, not crossed, for crossing cuts off the vibration that is circulating from you to others and from others to you Have the fect the same. Above all be comfortable. The persons with whom you are sitting must attend regularly at a set time and place. Once a week is sufficient. If there are gentlemen in the circle, have a gentle man then a lady alternate, so as to mix the conditions. Separate those Have the room who are related. clean and at a moderate temperature not too warm and very quiet to get the best results.

It is also necessary to have a trum pet, cabinet and slates, for there might be those in your circle gifted in that way. There are many phases. Oh! speak out thy welcome alike unto | Children must not sit, it is injurious to their health. Have the same per And enrnestly beckon the honest to sons in your circle always, never change, that is, letting a stranger in every week, because it changes the that is found forces. Everyone has their own force. In all the earth's nations and climes es or guides, and when the earth eople come together and associate And thy name shall be sounded and then we join our forces with theirs

strong and united. We the spirit teachers must have a discipline in our work as well as anyone in the body. Be encouraged steady and passive, and you will ob good-will, interest in the lectures, tain the best results, it may not cometc., satisfaction in all that is going in a month, but a year or two. in a month, but a year or two.

IVA ELLEN JONES.

So you must have but one band,

4147A Lee Ave., St Louis, Mo.

#### A MESSAGE.

Sweet bud and blossom, sweet bird and bee, Wafted on wings of love to me, Straight from the spirit-world, happy and free. Bringing a message of hope to me.

Just to be faithful, helpful and true. Patiently waiting till life-work is through. Each bud and blossom, each bird and

Bringeth a message to you and to me. ANNIE E. CRAFT. St. Joseph, Mo.

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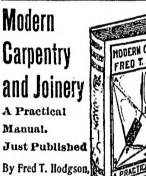
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SATURDAY, AUGUST 15, 1908.

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. Wants More Chaplains.

Would-be-President Bryan, in a late speech, published in his Commoner, suggests doubling the number of Chaplains in each regiment, one to be a Catholic, the other a Protestant. Jesus. He inquires: "Cannot our government in its abundance, supply the needs of both?" That "abundance" to which the presidential aspirant alludes comes from the pockets of all the people, many of whom are of the opinion the art of killing can as successfully be carried on without any chaplain as with a dozen. The age has gone by when God gives the victory in battle to those who make the longest and most urgent prayer.

Is not the suggestion a sop offered the opposing sects for votes? And how much short of it was the late high compliment the opposing prominent candidate paid the Catholic for advancing civilization?

Demagogy is defined: "The action of a leader who panders to popular prejudices and passions," yet The this term to either of the presidential candidates. If it fits either, or both, it is merely an incident.

#### Pettifoggers of the Church.

- Bishop Grafton, of Fond du Lac, Wis., a Methodist, we believe, some three years ago, made the statement which went the rounds of the public press, and was copied into these columns Nov. 11, 1905: "We of the clergy have been made

church her ministers to teach, not what we think is true, but what she puts into our mouths to teach.

From this it is clear it little matters what a minister really believes, so he keeps a close mouth and teaches what his church tells him to preach. He occupies the exact position of a lawyer in a court of justice. He engages for a consideration to maintain the interest of his client, right or wrong. This fact should always be kept in mind when listening to a preacher in promulgating his creed However fervid his eloquence it is no evidence he believes what he says.

#### Which Lied?

Genesis 18:9, 10. The Lord said to Abraham: "Where is Sarah, thy wife? \* \* I will certainly return unto thee according to the time of life; and lo, Sarah, thy wife, shall have a sen."

Verse 13: "And the Lord said unto Abraham, 'Wherefore did Sarah laugh'?"

Verse 15: "Then Sarah denied, saying, 'I laughed not.' And he [the Lord] said: 'Nay, but thou didst laugh'."

Now there is a clear and unqualified assertion on the one hand by the Lord that Sarah laughed; and an equally positive denial on the part of Sarah that she did not laugh. Will the clergy be so kind as to tell without quibbling which lied?

#### Monomaniacs.

To break the will of John F. Goff, of Michigan, who had devised his estate to Spiritualism, the Supreme Court decided Spiritualists are monomaniacs, and incapable of disposing of their property by will.

Those Spiritualists who oppose the exposure of the frauds on which Christianity rests, and give countenance to such decisions, are closely related to the Damphool family.

Accumulating Facts.

(No. 6.)

The reader seeking evidence that the lost Phenician history is doing service, with slight adaptation as the Old Testament, may consult the 9th, 10th and 11th chapters of 1st Kings; then extend that search to chapter 9 of 2d Chronicles. Remember that most writers on Palestine have magnified distances, and credited Jews with territory they never possessed; adding Phenicia to Judea and all the country from Dan to Beersheba, and yet it does not contain so many square miles as Vermont, besides portions of it on the south is a barren desolation, a desert of shifting sand. There are a few short and narrow valleys along the little tributaries to the Jordan. The cities so magnificently described in Bible story were generally never more than a small cluster of low onestory rough stone structures of a single room, called cities by the Bible

translaters, to give them a seeming importance. And Jerusalem, as measured by Edward Robinson, D.D., and published in his "Biblical Researches in Palestine," was half a mile wide and threefourths of a mile long. Its entire circumference was nearly two and a half miles. See Vol. I., p. 268. Jerusalem proper, in ancient times, was much smaller, with deep ravines, one of which, the valley of Hinnom, alias Hell, was originally some 400 feet

Palestine was populated by pastoral people, moving from place to place to accommodate grazing herds. Mountain cliffs, beetling crags, deep ravines, barren planes, two seas, that of Galilee and the Dead sea, in the latter of which the Jordan empties its waters with no outlet, and its surface 1.316 feet. lower than the Mediterranean, with no port on the Great sea, no highway, and no commerce to indicate its general surface. These are all facts.

Now we shall quote from "unerring divine revelation," and learn something of King Solomon, the wisest of men, and until he went "whoring after strange gods," was a favorite of Jehovah, notwithstanding his harem of 700 wives and 300 concubines, through whose loins came the dear

"So King Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought Solomon to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year. And Solomon gathered together charlots and horsemen; and he had a thousand and four hundred charlots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale for abundance. And Solomon had horses brought out of Egypt. and linen yarn; the king's merchants

received the linen at a price."-I. Kings 10:23-29. "The weight of gold that came to Solomon in one year was six hundred and three score and six talents gold. [A talent 93 3/4 weighed pounds avoirdupois.] Beside that which chap-men and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. Moreover the king made a great

throne of ivory, and overlaid it with pure gold. And there were six steps to the throne, with a foot-stool of gold which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. And all the drinking vossels of King Solomon were of gold, and all the vessels of the houses of Lebanon were of pure gold; none were of silver. It was not anything accounted of in the days of Solomon. \* \* And King Solomon surpassed all the kings of the earth in riches and wisdom \* \* \* \* \* And in riches and wisdom. Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king

at Jerusalem."-2 Chronicles 9:13-25. It will be shown, probably next week, that this great wealth was Phenician. It was stolen history and greatly exaggerated to magnify a fictitious king who was a remote ances-

tor of "our Lord," the younger. If there was no other indication of false history than that in regard to Solomon, and a suspicion that Phenician history was drawn upon to magnify his greatness, we have it in 1 Kings 9:18 and 2 Chronicles 8:4, In each place we are told: "Solomon built Tadmor in the wilderness." The name after the Alexandrian conquest, B. C. 332, was changed to Palmyra by the Greeks, because of the palms growing there. The name nowhere occurs in the Bible, save in the two places cited.

The ruins of Palmyra are ten miles in circumference. The city was built at the base of a chain of mountains which rise from the plane on the west. East a desert of shifting sand stretches 20 to 30 miles away to the Euprates. It is full 250 miles from Tyre, and 250 miles over mountain, desert and plane from Jerusalem. The city was built long years before the period of Solomon, to accommodate the vast commerce carried on the northern overland route between India, the Persian Gulf and the great monarchies of Persia, Bactria, Chalden, Babylonia and Assyria to Tyre, on the Mediterranean, a point more than 100 miles in a direct line north of Jerusalem. The vast traffic carried on over this route added largely to the wealth of Phenicia, and

made Tyre the great entrepot to the commerce of the world; but it contributed in no way to the riches of a

tribal king at Jerusalem. It may be of interest to the curious reader to state that it is not known when or by whom Palmyra was destroyed. As seen by travelers it is now a forest of Corinthian columns, standing or fallen, of the purest white marble. So numerous are these, thousands in number, the spectater is said to be at a loss how to connect or arrange them in any order of symmetry, or conceive what purpose they served.

Count Volney, who visited Tadmor,

"In the space covered by these ruins we sometimes find a palace of which nothing remains but the court and walls; sometimes a temple, whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there we see them ranged in rows of such length, that, similar to rows of trees, they deceive the sight, and assume the ap-pearance of continued walls. If from this striking scene we cast our eyes upon the ground, another scene almost as varied presents itself. On allsides we behold nothing but subverted shafts, some whole, others shattered to pieces or dislocated in their joints; and on which side soever we look the earth is strewed with vast stones half buried, with broken entablatures. mutilated friezes, disfigured reliefs effaced sculptures, violated tombs, and altars defiled by dust."

But marvelous is it not? There are no more magnificent ruing in all the East than those of Tadmor. A great number of inscriptions are found, but nothing relating to Solomon or the Jews. And, why not? Because both are unknown to truthful history. They were manufactured for a purpose, and were injected into history at a period many centuries later than that in which they figure in Christian literature.

We conclude this number with a quotation from Encyclopedia Britannica, 2d col., p. 198, Vol. 18, article Palmyra:

"Neither on the cuneiform inscriptions, nor the Old Testament writings prior to Chronicles, not even in Ezekiel's account of the trading connexions of Tyre, is there any mention of Tad-. On the other hand Tadmor cannot have been a new place when the Biblical Chronicler ascribed its foundation to Solomon."

Next week we shall greatly interest the scholarly reader with an account of Solomon's navy.

#### Good Words for Islamism.

For a long time we have had a favorable impression of Mohammedanism, ever since a good Christian clergyman, of a national reputation for intellectual and moral worth, related to us his own personal observation on a trip to the "Holy Land," and to Egypt. He made the entire passage from Liverpool to Alexandria on a steamship manned by the devotees of Mohammed. He was in hourly contact with those people for many weeks. During all his travels he witnessed no intemperance, no quarrels, no strife, and heard no profanity. Five times each day they washed and bowed in prayer to Allah, the Arabic for God. Whether on shipboard, at hotels, or camped in desert or plain, the same fathful service was always cheerfully rendered, and under their watchful care and protection he felt himself as safe from violence as in his own home.

The importunate cry among the lowly for baksheesh was no more annoving than the beggarly importunities common to most large Christian cities. He had long interviews with Islam scholars; and on his return to America he ever delighted to tell of the virtues of the people he had been taught in college and Christian pulpit to despise.

Such were our reflections as we read the other day in Harper's Weekly the following, probably from the pen of the editor. We quote:

The faith of Islam is the most vital nfluence in the world to-day. It is the only faith whose precepts form the basis of civil law throughout all countries in which it is dominant. It is making converts more rapidly than all other religions combined. Its agents are swarming through all the erritories of the Old World: They have civilized immense regions of Central Africa, and have built up the scattered Pagan tribes into powerful communities. They are permeating the East Indies; and are breaking down the caste degradation of India A mosque has been built in Liverpool. and another is projected in New York City. Before this triumphant progress many world-evils are scattered; the usurer, the gambler, alcohol, and all the debasing practices of

Pagan peoples. "Everywhere the awakening of the Mohammedan peoples is becoming more and more manifest. Persia has established a constitutional government. Aighanistan has schools and factories; freedom of faith, and, to us the supreme test of civilization, an arsenal manned by native workmen, and a well-armed standing militia of 100,000 men. The petition of Mohammedan women, subjects of Russia to the Duma, demanding equal rights and suffrage was recently the subject of comment in the American and

European press." Thus Harper's Weekly. The feature which strikes us with extreme favor is the fact that the followers of Mohammed have no priests. They in charge of the mosques, who call five times a day for pure hands and heart, with prayers to Allah, come nearest declaratory-announcing a dutyrather than directory—commanding what shall be done.

We believe it a fact that there are more conversions of Christians to Islamism than the reverse.

THE PROMINENT SECULAR PRESS.

All Along the Line It is Carciully and Conscientiously Considering Oc-Subjects

A recent magazine article by Sir Oliver Lodge, the eminnent English scientist, should be read by every thinking person. Not only is Sir Oliver a trained and able investigator and student of physical nature and its manifestions, but he has long been suggested, with other scientists, philosophers and men of leisure, in the exploration of the physical realm of human nature, and in an attempt to classify and account for some of its mysterious phenomena. The thing to be determinded was whether the alleged phenomena, were real. or growths of the imagination, or produced by deceit and fraud. The gentlemen who made up the Society of Psychical Research are unanimous in the conclusion that certain apparently supranormal occurrences have taken place, which can be accounted for by telepathy; that is to say, that under certain conditions and between sympathetic persons, direct communica-tion of ideas and impressions from a long distance have happened in a way unknown to science. This is now considered as well established as any fact can be. Most of the phenomena in connection with supposed apparitions and all such hallucinations can be thus explained. They are mental images, and may or may not have their origin outside the mind of the person who sees them. Attempts have been made to prove the reality of such phantasms by photography, but nothing definite or that can be accepted as proof has been assomplished. Another set of phenomena, the reallity of which Sir Oliver considers as

firmly established, covers what is call-

ed automatic writing, which is where a person goes into a trance state, or at least a wholly passive one, and gives up his hand to the control of some outside influence which causes it to write things of which he knows nothing. Sir Oliver thinks that most of this sort of writing is done by the unconscious or subliminal self. Where what is communicated cannot be explained in this way it is attributed to telepathy from the mind of some living person. Some of the menbers of the soceity think that everything so far disclosed can be accounted for in this way. Others think it necessary to take # futher step and assume, from the nature the communications and all the cirumstances, that the medium has been taken possesion of by a disembodied intelligence, which succeeds through an apparatus not its own. This utilization of another's mechanism is called telergy. This leads to the question whether disembodied intelligence, can act through mediums as living ones are known to do. It is asserted that they do, and right here is now the battle ground. Sir Oliver says that they are proceeding very slowly and with the utmost caution, and while he does not commit himself positively, is evidently disposed to believe that real connection has been established with some who have passed into another sphere. The evidence considered the most convincing is that deduced from the relation of trifling incidents, which is thought to go further in proving identity than anything else. Oliver states his personal attitude thus, after having emphasized the need of still futher evidence far more convincing in charater than that required to establish ordinary facts: 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 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. The boundar hetween the two states \* is wearing thin in places \* \* beginning to re- are hear now and again the strokes of the pickaxes of our comrades on the other side." Of course this does not go far enough to satisfy the Spiritualists, and goes much too far to

please those who are wholly skeptical The question was asked in ancient "If a man die shall he live again?" and there always have been very many and still are who doubt and even with others immortality has been rather a hope than a belief. If will work a profound change in the mental and moral attitude of the race if we come to have the same sort of evidence of communication with absent friends. Another life, about which we have speculated and questioned, will be a certainty, and we can no longer as we have been in the habit of doing in the way we live here, take chances in regard to it. If a man gives all his time, energy and thought here to purely material things or to low and un worthy objects, he can carry with him when he departs nothing but the mem ory of them and the character and tastes which he has formed, which at least must put him at a great disadvantage in starting a life in an environment so wholly different to this. If indeed the spirits of those gone before are within call it implies an almost unthinkable state of things. Since mankind appeared on the earth hundreds of billions have died. Are they hovering in the ether about us like swarms of invisible insects, and how do they pass the time? Perhaps once communication is fully established we shall find out a great deal about many things which have come to be regarded as impenetrable mysteries .-The Enquirer, Cincinnatti, Ohio.

FAITH AND WORK COMBINED, BISHOP'S PANACEA FOR SICK

ed: ..o

English Clergyman Tells His Views on Faith Healing in Sermon to Medical Men in London.

At the religious service, London Eng., with which the meeting of the British Medical association was opened Bishop Sheffield preached a sermon in the course of which he made a special reference to faith healing. He said he had often regretted that to a priesthood, yet their services are the admission of a clergyman into a sick room was frequently regarded as a signal of the grave nature of the case, and that prayers in church were looked upon almost as a sentence of death but there seemed danger clergyman from the sick room but of him pray.".

## History of the Chicago Ordinance.

#### An Interesting and Valuable Review of the Work Performed.

mediumship and subjects generally classed as occult, mysterious or magical, may be said to have had three periods in its origin and development; or, perhaps, more strictly speaking, it was the culmination of three periods of agitation tending to an adjustment or fixing of the legal status of the whole subject of those unusual and subtle powers of the human mind and body which are claimed by certain classes of persons under the names of mediumship, psychism, etc., etc.

The agitation was first started in Chicago in the autumn of 1906, during the administration of Mayor Dunne, by the introduction into the city council of an ordinance amendatory of the vagrancy ordinance, making the exercise of any form of occult faculty or

gift an act of vagrancy and punishable as such. The Illinois State Spiritualists' Association, whose board of management at that time consisted of Dr. George B. Warne, president, Mrs. Ella J. Bloom, vicepresident, Dr. H. A. Cross, secretary, A. M. Griffen, treasurer, Mrs. J. R. Francis, Dr. Hammond and Orrin Merritt, trustees, appointed Dr. Warne, Dr. Cross, A. M. Griffen, J. R. Francis and Mrs. Cora Richmond a committee to appear before the judiciary committee of the city council and oppose the passage of the proposed ordinance. At the same time the Chicago Spiritualists' League, a local organization, held a meeting and passed resolutions condemnatory of the same ordinance and likewise appointed a committee to present the resolutions and oppose the ordinance before the city council.

This action naturally brought the committees from the two Spiritualist bodies together; and at an open meeting of the League held at the Sherman House in January, 1907, where the committee from the State Board were present (excepting Mr. Francis and Mrs. Richmond), a plan of campaign was mapped out, the object being simply to prevent the passage of the then pending ordinance. Dating from this meeting at the Sherman House the spiritual forces seemed to center in the managing board of the League, which then consisted of Dr. C. A. Burgess, president; Dr. Warne, vice-president (and later A. M. Griffen, vice-president); Dr. J. H. Randall, secretary; Mr. A. G. Gleveland, treasurer; Dr. Gustafson, W. J. Lynd, J. C. Sexsmith, Mrs. Barbara Hilbert, Mrs. O. B. Wilson, Mrs. Susie Thompson, trustees and alternates, and Mr. R. Gilray in an advisory capacity.

The movers of the ordinance realizing that strong opposition was developing to it among the Spiritualists of the city, suddenly dropped it and nothing

more was ever heard of it. The next stage, or second attack, was inaugurated by the introduction of a bill in the State Legislature of Illinois at Springfield, some time in the spring of 1907, by a Mr. Danaher, a Chicago member of the House of Representatives, which bill was likewise aimed at the suppression of "fortune telling of every kind and nature." It was again decided by the State and League officers that here also was concealed beneath the soft glove an iron hand which, under the pretext of fortune telling would oppress if not suppress the exercise of mediumship everywhere in the State of Illinois. Thereupon Drs. Warne and Burgess were sent to Springfield to if possible defeat the Danaher bill; and, owing to their intelligent and watchful efforts, though passing in the House the bill was defeated in the Senate.

Lulled into a feeling of security induced by thes two successive victories, the officers of the League were startled when, one day in May, 1907, shortly following the victory at Springfield, Mr. W. J. Lynn, one of their number and a deputy sheriff of Cook County, brought to them the news that another ordinance had been introduced in the city council of Chicago forbidding the practice of fortune telling of any kind or nature except by special permit from the police. Alderman Considine, of the Thirteenth ward, was the author of this ordinance, the first section of which read as follows:

"No person or persons shall engage in, carry on or conduct the business of card reading, palmistry, Gypsy camps, store camps or fortune telling of any kind or nature within the city where a fee of any kind is charged or accepted, until he or they first obtain a permit in writing therefor from the police department."

This was the gist of the ordinance. Three other sections followed regulating the manner of obtaining permits and prescribing penalty for practicing any of the things enumerated in the first section without

such permit. Again the League Board deemed it advisable to oppose the adoption of this ordinance. Fortunately the Cause had a friend at court. The ordinance was referred by the council to its judiciary committee and by that committee referred to one of its members as a sub-committee for investigation. Alderman Joseph Kohout, of the Thirty-fourth ward, a good lawyer and a man of broad and liberal views, was that sub-committee. Brother R. Gilray happened then to be officing with Alderman Kohout in the Chicago Opera House building, and it was not long before the entente cordiale was established between the lawmaking power of the city and the officers of the League. Mr. Kohout was soon informed that the Considine ordinance was objectionable to the Spiritualists. "Very well," said he, "prepare an ordinance of your own which will protect your mediums and at the same time punish the frauds and tricksters that infest the city, keeping within constitutional lines, and you may get it all, or only 90 per cent or 75 per cent. It is the fixed purpose, as and since then the faking gentry have been gradually. I know, of the city authorities to have an ordinance stealing away from the city or concealing their that will rid the city of all frauds of this class, but identity. No prosecutions have been instituted unif there is anything genuine, as you say there is, it is not the intention of the authorities to interfere forth its efforts in assistance of the police authorities with it."

It then became the task of lawyers to frame an ordinance of the kind indicated, and Brother Gilray and myself, belonging to that profession, set about the preparation of such an ordinance. The subject was comparatively new to the law and the field was almost barren of precedents. Quite a few cases, to be sure, involving the testamentary capacity of Spiritualists, were to be found in the law books, but that has soiled and clouded the fairest and sweetest these did not and could not help us very much. I name that has ever blessed the life and soul of man. Weekly meetings of the League Board were held, and two or more public meetings of the League, during the period from the introduction of the ordinance in

The so-called Chicago ordinance relating to spirit May to December following when the ordinance that now stands on the statute books of Chicago was passed, and indeed, the League has held quite regular meetings since the passage of the ordinance up to the present time.

The process of evolution of the present ordinance, if I may be allowed the expression, was about as follows:

A section was drafted by me, aided by suggestions from Brothers Gilra,y Warne, Lynn and others, absolutely prohibiting advertising of promises to do the thousand and one wonderful things by occult means which were then being advertised by a horde of charlatans (and possibly by some genuine performers) in the columns of the Sunday papers in Chicago. Then the Considine ordinance was incorporated as sections 2, 3 and 4, and a fifth section added by un as follows:

"Provided, however, that the profession or calling of Spiritual mediums duly certified or ordained by the National Spiritualists' Association, or by its auxiliary, the Chicago Spiritualists' League, shall be exempt from the provisions and penalities of sections 2, 3 and 4 hereof."

It will be noticed that the object of the League Board was to provide a law in this ordinance which should prohibit enticing advertisements for purposes, of fraud, allow palmists, card readers, Gypsy camps and fortune tellers, not mediums, to practice their arts under permits from the Police Department, and exempt mediums certified or ordained by the Spiritualists' organizations mentioned.

This compromise ordinance was submitted to an open meeting of the League, held at the residence of Dr. Burgess, on Sept. 18, 1907, to which meeting had been invited Rev. G. C. Love, of Portland, Ore., who was then temporarily in the city, and also other prominent Spiritualists of Chicago, to aid the Board in determining just what should be done under the conditions existing in Chicago and to ascertain whether the ordinance as prepared was satisfactory. Serious opposition, however, to this ordinance developed at this and other meetings of the Board to which Spiritualists and mediums had been invited. But nevertheless, the ordinance as prepared, was endorsed by a majority of the attendants at the meeting called to consider it, and it was handed to Alderman Kohout who submitted it to the legal department of the city of Chicago. In due course the draft came back from the corporation counsel so mutilated that it could hardly be recognized. The last section, exempting certified and ordained Spiritual mediums was stricken out entirely, and the first section was materially changed, having been made to read that persons who pretended to, or did "communicate with the dead" should be deemed guilty of a misdemeanor unless they had previously procured a permit to do so from the police department. This ordinance could not, of course, be accepted by us, and Alderman Kohout told us to try again.

The ordinance as it now stands was then drafted. some time in October, 1907, at the office of Alderman Kohout, there being present Dr. Warne, Dr. Burgess, Brothers R. Gilray, W. J. Lynn and myself. The: first section relating to advertising was revived as it was written by us in the rejected draft; the second section, relating to the practice of fraud in the name of mediumship, palmistry, etc., was conceived and drawn by the writer; the third section, relating to the practice of fraud at seances or meetings, private or public, was suggested and largely worded by Brother Gilray; all present, however, taking part in the discussion and making suggestions as to the substance and wording as the work proceeded.

The draft thus prepared then went to the corporation counsel, Mr. Edward J. Brundage, and it is said that his assistant, Mr. Oscar H. Olsen, and c'erks of his office spent two weeks or more in looking up the law and preparing an opinion as to the legality of the ordinance; and it is gratifying to know that at the end of his investigations Mr. Olsen pronounced the proposed law as we had drawn it, with a slight change or two, to be constitutional and legal. The ordinance then, on Dec. 2, 1907, passed the city council with but one dissenting vote, and went to the mayor for signature.

The action of the city council in adopting the ordinance was published in the city press, and the opposition, consisting of the "big ad." people and a few misguided Spiritualists, demanded a hearing before the mayor, which was granted. This hearing was had on Jan. 6, 1908, in the mayor's office. Alderman Kohout, Corporation Counsel Brundage, Chief of Police George M. Shippy, Mayor Fred A. Busse, all officials of Chicago, Dr. Warne, Dr. Br. gess, W. J. Lynn and A. M. Griffen, of the Lea, Board and members of the State Association, two lawyers representing unknown interests, and a motley crowd of palmists, astrologers, card readers and so on, were there. The ordinance was explained very clearly by Alderman Kohout, and Chief Shippy declared his belief that it was a necessity. Some questions were asked by the lawyers and by members of the audience, all of which were satisfactorily answered by either Alderman Kohout, Chief Shippy or the Mayor himself. The Mayor at the conclusion of the conference signed the ordinance, remarking that if it should turn out to be oppressive to any one it could and would no doubt be amended or re-

Immediately after the ordinance went into effect on Jan. 6, 1908, the misleading and fraudulent advertisements disappeared from the Sunday papers, der the ordinance, and the League has been putting in their work of distinguishing the false and the genuine, and in these efforts it is having the co-operation and aid of the State Association; and it is hoped by all good Spiritualists of Chicago that now that the weeds and tares have been well-nigh uprooted the fresh young shoots of corn and wheat may thrive and grow where for so many years they have been choked and dwarfed by a rank and noisome growth

A. M. GRIFFEN, LL.B., Treasurer I. S. S. A., Vice-President C. S. L. Chicago, Ill.

the medical man as well. Faith healing as a function in the sick room, he said, was strongly in evidence, and there was a tendency to apply literally the text of St. James, "If any man amonst you be sick let

the guidance of medical profession should be sought. I with Sir Oliver Lodge, believe as little in the officacy of prayer without drugs as

"In such matters," the bishop said, I an intimacy of the physical and the

generally begins to think, and it in drugs without prayer. We need those who THINK that move to a combination of faith and works and world.—National Ripsaw.

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### The Lesson of the Palm. A Discourse by Mrs. Gora L. V. Richmond.

"And they scattered palms in his way."

All Christendom to-day, especially in the Roman Catholic and Protestant Episcopal church denominations, is celebrating this day as "Palm Sunday," for the purpose of commemorating the historical or traditional passing of Jesus into Jerusalem, when the people, awakened by his great teaching and wonderful manifestation of spiritual power were aroused to the enthusiasm of calling him the king of the

Older than Christendom or Jewish history is the wonderful symbol of the Palm. If you were to visit Ceylon or any of the coast lines of India you would find that wherever the moisture can penetrate there are groves of palms. At certain times of the year the Oriental worshipers were accustomed to gather upon the set-shore and sing hymns of praises and scatter branches of palms and fruitage in the water in commemoration of the sacred life that comes forth after the dip of the sun beneath the waves and the triumph of the light of day. This was not only astronomical and geological, but it was also sacred, and this form of worship was to symbolize that the fruitbearing palms were the most sacred of all physical objects that those people worshiped since the descent beneath the sun of Isis and Osiris, and the emerging from the waters constituted the great epoch of the fruit-bearing palm that furnished meat, drink and substance wherewith to weave their clothing. So this worship was given, not simply to the physical god of day, but to the great Light of the Universe who had provided this sustenance.

Always the branch of the palm was the sacred symbol, and this was also the kabalistic "branch" referred to in some of the mysterious and mystical passages of the Old Testament. Then it came to be used for that "branch?" of the "House of David" that all through the historical and Scriptural records has a twofold meaning. The "branch" being the light that cometh forth unknown in the midst of darkness. In Freemasonry there is something of this symbolism, but it is so far removed from the original meaning that the Freemasons themselves do not understand it. In the Hebrew church there is something of it, but that is also veiled even to the more sacred orders of the priesthood. In the Christian church it is taken-and properly-as the symbol of the life of Christ, meaning this branch of truth, this putting forth of the fruit of the great light of life and love that should bring peace and love unto hu-

It is not strange that the Jews, in their ignorance, should mistake the teachings of the Great Teacher; they had been accustomed to looking upon external forms of worship." The innermost secrets of the Temple were never revealed to them. So when the Teachor came talking about a king and a kingdom, to them it meant a literal king and a literal kingdom; and when he talked of his "Father," to them his Father was a great and wonderful warrior, a mighty material potentate. They never for one moment supposed that he meant the Infinite, the Great God, the 'unpronouncable name' of the Hebrew Temple. When he talked of conquest, it was self-conquest he meant: they thought it meant conquest over material enemies. When he gave his lessons in parables, they mistook them for their outward meaning. This kingdom of the spirit they thought was a literal kingdom. When he talked of Love, they accepted it only with the knowledge they had of human love. The great, divine meaning was hidden. So after his teachings and the many deeds of wonder that he wrought,the healing of the sick, the restoration of the blind and the uplifting of the people-it was no wonder which they could not understand, thev should scatter palms in his way and declare him the "king of the Jews" whom they had expected.

There were two powers to be jealous then: left the Jews the one privilege of their own worship, lest there should be an insurrection and an uprising; and the Jewish jealousy that its literal forms and ceremonials might be taken away. Therefore, everything that was taught was watched and spied upon. So when it came to be known that Jesus was entering Jerusalem with the people following him and calling him the "king of the Jews," the authorities in the Temple and the Roman authorities both seemed to take alarm.

When you think that Jesus taught love instead. that the fulfilling of the law was love; when you consider that he was thought to be a literal prophet or king whom they expected in Judea, it is not strange that the authorities took alarm. If at this ities so that his message was not received and he was lators do you not suppose there would be a comthere in Judea, that the doctrine of Love and loving Army tried to hold public meetings it was suppressed by the authorities, and it was not until there were members of titled families or those having interest at court and, therefore, with the church Salvation Army that they could hold public meetings. On a later occasion when the one standing before you was in London she was much amused one evening to see near one of the large headquarters of churches of the Established Church of England, the minister preaching to people upon the street. He felt compelled to do it, for he saw the large influence this great popular movement had among the

Even here the "Volunteers" and Salvation Army in local towns and places are looked upon with disapproval. But they can bear the message of "good tidings," they can bear the message of singing songs and the light of Infinite Love, unto the people as long as they do not claim to usurp any government office, or their followers do not claim any change from the usual order of things; and from the fact that they have a sort of army regime, there is some protection in that for them, as our people are so much in love with the military idea. That it is an army of peace instead of war is a subject of great congratula-

To-day there are more people ready to proclaim

the literal enactment of a single thing that he proclaimed would be possible.

Beware of popular praise when you are advocating in unpopular cause; when you are in advance of the people; do not feel too much the temporay success; do not feel too much the applause of the people. Remember the feeling of the public is fickle. Remember that those who draw around you, thinking that possibly the great day of triumph has come, will be the first to flee away at the first approach of any unpopularity or failure to continue that seeming victory. With the lack of the public endorsement of Jesus, one by one his followers forsook him, even the cowardice of his disciples and the denial of him by Peter made them skulk and hide away in the shadow. But Jesus was not deceived by that seeming hour of triumph. "Oh, Jerusalem! I would have shielded thee even as the hen gathereth her chickens beneath her wings." But they would not have it, meaning that this triumph for truth was only momentary; meaning that the people would fall away from him at the first signal of danger. He knew that Jerusalem was not ready for this great truth of peace and love; he knew that the sword would follow instead of peace, for the people were in the shadow of the sword.

We do not know of anything better calculated to warn people against material triumph, against the undue importance of human praise, against that which seems like material exaltation. This pride of place and power, the asking of Jesus by his followers what position they would occupy when they entered into his kingdom, as if it was a material kingdom and they were each going to sit on his right side and be one of his principal officers. Oh! it is because of this that people so often mistake the temporary applause of man and claim too much.

We like the methods of those who go forth to help the people, regardless of praise or blame. like the methods of those who teach the love of God, instead of fear and revenge. We like the uplifting of humanity for humanity's sake. We like that which brings people into the knowledge of their own likeness and allegiance unto God. We like whatever will make people know that they are as near-and dear to the Infinite as any child of God. So you have each felt in some portion of your lives a portion of this triumph; you have thought that the people were being drawn to you or your works that you thought were for the good of humanity; you have felt more and more were coming to appreciate it, yet put the thing to the test, put it to the rack, let the law put it under the ban and see how soon they will leave it. People are not ready to be martyrs; they are scarcely ready to follow their own convictions; but the light that comes from this splendid example should be a light unto all, a warning not to expect the praise of the populace.

A thousand years, two thousand years have passed and the church bells ring the glad acclaim of that Palm Sunday. Thousands of choirs are singing the praise of this great light of love. Yet if the Golden Rule were put to them to-morrow to practice, if in every human life there were to be made a crucial test of Jesus' teachings, would they not depart from them? Do they not depart from them?' If "Son of Man" came either in humilitythe or in "great power and glory," how many would be find ready for that wonderful light? We are not saying this in criticism; we are not saying this in blame, but simply say that many a human life has been temporarily exalted by a spiritual uplifting, and may gain a temporary enthusiasm; but that few can be relied upon until that truth reaches the innerthat, inspired by this wonderful light, this invisible most of one's being, that surging tide at the heart, that finds it is ready for any blame or any sacrifice as it is called. You cannot make a sacrifice unto truth: so great a blessing is this divine truth that when it possesses the human heart it is the richest of Roman power that had conquered Jerusalem, but had possessions, it constitutes all that is, and the mere physical wants and conditions of life, even if meagerly provided for, count as nothing compared with

Let us remember that palms have been strewn in the pathway of many conquering heroes who conquered by war. Let us remember that the symbol can be used for any war picture. But let us also remember that the sacred light of true victory cannot be symbolized in this loud acclaim and cheers, and feeling of pride, with which history has rung when recounting heroes' great triumph. But in the life of Jesue the greater and greatest triumph was not in the palms, was not in the cheering of the populace, was not in the shouting of hosannas, but it was in the one sentence uttered upon moment any one with sufficient eloquence and power | the cross "Father, forgive them for they know not should pass through streets of your city and proclaim what they do." They did not know any more when any doctrine so at variance with the existing order they were strewing palms along his way; they did not of things here; even like poor Coxey, who, with his know any more when they were cheering him; and army, advanced upon Washington, but only with a they did not know any more when they deserted him message for better roads, which alarmed the author- in the hour of great trial. They did not understand the tears at Gethsemane. He could not weep for himsuppressed; suppose one went with a message for self at such an hour-divinely led-but for those better legislation and better lives among the legis- who did not know this great truth, this great love that he came to bear to the world, and that there motion? When was there ever a time elsewhere, as would be, for the time being, few to accept it; people that were not ready shrunk away. He knew, for the kindness has not been met with a similar rebuke? time being, the subject would be under the ban and Just think! In England the first time the Salvation | those few who were faithful would have to hide away in the shadows, as they did in the "little upper room" when they met together. Oh, those were crucial times. Perhaps some of you are old enough to recollect when no man could espouse the side of authorities, became interested in the work of the the negro who was seeking to flee from captivity; if he did he was subject to the law. It was a legal offense to assist in the release of people from slavery if it were proven. Yet we have in mind such saintly lives as Amy Post and her husband, Isaac Post, and the Salvation Army, upon the steps of one of the Garrit Smith, of New York, a great man in his day, as all of these lives were who, when a slave started for freedom, inspired by his great love of life and liberty, saw to it that he reached the Canada shores in Quaker's garbs, in women's garbs, in anything that would take him there. For he was a child of God. Now they were violating the laws of the United States, but they were not violating the laws of God and of Jesus, and they knew it. They were perfectly ready to meet the result, if they had been imprisoned, as some were. When people know that they are right, neither the temporary praise nor the permanent blame of the world will affect them.

There is a great deal said about having our own views and opinions, but not to be aggressive. While that is true, and you are enjoined "not to cast pearls before swine," you know, however, that the Apostle Paul was very politic, he was familiar with the Romans and he knew the laws of Jerusalem, and he espoused Christianity with all that knowledge, and the Gospel of Christ than at any other time in the he said there is just as suitable a time for the exhistory of Christendom. Yet we doubt very much if pressing of your personal views as there is for doing of the same table that General Wash- man-refused to go on board the 

to bear you must bear it, you must give it to the and approbation of men. We do not say they are world, whether you have palms as the result or the crucifix, whether there is the cross or the crown, whether it is a crown of thorns or a crown of jewels. The word that ought to be spoken at a certain time, if you are convinced that you should speak it, should be spoken.

People talk about "keeping up with the procession" and not being "left behind;" they do not want to come into an unpopular movement though feeling that it is in the vanguard of the human march, but they are hanging on the outskirts of the movement. When some one comes to us and says, "I want to know just enough about this great movement. I do not want it to interfere in any way with my present life, but I do not want to be left behind. we have said, "Oh, possibly you will be left behind if that is all you want to know. If you want to know the TRUTH, that is one thing, but there is nothing by which you can be fastened to the OUT-SKIRTS of the movement. You are in it, you are one with those who love the subject of truth, or you are not. To us it does not matter what name you call the truth that you espouse, the Love of God, and of God for his children, and the love of humanity, and the great Christ Spirit, this constitutes the essence of religion. Beliefs and creeds are evanescent. You can find great axioms in the Bible that are not taught in the churches to-day, the orthodox evangelical churches, but this greater light has filled the hearts of the people and these liberal movements have sprung up outside of the churches, these movements that are for all the people. This truth, this spirit life, this outpouring of the spirit that has come in the last sixty years has brought the infusing light of the world to-day.

A great many people say: "Oh, yes, I recognize the love of God, but I do not like to have it called by that name, because that is too theological." Some people have come out of the churches and they think God is not God unless spoken of as a god of wrath or a god of vengeance, and they do not want to accept the name of God. But there is no other name by which to speak of Infinite Love and Infinite Wisdom. This is a good name where it expresses what we mean. There can be but one Infinite, however simple the human perception or conception that perceives this, and this they call God. Remember, the agnostics are so afraid of a hymn or a song that has anything that might be called sectarian in it. There can be nothing sectarian in the matter of Christ. Christ is the divine truth-teller, "Jesus hominum christus," the man of God, the truth-teller. If you are a Parsee, we do not object to your accepting the light of Zoroaster. If you are a Buddhist, you must be true to the light of Buddha Gautama. If you are in the Orient, the country of the great Brahminical light, we know that God has not left you, for his tes. timony is there. If you are a Jew, we know that Moses and the Prophets are to you the great unfoldment of God's light. Even if you are a "Liberal or Reformed Jew" you turn to the original tenets of your people.

But whatever the color of the glass through which the light shines, it is God's light. If you have a dome of blue, and another has a dome of red, and another yellow, the sun shines through that dome, but it does not make God blue, yellow or red; it simply makes the color that is appropriate to your vision and your understanding. So the light that comes to all people is God's light, no matter through what stained glass or shadow it comes. This light that came after the materialism of the Jewish authorities. after the persecutions of the Romans, this light that shone in Judea was for the enlightenment, not only of the Jews, but of the world. It shone eastward and took its flight westward. Afar in the East there and took its fight westward. Afar in the East there are millions and millions of Mohammedans, millions wave, whose palms shall be strewn beneath your feet and millions of Buddhists, and followers of others in the Orient. Are they not God's children? We do not deny them their light; we simply say if you your feet and obtained the great victory to bear sorbed to the Life to Come. This is Miss your feet and obtained the great victory to bear sorbed to the Life to Come. This is Miss wave, whose palms shall be strewn beneath your feet and obtained the great victory to bear sorbed to the Life to Come. This is Miss wave, whose palms shall be strewn beneath your feet and obtained the great victory to bear sorbed to the Life to Come. This is Miss wave, whose palms shall be strewn beneath your feet and obtained the great victory to bear sorbed to the Life to Come. This is Miss wave, whose palms shall be strewn beneath your feet and obtained the great victory to bear sorbed to the Life to Come. This is Miss wave, whose palms shall be strewn beneath your feet and obtained the great victory to bear sorbed to the Life to Come. This is Miss wave, whose palms shall be strewn beneath your feet.

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"From Dreamland Sent." Verses of the Life to Come. This is Miss wave, whose palms shall be strewn beneath your feet.

All of these books are in uniform. llow the light according to your understanding, that will be God's light.

Now these palms that you like to have strewn in your pathway are all very pleasant. Rockefeller and they do.

anything. At the same time if you have a message Carnegie and all that kind of people like the praise wholly selfish. We think Rockefeller thinks he is doing the best he can with his millions when he gion and education, but he would get no worldly applicate by helping them. When Mr. Carnegie enwhich is a thousand times more valuable, because it is given with a divine-spirit.

To-day we are in the midst of great events and occurrences in life; very few people stop or pause excepting on Sunday, not even to consider the great meaning of that dramatic enactment two thousand years ago. Very few people pause to consider that they too may be treading upon dangerous grounds when they seek for human praise and popularity. There is no sure foundation excepting in the light of Infinite truth, in that which comes to your conscience and your understanding as the great revealment of spirit power and love. If you have this in the name of Jesus it is well; if you have it in any other name or way it is well. For we do not believe that God has left any human conscience and the human spirit without his guiding light, even if people do not know the name. But let us not reject the name because the Roman Catholic, the Episcopalian, the Presbyterian, the Baptist or Methodist interpret it differently.

Let us take the Sermon on the Mount, the only recorded sermon of Jesus, let us take the only commandment that he ever gave, which we call the eleventh commandment: "A new commandment I give unto you, that ye love one another;" let us take this as expressive of what he meant, and see if in the great hour of human triumph, those Beatitudes upon the Mount of Olives that have crucified all of the selfish man. The evidence of its divine origin is that the light of this spiritual teaching has come down through the kings and rulers, who were undoubtedly selfish, and through the councils of Nice and Trent with their interpretations and misinterpretations, with its simple lines of light and truth, and the Golden Rule that is accepted as a light for human beings to follow. Should we not rejoice and be glad for whatever teaching, in whatever name has brought similar truth to the world Shall we not be glad for that great recurrent period that now sings songs of hosannah and proclaims the gladness to the world.

In the name of the new truth that world is growng to a greater perception of God's love. Ministering spirits and angels are crossing the barriers of creeds and dogmas, and rolling the stones away from the sepulcher of human lives, and span the unseen spaces with the revealment of love. Not only is space and time measurably conquered by the science of the earth, but the new revealments regarding the spirit have taken possession of human thought. Shall these be cast aside? Shall not the people receive them as a portion of that light, as the present manifestation of truth? Do we reject the sunshine to-day because of the sun that shone in Egypt and Jerusalem? Will we reject this coming autumn because of the wheat that was conserved by Joseph

for himself, his brothers and the king of Egypt thousands of years ago?

All God's love is here and now; his revealments are here and now, if we will have them. Ministering spirits and angelic messengers are here and now; Inward Stillness; The Miracle Moment May Dawn on any Hour. and the great triumph of entering into Hierosalem. and the great triumph of entering into Hierosalem. In Italian Itali (Hierosalem is not simply Jerusalem, Jerusalem over the content of this book is "Follow It, Follow the great CITY OF THE SUN OF FEACE within the Future; The Ethereal Realm; the human spirit, whose triumphal banners shall the Power of the Exalted Moment; ow, to tread the stony way, to bear the cross, to meet with rebuffs and even crucifixion and to say, binding, and are especially appropri-'Father, forgive them, for they know not what

endows schools and churches; he does not know about those people who need other things than reli dows libraries he thinks he is doing good, but the only good is in the intention. The widow that passes her mite for the help of human beings gives that

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can ear drums cure deafness. But there is a scientific treatment for deafness and catarrh which is demonstrated every day by the use of Actina. The vapor generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the vibration of sound. Actina is also very successful in relieving ringing noises in the head. We have known people afflicted with this distressing trouble for years to be entirely relieved by a few week's use. Actina has always been very successful in the treatment of hay fever, asthma, bronchitis, sore throat, weak lungs, colds, headache and other troubles that are directly or indirectly due to catarrh. Actina will be sent on trial, postpaid. Write us about your case. Our advice will be free as well as a valuable book—Prof. Wilson's Treatise on Disease. Address Actina Appliance Co., Dept. \$42D, \$11 Walnut St., Kansas City, Mo.

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THE SPIRIT'S WARNING.

A Chapter in the Experience of Justin Hulburd.

To the Editor:-I send the followng which will to some extent illustrate the extreme religious bigotry from which Justin Hulburd was so often the vetim. The great number of similar instances which he experienced would fill one or more large volumes. I give them as related to me by Justin and spirits who were

cognizant of the facts: While Mr. Warren and I were so-journing at the New York Hotel on Broadway, New York, we received a note of invitation from the beautiful Lola Montez, to join her and a party of friends to take a sail on the Hudson River, on the beautiful floating palace, St. John, the next day.

While I was lying down taking my afternoon nap the voice woke me up saying: "Tell Lola Montez not to take har friends on the steamer as she intended to do the next morning. Tell her to wait three or four days.'

I told Mr. Warren what the voice had said. He immediately dispatched note to Lola telling her of the warn- that you had a witch with you, ing I had received, and that she had wouldn't have allowed you into the better come and take dinner with us

We will not go."

She reached our hotel about half

pen, ink and paper. She wrote a note to each friend saying she had put off that sail for three or four days, and would-notify them in time when they would make the excursion up the

The steamer she Intended taking her party on took fire the day she intended going, and was burned to the water's edge and many of the passen gers were lost. Six days afterward we made a vis-

ing the house known as Washington's headquarters.

While we were all standing out in front of the house Hola addressed the man got very angry, opened the door company saying, "Friends, where we and ordered them all out. now stand, the greatest General the world ever knew stood-right hereand looked down on one of the most beautiful views in the world. His name was George Washington, the

Then we sang: America and the Lola had given him after us, saying, Star Spangled Banner. After that "Take your cursed old money, no good can come of it." gave him a piece of money.

ington ate from he filled the General's tea-kettle with clean water and filled our silver mugs with the same. She asked us to stand up and hold our mugs in our hands while she and the company sang, "Praise God from Whom all blessings flow." After that we drank General Washington's health and gave three cheers for America, the land of the brave and the free.

In a few minutes I was under control and a spirit said, "It is not the land of the free yet, and will not be until every black man and woman is released from bondage and stands on a footing of equality with the white race.'

Lola asked the spirit, "Do you be lieve that such a condition as that will come to pass in the United States? I do not think the South will allow that." The spirit said, "We will that." The spirit said, compel them, and the black man will hold some of your high offices in the boasted land of freedom." To that Mr. Warren and some of the others gave three cheers.

After they had finished cheering, the man who had the care of the place said to Lola: "If I had known house; but for God's sake never tell at the hotel and we would talk it of this to any one. What would the over. What would the people say if they knew a witch had drank out of General Washington's past six and I explained to her what tea-kettle, and one no bigger than a the voice had said. Then she said, walking cane. God have mercy on We will not go."

After dinner T furnished her with en, ink and praper. She wrote a Jesus Christ to forgive me for the crime I have committed."

Lola said, "Suppose we pray to God now for his blessing and protection." He said, "Not until we put the witch out." He grabbed me by the collar of my jacket and the seat of my pants and threw me out of doors before anyone could stop him. They say he shut the door and locked it, and placing his back against

Six days afterward we made a vis-it said: "now, lady, please pray, and it to Newburg on the Hudson, visit-see that you do it strong, too." Lola offered up a beautiful prayer, asking God to bless them all, even to the little witch outside. At that the

> When they came out I was dancing the "Highland Fling." He told them if they didn't take me away from there he would kill me. Mr. Warren had given him a five-dollar gold-

to go on board the steamer, four of He permitted us to eat our lunch the company—three women and one

next boat. One of the women was the beautiful Mrs. Keough and traveled with the great Edwin Forrest. Ten years afterward she became an ardent Spiritualist and a great friend of Doct. Newton.

religious bigotry was a past condition in the Nineteenth Century?

E. W. HULBURD. Descanso, Cal.

CATHEDRAL AISLES.

Dim and cool the aisles stretch on In the vast cathedral old.

Ever shall the leafy woodlands Gems of verdant beauty hold. Rock-strewn, is its mossy carpet, Graceful fern leaves lightly sway, And the aisles reach on in shadow, Far from dazzling light of day.

Through the grand cathedral arches, Swells a murmur, sweet and low. Nature's fingers sweep her harpstrings And the music's rippling flow Drifts away into the silence Of the temple God has made Where, in wondrous rock-bound fort-

Unknown grandeur oft is laid.

Massive rise cathedral pillars, Patriarchs of Father Time, Staunch and steadfast stand Waving leaf-crown'd heads sublime At their feet the brooks are flowing,

Murmuring a tender song, As they dance 'mid light and shadow, Through the aisles and arches long. th! the grand cathedral organ

sing; Ah! the Heaven-born sonatas, That through forest shadows ring, Wailing when the storm is shricking, Softly keyed when breezes play D'er the marvelous creation

Of the wild-woods' tangled way.

That is played where wild winds

Lofty spires of God's cathedral, Watching over fertile vale. Wild and free, they lift their fastness To the sweeping summer gale, Shadowing the waving grain-fields, Sheltering the homestead old,

Of each verdure-clad stronghold, BERTHA A: WEEKS. Willimantic, Conn.

"The Warfare of Science With Theology." By Andrew D. White, LL.D.
The two large volumes of about 900
pages are indispensable to the student, By Andrew D. White, LL D. and no library is complete without

### General Survey.

The Spiritualistic Field-Its Workers, Its Work, and General Progress, the World Over.

MEDIUMS. A REPORT OF WHAT 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

Has anyone a "Life of Oberlin the Pastor?" If so, write to this office stating price.

As this paper goes to press Dr. T. Wilkins, an attache of The Progressive Thinker, is having a hand-shake and general good time at the Clinton, Iowa Camp. He was the Vice-President of that camp during its heaviest battles for existence, and will no doubt be met by many of his oldtime friends—who are still on this side—and the many from the other side. He goes to pay his respects to Morris Pratt School day, and tell his ideas of education and the usefulness of that institution to Spiritualism, as

Mrs. Loie F. Prior writes from No. 126 Wellington Parade, Mellbourne, Australia: "I shall be in Melbourne for the next six months, after which time I am expecting to leave for South gagement, visiting each point where there is a society.'

R. W. Tennant writes: "We again take great pleasure in reporting another good evening's lecture and large attendance at the Universal Occult Society. The lecture by Mr. Mansell of Boston, was listened to with marked attention, and contained many words of advice to all Spiritualists He leaves us for a rojourn across the Lake, with our well wishes for an enjoyable time, and for his future Mr. Coe, who has promised to speak for us next Sunday, entertained us with one of his vocal selec-Our president Mrs. Maggie Henry, assisted by Mrs. Vaughn, Mrs. L. De Loux and Mrs. Lyons, concluded the evening programme with many interesting messages."

E. D. Hammond writes from New York: "Harper's Magazine is engaged in the laborious task of threshing over the dead and defunct orthodox straw-pile, with a celebrated Baptist Divine as chief flail artist. It will! be interesting to watch out for the results of the operation."

Mrs. Alex McCutcheon, secretary, writes from Watertown N. Y .: "The First Progressive Spiritual Society has lately re-organized and chartered with the State Association. Mrs. Tillie U. Reynolds, our State Missionhas been made stronger. We intend to secure her services again in the near future. Rev. Adelaide Cooper truth for several years, and having ary, worked with us one month, and reading of articles, on June 28. She is an honest, spiritual medium, and gives promise of good work. Our Sunday afternoon circles in the Temple are beneficial to all who attend. We have a few mediums in our society who can give some comforting mes sages. I am an interested reader of The Progressive Thinker, and when I have read the numbers I let some one else have them. I send them by mail to my friends and relatives, who are hungry for knowledge and have not the opportunity of listening to any of our gifted mediums on Spiritual-The seed dropped by the way side will have taken root, when some instrument will be guided by the spir-It world to spread the truth."

L. E. Beal writes from Lewiston, Me.: "Our theological school here has closed up for want of students. It has run several years with more teachers than pupils at the expense of the college. They lay it to students going to other places, but I trust people are growing wiser."

Barney Leitz writes from Dunkirk Ind.: "Mrs. Sarah A. Crossfield of low, who has gained a well-earned 723 Elm street, Muncie, Ind., was the reputation by her own push and enspeaker at the funeral of Mrs. Hannah Miller, who passed to spirit life our camp to which she came in her here, June 24, in her 71st year. A first starting out, filling an engagefirm advocate of Spiritualism. Many meth that another one had to cancel of our church members were present and quite a few expressed themselves that it was the best talk they had our older members to have one day ever heard on occasions of this kind. Mrs. Crossfield is an eloquent, logical and convincing speaker. Any who state. This year through the commay be in need of a speaker on sub-bined efforts of some of the leaders, jects pertaining to the Spiritual philcsophy will make no mistake in procuring her services."

Secretary, writes: "The Church of All Souls will close through the warm weather.

W. H. Gordon writes from 1511 Third avenue Seattle, Wash .: have been a worker in a small way in the spiritual field for the past twenty years, but now desire to extend my field of services, and wish to announce that my services can be the old Blue Laws, because people had free, except actual expenses; some one furnish room, another board, and collecting transportation. I am a good clairvoyant. I see spirits, and phenomena. I speak independent, entranced and by inspiration.

Mrs. Mary Weaver will be in Clinnerves. Her constant work in the see the enthusiasm shown on the eve field of private readings—considering of August 3rd, when to improve the ton for a week, resting her tired gives her little time for recreation dock, a Farmer's Dance was held in and the rest that anyone ought to take. It will do her much good to have the change of vibrations for a dump cart, filled with merry-makers.

Mrs. Nora E. Hill goes to a Kansas campmeeting on an engagement this time. It is reported that \$100 was week, and will remain away through taken in that night, and at 25 cents the month of August.

Mrs. Carrie M. Hinsdale, president shoulder together and work for one of the State Spiritualist Association common cause. of Texas, is now lecturing every Sungood audiences.

THIS GENERAL SURVEY DE-PARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS Wise responsible for the views ex-Dressed by contribute to the views ex-AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT views.

> TAKE . NOTICE .- Correspondents are required when writing for this paper 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.

Mr. Parmenter writes from Lawton, "We had with us at the Church of Spiritual Light last Sunday, Rev. S. E. G. Thorp, from Oklahoma City. We hold services both morning and evening in the Hetherington hall. After a little business in the evening in regard to our State Convention to be held in Lawton, Sept. 9 and 10, Mrs. Thorp gave us a nice talk along the line of organization, after which she gave some of her excellent mescages, all of which were recognized. She is expected to be with us again in two weeks, the 16th."

Mrs. Hattle F. RaPeet, corresponding secretary, writes: "Members and friends of the Band of Harmony will please take notice that our next "Summer Social" will be held at the home of Mrs. M. A. Burland (instead of at Mrs. Druliner's), 600 Engle-wood avenue, corner of Normal boulevard, Thursday afternoon and evening, Aug. 13. There will be a "tea party" and cup readings in the afternoon, with mediums in attendance. Coffee will be served at 6 o'clock; coffee checks, ten cents. Ladies will please bring lunch for themselves and friends. Interesting exercises in the evening. To reach there take Halsted street car to 63d street; then transfer and go east to Normal avenue; or take South Side elevated and get off at Parnell avenue; walk to 63d street; go east one block and north one block. All cordially invited; come and bring your friends.
Mrs. Druliner expects to entertain later."

Dr. W. M. Keeler, of Washington D. C., who has been seriously ill for several months with blood-poisoning, has resumed his work in spirit pho tography, and expects to be at Lily Dale in a few days. Dr. Keeler is anxious to go before the board of managers of the camp under test conditions. In point of work Dr. Keeler is the oldest spirit photographer now alive, he having taken these pictures forty years ago.

Mrs. Maud K. Gates, of Winfield, Kans., No. 612 N. Manning street,. writes: "I am very anxious to come in touch with the many different socicties in this state as well as the adjoining states. I am a speaker and near future. Rev. Adelaide Cooper of Syracuse, N. Y., gave us two lectures, followed with messages and anxious to be up and doing, for I form she observed or am helping the spirit-world to remove the veil of ignorance and replacing shaken. If there are any societies in need of a worker I will be only too glad to assist them.'

Letter From Niantic. Ct.

To the Editor:-Will you kindly allow me a few words in OUR paper, The Progressive Thinker, that keeps us in touch with all the most desirable thought extant, and feeds us with the food that makes for growth.

We have had with us for the month of July, Mrs. Sada Louisa Hand, who has now left us for her new field of labor. She has taken our best wishes with her. The society presented her with a set of Resolutions, but it took the Ladies' Aid to give her a reception and present her with a befitting gift, which, when she looks at it with its pearl eye and Forget-me-not setting, will make her heart rejoice in future memory's hours.

July 29 was State Day and we had for our speaker Miss Elizabeth Harergy, and one we all love, as it was Now a word about our State Day. It had long been the wish of some of set apart for this purpose, and so have a grand reunion from all over the it was made possible. A vote was taken to have another on July 30 1909, and in that way we will feel we are on the forward march towards our goal.

Many of the starters of our camp have moved on, but others have riser and put their hands to the plow, and to-day we have as pretty a camp as and the sea-breezes blow their cooling, fragrant breath, and, of course, the fathers will follow, and the boys will hide a base ball in the picnic basket. It would have done the readdock, a Farmer's Dance was held in bags tied on its feet so as not to mar the floor, and the most fantastic masquerader was the most envied for the apiece it certainly shows what a few can do when they all put shoulder to

We must speak of the improveday at Dallas. She is greeted with ments the society has wrought in raising and painting the rostrum, new THAT SPOKANE MARRIAGE.

Some Reflections Thereon by Harrison D. Barrett, Who Presents Some Valuable Statistics.

To the Editor of the Anaconda Standard:-As Editor-at-Large, of the National Spiritualists' Association of the United States of America and the Dominion of Canada, my attention has been called to an editoria in your columns (July 12th) entitled "Burlesque Marriage." In the interest of truth, and as an act of justice to the thousands of people who are believers in the Religion of Spiritualof your valuable space in which to correct the mis-statements contained in that editorial.

There are in round numbers 760 local Spiritualist Societies scattered through all the states and territories of the Union. There are 23 State Associations in actual existence, and working under charters granted them by their respective states. The great majority of the local societies and all of the state associations, with a single exception, are united with the National Spiritualists' Association, the supreme head of the denomination in America. The N. S. A., the State Associations

and the great majority of the chartered locals are incorporated as religious societies, or church organizations. The religion of Spiritualism has been recognized as a part of the Christian system of faith in nearly every State in the Union. The Spiritualists through their States and National Association have adopted a declaration of principles, or statement of They have formulated and adopted Rules and Usages and Regulations governing the Ordination of Ministers. These rules, usages and regulations have been submitted to the best legal talent in all sections of the Union, and have been declared by said talent to be in perfect legal form, based upon law governing religious corporations, or corporations not for profit. The legal minds passing upon the ordination papers issued under the Rules, Usages and Regulations in question have declared that persons thus ordained have the same legal standing as do the Ministers of any

other Christian denomination. The last report made to me when was president of the N. S. A. as to the number of Spiritualist Ministers in the United States, and Dominion of Canada, revealed the fact that some 350 persons of both sexes had been advanced to the sacred office of Ministers of the Gospel of Spiritualism. These people have the right to per form marriage ceremonies, to enter penal institutions and Insane Asylums as Spiritualist advisers to the inmates thereof. They are also exempt fromjury duty by virtue of their positions as religious teachers. In short, they have the same rights and privileges as are enjoyed by their Ministerial Brethren in other denominations.

It so happens that Mrs. Cora K. Smith, of Spokane, Washington, is a legally ordained Minister of the Religion of Spiritualism. Her papers have been granted to her under the law of the State of Washington, duly approved by a local society in Spokane, further approved by the State Spiritualists' Association of Washington, and yet further sanctioned by the National Spiritualist Association of long as she obeyed the law I do not know that it matters what special there a knowledge that cannot be formula is followed by the Minister or what line of questioning he may adopt. The one essential thing is to obey the law, and to see to it that the people are legally married. This the Rev. Mrs. Cora Smith did, and there is no more question about her right to perform this ceremony than there is as to the right of Archbishop Ireland to do the same thing for mem-

bers of his flock. Spiritualism teaches that God is Love, and if Love joins men and women together, it would seem to a man of ordinary intelligence that they also have the approval of God in consummating their union. Heaven is Harmony, and Discord is Hell. I prefer Heaven to Hell, Harmony to Discord. It has not been my privilege to read "Three Weeks," by Elinor Glyn, to which the writer makes reference, hence I do not know standard of ethics. I do know that Spiritualism stands for a pure and noble home life, emphasizes the sanctity, beauty and glory of marriage, and above everything else, enjoins people to be close observers of the moral, civil, and religious law.

Yours for truth. HARRISON D. BARRETT. Editor-at-Large.

Texas Spiritualists, Attention! The eleventh annual convention of the Texas State National Association Spiritualists will meet at Dallas,

sept. 25, lasting three days. Each chartered society must send delegates, and per capita tax should be sent the secretary, Mrs. Annie J. Quinn, 218 N. Hill avenue, Station B. Dallas, Texas. Let every Spiritualist in the state take a personal interest in this meeting, and we can accomplish miracles. Send per capita tax and notice of delegates as soon as possible. One delegate for every ten members or major fraction

CARRIE M. HINSDALE, Pres. Texas State N. A. of S. R. R. 5. Box 141. Fort Worth, Texas.

seats, etc. The Ladies Aid has bought a canvas awning to protect the neo ple from the rays of the sun. Spir itualists are coming and going. Spiritualism is growing and lev eling the greater mass of humanity in its many avenues of thought. MRS. N. H. FOGG.

"The Pathway of the Human Spir Can it leave the Human Body and Return Again? By Dr. J. M. Peebles. Price 75 cents; postage 12c. "In the World Celestial," by Dr. T. A. Bland, Interesting, instructive and helpful; Spiritually uplifting. Cloth "Mary Anne Carew." Written under inspiration, by Carlyle Petersilea. Price \$1.00.

"The Spiritual Significance, or Death as an Event in Lite." By Lillian Whiting. One of Miss Whiting's portion in the name of equity most suggestive, in ensely interesting, spiritual books. It is laden with rich.

ROBERT G. INGERSOLL. thoughtful spirituality. Price 1.00.

The Vicksburg, Mich., Camp. On Thursday Mrs. Morrell gave masterful address on "Meditation," which must be heard to be appreciat-A few brief words could not do

it justice. On Friday she closed her engage ment with a lecture on "The Power of Thought," in which she logically and eloquently pointed out the possi-bilities wrapped up within the human soul.

On Saturday, Mrs. Crawford, of Detroit, occupied the platform, in the absence of Mr. Erwood, who was unable to reach here on account of delay of trains. Mrs. Crawford is a new vorker in the field of camps. She held the attention of the audience by a short discourse on the Benefits to be Received from Spiritualism," followed by messages, which

gladdened many a heart. On Sunday the large auditorium was filled to the doors to listen to the indefatigable worker in the cause of truth, W. J. Erwood, of Elkhart, Ind. In the morning he gave a forceful address upon "The Mission of Spirit-ualism." At 2 p. m. he spoke upon 'The Bible and Spiritualism," ing many quotations from the Bible to prove the manifestations of Spiritualism.

At the close of the discourse he called to the platform the venerable worker, Mrs. Lois Waisbrooker, who gave a poem expressive of her Mrs. Crawford followed both lectures with messages, which were well

On Monday and Tuesday the conferences were ably conducted by Mrs. Crawford. Tuesday Mr. Erwood returned from

his home trip, bringing with him three bright little girls, two of whom were his, who are enjoying the camp life. In the afternoon he gave an interesting and helpful discourse upon the subject, "Believe in Yourself."

At 8 p, m. the campers assembled in the auditorium, to the strains of the wedding march rendered by Miss Bentley. Mrs. Anna N. Hall, of Mat-tewan, Mich., and Mr. Oscar A. Lowry, of Montpeller, Ohio, came up the aisle to the platform and were united in marriage by Mr. Erwood The ceremony was very beautiful and impressive. After receiving the congratulations of their many friends they repaired to the home of friends in the village, Mr. and Mrs. Geo. W. Waite.

Wednesday at the conference the subject of "Healing" was ably dis-

In the afternoon Mr. Erwood gave an eloquent discourse upon subjects given by the audience, followed by a few messages, which were very clear ly given and were all recognized. Following a solo by Miss Giberson, Mr. Erwood, in behalf of the campers. presented Mr and Mrs. Lowry with a

few tokens of their regard. On Saturday, Mr. Barrett and Mr. Austin, editor of Reason, will be with us, from whom some spiritual feasts are expected. LOELLA BROOKS.

Niantic Camp, Conn, To the Editor, -We held our State Day, July 29th and had a successful and enjoyable day. Nature was very good to us, blessing us with joyous sunlight, which brightened the dark pines and brought out the fragrant dors from them and the warm earth beneath, which, combined with the blue water of the cove and the river which encloses our camp on three sides, made a scene of beauty that touched the hearts of many of our

An open-air meeting was held a the rostrum, which has been newly painted, raised, and new seats added, covered by an awning above to protect from the sunshine. Miss Elizabeth Harlow, one of the

workers in our ranks, was the speaker for the day. The morning service ganization, by local, state and national societies, for growth, strength and sustaining power. Many names were added to our State membership, and dollars to its treasury. The subject "Life of the afternoon lecture was and its Obligations," given in a force ful manner, which deeply interested the audience. Some of our loyal friends from Norwich rendered beautiful songs and violin solos. After the services the members af the Ladies' Aid held a reception in their building on Broadway, serving tea and light refreshments to all visitors

This was our first "State Day" for this camp, but we have voted to continue the same each year, knowing that it is a step forward for better in every way.

We have missed the weekly visit of The Progressive Thinker, and if you will favor us with a few copie will see that some new names are sent, and old ones renewed. Kindly give us space in your grand and noble paper for our State Day exercises that we may be congratulated on our pro gress and loyalty to Spiritualism. MRS. H. C. BODEN.

Chairman Speakers Committee.

BRILLIANT WORDS.

As They Emanated from the Lips of the Lamented Col. Robert G. Ingersoll.

I have had the supreme pleasure of seeing a manti-once a slave—sit ting in the seat of his former owner and master in the Gongress of the United States. I have had that pleasure, and when I saw it my eyes filled out the Declaration of Independence -that we had given reality to it, and breathed the breath of life into its every word. I felt that our flag would float overland protect the col-ored man and his little children standing straight in the sun, just the same as though he were white and worth a million ad an Slavery has been practiced and defended by all nations in some form. It has been defended by nearly overery pulpit. From the profits derived from the slave trade churches have been built, cathedrals reared and priests paid. Slavery has been blessed by bishop by cardinal and pope. It has received the sauction of statesmen, of kings, and of queens. It has been defended by the throne, the pulpit and the bench. Monarchs have shared in the profits. Clergymen have taken their part of the spoils, reciting passages of Scripture in its defense at the same time, and judges have taken their portion in the name of equity and

Who, being dead, yet speaketh.

J. H. Collins Lecturing at Creal SIXTEENTH ANNUAL Springs, Ill.

To the Editor:-I have been tarry

ing here at this health resort for the past ten days. The pastor of the Methodist church treated me with marked courtesy, and when I informed him I had been a P. E. and missionary in the far west, his church doors flew open and I have been busy ecturing to increasing audiences on "Where Is Heaven;" "The Immortality of Man," "Progress of the Human Spirit," and "The Resurrection of the Spiritual Body." I find such are live issues and engage the attention of thinking people. Yesterday, Sunday, at the pastor's request, I spoke, occupying his place, morning and evening. Morning my subject was, "Blessed Are the Pure in Heart for They Shall See God." The theme was harmonious with the audience and was met by the old-time Methodist with joy and fervor. But at night my theme was drawn from "Are they not all Ministering Spirits?" This gave me full swing to open Spiritualism, both ancient and modern I introduced evidence from the dying chamber as well as the room of the scientific investigator.

I am sure my discourse did no create the emotion of the morning's address, but was convinced it provoked more thought, and I hope result in more lasting fruit.

I go from here to Marion, the Coun tl seat, a beautiful little city of about ten thousand inhabitants. Those desiring my services can address me at this latter place. J. H. COLLINS.

Mt. Pleasant Park Camp. After the intense heat of two weeks. Old Sol has hidden himself behind a cloud this forenoon, and it really seems good to be in these beau tiful natural groves and drink in the divine inspiration that permeates the entire universe. There is nothing that can lend us so much inspiration as nature.

There are many workers on the ground, and all seem to be having their share of labor. Our camp opened with wonderful inspired lectures by Cora L. V

Following her came Brother Benjamin F. Wilson with his excellent lectures and lessons. He leaves us to-night, and we will miss his genial smile and words of cheer and gener

osity. Mrs. Bellman arrived at our beau tiful grounds Sunday. She has delivered two very beautiful spiritual lec-

tures, such as only she can give.

Mrs. Laura M. Jones, of St. Louis has filled her engagement with the Association as a message bearer, and has more than pleased all with her spirit messages All are eagerly awaiting Elizabeth

Harlow's coming, for we know we shall be lifted up and out of ourselves, and soar away for a time into the vast space of infinite thought and

Dear Dr. Peebles, I understand, comes to us next Sunday with a storehouse full of good things. And all will welcome him and Edgar Emerson with his message work. All will regret the closing day of our spiritual

love feast this season. Old Glory floats majestically over the ground, and out to the breeze from many homes, on the old camp grounds, reminding us that we have true patriotism in our minds, and that we will remain true to our cause

and country. ELIZABETH J. JAQUET.

Grand Ledge, Mich., Camp.

Sunday, July 26, was opening day for Grand Ledge camp. ing address was given by Mrs. A. E. Sheets, whose work at this camp and other places as well is too well most energetic and philosophical and favorably known to need commendation, for all who have heard her realize the true zeal with which was devoted to the Great Need of Or- she enters in her work. There are a number of fine message bearers present, among whom we note: Mrs. N. B. Russell, of Grand Ledge Mrs. Christine Oswald, Chicago, Ill. and Mrs. Flora E. Fulgheim, of Creek, Mich., whom the Association welcomes as a young, but earnest worker, who has entered the field of labor with bright and glowing prospects in different phases of mediumship. Mr. Charles Barnes, trumpet medium, of Warsaw, Ind., is an old time worker, and is meeting with fine regults along his phase of mediumship, and also assisting in message

A social time worthy of mention is a picnic held by a club of ladies, of whom Mrs. Sheets is a member. The day was enjoyed by all present.

At the close of the week which completed Mrs. Sheets' engagement

for the time, all felt that a benediction of grace had rested upon each and everyone who had not only renewed old ties, but had formed a new ones, lasting and true, and may Sis ter Sheets go out into other fields of labor and receive such hearty comradeship as has been expressed in this camp.

The entertainment committee with Mrs. Fulghelm as chairman, gave a very unique entertainment evening, entitled "Grandma's Birth-day Party." A good crowd was in at-

Next week we have with us Oscar A. Edgarly and George Letford. CORRESPONDENT.

It Was Daniel Dunglass Home.

s hell")

Dr. Peebles does well to call attention to the error of magician Kel lar in speaking of the medium with whom Prof. Crookes' experimented as Edgar Home. But Dr. Peebles is himself in error in saying that it was David Home. This medium's name was Daniel Dunglass Home, and good brief biography of him is to be found in the book "Planchette; The Despair of Science," written by Eper Sargent. H. M. WILLIAMS. Sargent.

TWO SIGNIFICANT RESOLU-TIONS.

The Presbyterians, South, in 1863 met in General Synod and passed-two resolutions. The first read: Resolved, that slavery is a divine nstitution (and, as the boy said, "so

Resolved, that God raised up the Presbyterian church, South, to protect and perpetuate that institution. Great heavens!! Can it be possible that the Christian church ever defended human slavery?

"This Mystical Life of Ours." Selections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price \$1.19.

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 attendance 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 Grim shaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood. Messago Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. LauraM. Jones, Mrs. Eva McCoy, Rev.

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, \$1 per day extra.

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

All Spiritualists will find much in terest at this convention and its meet ings. 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.

TOM WATSON'S OPINION.

And Various Other Matters Connect ed With Articles in The Progressive Thinker.

To the Editor: - "Tom Watson's Opinion" on the power of the Catholic Church is a great article of serious truth. It is alarming, and I would rather see our old earth blown to atoms than have the history of the dark ages repeated. It is something awful to contemplate, when we reflect that such a dominant power could stop the great work of science, education, free thought, free speech free press, progress and unfoldment of the human races. Let us hope that some mighty unseen power will so aid the cause of freedom, and enightenment of the masses everywhere, that knowledge, truth, virtue, and love of humanity, may in some manner overwhelm the forces of darkness that would forever keep the people of the nations in ignorance, prej-

udice and superstition. Harrison D. Barrett's suggestions. in regard to "Spiritualists" Meetings," are worthy of careful study and consideration.

I wish, every orthodox minister in the land would read the dissertation of Judge Parish B. Ladd, on "The Rival Giants;" also the people in general. It is a subject worthy of deep thought and attention by every

than it is were it not for the schemes of the kings, popes, priests, dema gogues and politicians, who in all ages have deceived mankind on order

to control them.
W. S. FRANKLIN.

Bedford, Iowa. OBITUARIES.

J. B. Levet, 84 years of age, and one of the best known citizens of San Diego, Cal., passed away in his sleep one day last week. He was a pioneer in the state, having gone to San Francisco in the early fifties. He was influential in the early life of the northern city, but was forced to leave and come here on account of his health, in 1864.

THE BRAIN. Highly Important Work in Reference to It.

To the Editor: In No. 972 of your paper you have an editorial entitled "Parallel Cases." As physicians we know a great deal more about the brain and its functions than a few years ago. It is wonderful with what precision we can now localize brain lesions. There has recently been published by Dodd, Mead & Com-pany, New York, a book on "Brain and Personality," or the physical re-lations of the brain to the mind, by W. H. Thompson, M.D., LL.D., etc. written more especially for the ordinary lay reader than for the physician.

H. V. SWERINGEN.

Fort Wayne, Ind. IMPORRTANT RESOLUTIONS.

Question for Discussion by Ministerial Societies.

Resolved, That the Christian church is responsible for much of the disbelief in a future life by its implied rejection of the ancient phenomena of Spiritualism as recorded in the Bible and its open and pronounced rejection of the phenomena of Modern Spiritualism.

Resolved, That Robert G. Ingersoll spoke the truth in his reply to the reporter of the Cleveland Plain Dealer, asking his opinion of Spiritualism. when he said, "Christians laugh at the miracles to-day, attested by folks they know, but believe the miracles of long ago, attested by folks they did not know."

Such resolutions as these must be discussed in ministerial associations sooner or later. The question com-ing to the front is either materialism or Spiritualism. Which will it be?

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agement of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio. NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, 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.

North-The Questions and Answers derivated at present. The Jews were most bigoted and intolerant, and allowed no discussion of opposing doctrines in their synagogues. It was not their custom to allow any and every wandering prophet to enter the synagogue and extensive the people.

The Jews were most bigoted and intolerant, and allowed no discussion of opposing doctrines in their synagogues. It was not their custom to allow any and every wandering prophet to enter the synagogue and extensive the people.

The source of all these passages is transparent. They were not written by men acquainted with the manners and customs of the time, but by forgers long afterwards, writing what they fancied the romantic career of the Christ and disciples would be.

deley. Diveryone has to wait his time and place, and all are treated with equal favor.

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

I Gott, Johannesberg, South Afing, and to bring out a crowd we have to depend on "Sensation," and this is discouraging. Can you not put us in touch with some one who could come the New Testament written in Greek? We, of course, would do everything cause there was not a soul in Christhat lies in our power to meet his tendom able to write in the Hebrew, a great work is waiting here. vant an earnest student of our philosophy who can talk to us of the great ten in ancient language deals of Spiritualism. I wish I dared was the most available. indulge a hope that you might visit

this call, will come to you for the upbuilding and popularizing of the traditions of India formed the basis great philosophy of life.

Meantime, let me suggest that it is not because you have no mediums, but because you do not take the means whereby sensitives may be developed. Mediums in America and the outgrowth of circles, and you under the Bouthern Cross have the same privileges as the peoples under the polar star. Gather in harmonious seances, commence with singing, and being that intelligence is the pro-reading from some instructive book duct. or paper on Spiritualism. Fraternally discuss the subject, and thus prepared, hold a circle. It will not be sessions before some member will show more or less marked sensi-

the line indicated I earnestly believe, your home developed mediums will give you more satisfaction than the far fetched and

It would appear that mediumship, at low tide as it is in South Africa, is affected by the same disease it is It drifts into fortune telling and commercialism. It is the sad story of all spiritual awakenings in the dawn of all religions; in the revivals and awakenings, the spiritual belief is made to minister to greed. and cupidity! Its cure? Develop your own mediums. Shield them from all influences, and allow no interruption of the circle work. Proceed with the carefulness and circumspecof scientists, and in the broad and righteous measure you seek shall

For the coming of a missionary? Are not your spirit friends waiting, waiting for you to set the door ajar?

In your society you have many sensitives who only await the awakening of the powers. The means is in your hands.

Mrs. L. Heizman: -Q .- where can I obtain book in the German language on Spiritualism?

-A long list of works on Spiritualism published by him is issued by I've traveled the earth for many Wilhelm Besser, Leipzig, Germany don't think any publisher in this country carries these books, but they can be obtained by sending direct to the publisher.

H. Q. Purinton:-Q.-What vows have to be taken by outsiders to be accepted members of the Catholic

A .- Full, complete and unconditional acceptance of the Catholic creed, confirmed by observance of forms and ceremonies of that

A renegade Protestant will find it difficult. if not impossible, to become a trusted member or a leader. The controlling priests well know that if the pretended convert is of ordinary intelligence he must be a hypocrite ytrading on his "conversion" and rate im accordingly.

Charles L. Waffle: -Q.-We read in John 5:39 that Christ advised his hearers to search the Scriptures to learn what they testified of him. Then again it is said of Paul and Silas that in going from place place they stopped and taught in the synagogues, and that they were received more favorably at Berea, than previous places, in that they received the word with more readiness of mind, and searched the Scriptures daily to see whether these things

1. In what form were the Scriptures kept at that time, on written parchment or in print in book form? 2. Who had charge of them and were they accepted by all classes and issued for distribution? And were the common people sufficiently educated to read them if given oppor-tunity, including Christ and his disciples? And again, were the Jewish synagogues open at that time for the free discussion of various religious and conflicting faiths?

A.—The above questions carry wood. Price \$1.00.

their answers with them. No one has ever claimed that at the time of the apostles there existed a line of the books which were compiled into the New Testament. The Scriptures spoken of by Christ were the personal writings of the Jews. These were exscuted on parchment, and kept by the riesthood. If accessible to any other lass they would have been uninstructive, as the priests were the only ones who could read or write. dense ignorance of these half-nomadic savages who formed the "chosen people" is impossible to understand at present.

the Christ and disciples would The story sacrifices history, chronology, the customs of the people, and puts the "Scripture," to which the of ignorant fishermen are subscribed, who could not have known one letter of their alphabet from each other in the Greek, the language of another people! These evangelists wrote several centuries after they were dead! And the most peculiar thing about the New Testarica: -Q. -We are rather out of the ment Greek is that it is not the pure ilde of the Great Spiritual movement. language spoken by the Hellenes, but Our mediums drift into fortune tell- the barbarous Greek used by the

'missionary" to this continent? Is it not self-evident that it was be-To one having psychic gifts, which was a dead language long ages We | before the Christian era? The "Sacred Book" must be writ-

ten in ancient language, and Greek Dr. Brown makes an able effort to show that there was an earlier litera--My dear brother, in spirit I ture, which the Hebrews appropriatshall visit you, and perhaps others, ed. It would seem that there must more beneficial to the cause, seeing have been, for the foundation of the books of the Old Testament, as the

of the Christ-legends. Wm. Phillips:-Q.-What is mind? What is intelligence?
A.—Mind is the conscious that which thinks, feels, and wills. What it is, in its essence, can no more be defined than can force or matter Intelligence is often used as synonymous with mind, the real distinction

Perhaps as good a definition of mind as can be given is that of Sully: 'Mind is the sum of our process of knowing, our feeling of pleasure and pain, our voluntary doings." What it After this, cultivate along is that thinks, wills, enjoys, feels, or ndicated how, no psychologist has in the slightest explained.

Intelligence is distinct from matter through and by which it is manifested.

Mrs. C. A. Lenks:-Q.-What is the address of Mrs. Matteson? Where is Dr. W. S. Rowley?

A.—Buffalo, N. Y. Dr. Rowley, who gained a brief notoriety as a "telegraphic medium," has disappeared from public view. His methods would not bear the test. His systemwas to place the telegraph key in a box of which two slates formed the bottom and top. The sounder was placed on a distant table, connected by wires. Dr. Rowley placed his hands on the top of the elate, and the sounder gave messages for outside influence? in the Morse alphabet. Really he had the slates so nicely adjusted spring that the slightest pressure broke the circuit. But this was concealed by a slight arrangement so that the box could be handed to investigators, and no pressure would affect the key. The fake was clever and he had several imitators.

SUMMERLANE STREET.

From over the past, from far and near And sought by precept, by teaching

and song, How best to do right to overcome wrong.

and as I traveled the road dusty and worn. There came to me oft, from the past day's borne. The echo of loved voices tender and

Of a flower-wreathed cottage in Summerlane street. When my heart was as light as a this-

tle-down. My cheeks were rosy and my hands were brown. When I found in the cottage in the old home place, light in the smiles of a fond moth-

er's face. O, dreams of the past, how often I yearn For the days of my youth that can

nevér return. The presence of dear ones I fondly have known, The old familiar scenes that forever have flown.

Ah, days that I knew, how fondly they gleam. In the glow and shine of Memory's dream. The songs of my heart are tremulous

with tears, As I reach back again through the mist of the years.
BISHOP A. BEALS. Summerland, Cal.

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### "HOW SHALL I BECOME A MEDIUM?"

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## Vigorous Defense of the Camp Meeting

prominence condemns unqualifiedly an institution that plays so important a part in the Spiritualistic movement as does the camp meeting, the matter assumes a serious aspect. Arguments which, used by another, might have little weight, proceeding from the expresident of the N. S. A. would by many, be accepted as conclusive, and so I, rather reluctantly, feel impelled to review Brother Barrett's article and show, as I think I can, that his conclusions are not warranted by the facts, even as he himself presents

them. Brother Barrett's reasons for condemning, the camp meetings may be catalogued thus: 1. So much fraud perpetrated

2. People attending camp become satiated and take no interest when they return home.

3. The expense. 4. Camp meetings are destructive

to state and local societies.
In support of the first reason Brother Barrett relates at considera-ble length certain fraudulent practices that have come under his observation at camp meetings. We are all too familiar with those facts to take issue with him on that score. The question is not, does fraud occur? We know it does. The question is Does the camp meeting cause fraud? Is it, per se, responsible for it? Should the camp meeting be abolished because fraud may creep in? To maintain the affirmative would, by parity of reasoning, sweep not only every camp meeting but every state and local society, yes, even the N. S. A. from off the face of the earth, for all of them have been afflicted in the same way. At one of the N. S. A. conventions a gentleman told me that he had just overheard two of the mediums who were to occupy the platform, "swapping tests" behind the scenes. Judging by the reputation of the said mediums, I thought the gentleman was mistaken and told him so. I still think so, but it shows that collusion and fraud are quite as possible at the conventions which Brother Barrett warmly favors as at the camp meetings which At one of the great monthly meet-

the Chicago Spiritualist League last spring among some fine and undoubtedly genuine platform test work was also some of a de-cidedly sensational and questionable character. Indeed, no less than a score of persons, mediums and laynen alike, assured me that they were the result of the most arrant fraud and collusion between the "medium" and persons in the audience. And the famous ordinance was in full force at the time. It did not touch her; t could not reach her. She had a ocal society of her own. She has never, to my knowledge, attended a camp meeting. Shall the C. S. L. dis-

band because it was imposed upon? As for the gentleman who spent \$2,500 at a camp meeting and had to send to his son for money to get home on; well, poor fellow, he should have had a guardian who would not have entrusted him with such a sum of money at one time. The camp meeting was no more responsible for him than New York and Philadeliphia

were for Coal Oil Johnny.
A camp or a city owes it to their visitors to protect them from sharpers if possible, but their failure to birth of an equal number? Or did markable business career, still he do so in an instance or two would the birth of 127 babies crowd the could always find time for matters hardly justify giving them over to destruction, and all other camps and cities with them. For every case like the above occurring at a camp meeting, probably a half dozen could be cited from the cities. Some three or four years ago I gave an account in The Progressive Thinker of a "medium" here in St. Louis filching money and jewelry to the extent of many hundreds of dollars from confiding victims, while about two years ago another "medium" through the efforts of President MacArthur, of the State Association, was given a two years' sentence. Neither of these mediums" ever practiced their arts at a camp meeting. The city affords a far better field for such tricksters. At the camps they are constantly in the lime-light and subject to the scrutiny and criticism of hundreds of experienced investigators, while in the wilderness of a great city the ignorant and unwary with no one to advise them, fall easy victims.

Again, the tricksters that infest the camps did not get their schooling there. I need not remind Brother Barrett of the schools for trickery which, under the name of developing classes, flourished a few years ago in Boston. R is true, I believe, that the dean of the faculty had a summer school at Onset for a time, but that was merely an adjunct.

The abolition of the camp meeting

would not abolish fraud, nor even lessen it to any appreciable degree. As we all know, there are local societies officered and led by convicted fakes. One, at least, of these was an auxiliary of the N. S. A. and its leader held ordination papers from a state association and was also one of the chief officers of said body, which, too, was affiliated with the National. The management of the State and National bodies, instead of disbanding, expelled the obnoxious parties, instead of burning their houses to get rid of the rats, expelled the vermin and cleaned house. See the point?

As to the second objection, that people attending camp meetings take interest in the cause at home. I think it safe to say that, as a rule, those who are most active and constant in camp meeting work are also most active in local work. Besides, many people become enthused at camp meeting and are stimulated to

towns. What scores and hundreds of engagements have been made by speakers and mediums at the camp meeting to go to some point where Spiritualism had never had a public hearing. How many times has a lonely Spiritualistic resident in such a community said to me after a lecture at camp, "Brother Peck, I want you to come to our town and give that lecture; I want my neighbors to know what Spiritualism really is," etc., etc. Every speaker has had many such requests, while test mediums—those instruments without whom there would pe no Spiritualism as a movementhave been fairly swamped by the demands made upon them. As an all-

When a writer of Brother Barrett's around disseminator of Spiritualism, there is no instrumentally equal to the camp meeting.

As to the third objection, the ex-

pense in attendance, at camp meetings is largely a matter of taste or desires. As a rule, we can live as cheaply at the average camp as at home and live better and more wholesomely. Brother Barrett suggests that conventions take the place of camp meetings. Conventions are all right, but the chief difference between them and the camp meeting is that nore expensive than the latter. To those who have had to pay their own expenses to state and National conventions the plea of economy will appear something of a joke, more particularly if they have responded to the plea for contributions that is always made. One gentleman at the N. S. A. gathering at Minneapolis told me he had attended three camp meetings that season and that the convention had cost him more than the six weeks of camp attendance. And the money so contributed barely

Then, too, there is a wide difference between gatherings in cities in stuffy halls, and the free, soul-expandng, mind and body-stimulating, outdoor life of the camp meeting.

Brother Barrett asserts that the camp meetings kill the local societies. There are some facts which seem to sustain, in a measure, this view, but the preponderance of evidence is against it. The Clintop camp had its first impulse in a local society which I helped to organize and has been officered and aided for twenty-five

pays the expense of the convention.

years by members of that society, and venture the assertion that every nember of that society from its capable and devoted leader down would look upon its abolition as a calamity. If space permitted I could follow up that line and produce many facts to sustain my position.

Brother Barrett cites statistics to show that camp meetings are detrimental to state and local organizations. Their irrelevancy seems to me so great that I am irresistibly reminded of the words of the crusty old cynic, Carlyle, "There are lies, d—d lies and statistics." While I cannot agree with the pessimistic old philosopher in his comparison of the relative degrees of fallacy yet it must be said that statistics, like "holy writ," may be cited to prove any theory. As I have not the records at hand myself, I accept Brother Barrett's statement without protest except to ask how many of the 7,60 societies have any existence except on paper? Are there 400? Are there 200 real, live, active societies? It is a safe assertion that at least one-half of the

Brother Barrett says that 21 cam

meetings have ceased to exist and 21 State Association have been instituted in the last 15 years and regards this as a significant if not conclusive arment, a plain manifestation of cause and effect. Here comes in the fallaclous nature of statistical argument. A year or two ago I saw a statement to the effect that the births and deaths in a certain little Western city had been exactly equal for the year, 127 births and 127 deaths. A curious coincidence, no doubt, but what relation did those facts bear to each other? Did the death of the 127 make room for and invite or force the 127 who died off the earth? I venture to say there was just as much significance in the above coincidence as in the case of the camp meetings and the State Associations. Let us try to get at the root of the matter.
What State Association came into existence because of the demise of a camp? What camp had to die that a state society could be born? If this is too specific, let us be more general.
Has the increase in state bodies been most marked where the decrease in the number of camps has been greatest? Unless this can be shown there is no point of contact, no relationshir between the alleged facts, and the statistics have no bearing on the subect. Indeed, if we are to indulge in that style of argument the advantage ies with the camp meeting. As thus A few years ago lows had two camp meetings and a flourishing state or ganization, A couple of years ago one of the camps gave up the ghost, and the State Association departed soon after. Kansas has several camp neetings and a live state society Wisconsin, Indiana, Michigan, Ohio all have both camp meetings and State Associations working in har-mony. New York has a vigorous state organization and its own great Lily Dale camp. Massachusetts, with three of the oldest and two of the largest and most famous camps, has a live state organization whose president is the able chairman of Onset. It would be difficult, I think, to find

in intelligent Spiritualist in Massa chusetts who would maintain that the ause of Spiritualism would be enhanced by the abolition of Harwich Lake Pleasant and Onset.

There has been a decrease in the iumber of camps as well as a decline of interest in some if not all the sur-viving ones; the reason for this is simple and easily stated; the same causes which are responsible for the almost universal apathy that pervades our Cause everywhere and in every department are also accountable here no more, no less, all the decrease in number is also

easily and rationally explained. now defunct camps were superfluous. occupying fields already filled by older and stronger ones. Bad manage ment may also have been a factor in some cases. No cause is strengthened by scattering its forces.d Were the more earnest effort in their home many weak local societies in our large cities consolidated into onefourth the present number their effi-ciency would be greatly increased. The same is true of the camps; there are, I think, still too many for their mutual good. (1) 1b In accounting for the increase in

state organizations and the decrease in camps another important factor has bent all its energies to the instiof the former and never toward the founding of camps. This was, I think, correct, but, since it accepts the camp meeting association as auxiliaries and annually appeals to them for financial aid; it should foster rather than discourage them. But chief of all the causes for the

ISAAC B. RICH. The Funeral of an Illustrious Spirit-

ualist and Philanthropist.

As the brief notice of Mr. Rich's uneral which appeared in your colunns of July 25 mentions Mr. C. W. Wiggin as officiating at those solemn obsequies, instead of Rev. Frederick A. Wiggin, the popular pastor and spiritual worker of Pertentage with the contraction of Pertentage with the contract of the con spiritual worker of Boston, an explanation and corrected statement seems ecessary. Mr. Wiggin has been a close friend

of Mr. Rich for many years and has frequently served as almoner of his generous bounty for the poor needy of the city. Therefore, immediately after Mr. Rich's transition, nis son, Charles J. Rich, wrote to Mr. Wiggin requesting that he conduct the funeral services, adding that Rev. E. A. Horton (likewise an old friend) would also assist. Courtesy granted they are of shorter duration and to the elder clergyman the priority in the exercises, and after a beautiful musical selection, rendered by a male quartette, Mr. Horton gave an extended reading of Scripture selections, with the poem, "There is No Death." He then made a fervid address, in which he rehearsed in detail the varied interests and labors of the deceased from the time when he joined the Mercantile Library Association, at the age of seventeen. until his death. He recalled his large charities, his generous assistance to worthy young men, and to those in need, his extended and notable theatrical interests and successes, and emphasized the fact that Boston would seem poorer without his pres-

ence. At the close of Mr. Horton's remarks, and after the sweet and plaintive song, "Beautiful Island of Somewhere" had been sung by the quartette, Mr. Wiggin arose, and prefacing his address by appropriate Scripture and the beautiful poem, "He Who Died at Azim," he delivered a scholarly and impressive eulogy, a partial text of which is as follows: A good man; one whose acquaintance we have enjoyed these many many years, has put off the garments of earthly life, and donned those of

immortal splendor. I knew the man so well, that I am sure nothing could be further from his desire than that any fulsome eulogy of his life should be spoken upon this occasion. He was a man to whom even the very semblance of leception was offensive, and he simply left it to each one to judge him by his few, yet frank utterances, and the unobtrusive and unostentatious deeds of his life. His left hand never enew what his right hand did. Brother Rich will, however, pardon the words which must here find aterance and although he would doubtless prefer that I leave them unsaid, his charitable deeds are so well known, that no little surprise might obtain if I failed to make mention of them. Never seeking for vain glory, even despising any display of his generosity, if the lips of the poor vere dumb upon this subject, thousands of whom have received of his bountles without ever knowing who who their benefactor was, then indeed would his most kindly generosty be but slightly mentioned.

In business, no puerile motto of "Honesty is the best policy" governed him. Here he placed himself in the true order of his life, which required that his conduct be always begotten of an inward, instsead of an outward motive, begotten of choice instead of prudence or policy. He held an ideal higher and beyond a simple vindication from folly and knavery.

Filled to overflowing as was his remore important and nearer the heart. I have conversed with him, when his earnest words of love and sympathy for members of his family were ac companied with tears which told the story of his fatherly devotion far more eloquently than his words.

Through this new birth, which has been for so long miscalled Death, another soul has passed to the loving Father's home, and many there ar who, with his bereaved family, will painfully realize the physical absence a thoroughly generous-hearted good man, a man whose true and greatness will appear and be felt far more forcefully in death than

t was in his life. His thoughts were always of the living, and with him there were no lead and no such thing as dying. He believed in the resurrection of all nen as well as of Jesus. He knew of a life hereafter and had constant proof of it. He believed that the pest way to prepare for its enjoyment was to do unto others as he would be done by, here and now. Brother Rich was a Spiritualist, and his religion was one of deeds and not of creeds No religious sect was quite broad nough for him.

Mr. Rich was a man who would have been ashamed to plume himself ipon a successful obedience to selfinterest, or mere duty. He sough o personal righteousness which differentiated between the publican and

lack of interest in and attendance at the camp meeting is the enormous multiplication of summer resorts, summer gardens, chautauquas, rura places of amusement and recreation where the cooped-up dwellers of the cities may find the much-needed blessings of pure air, blue skies, tree, grass, flowers and birds. The recognition of this need, together with the increased facilities for interurban travel furnished by the trolley lines, have led to the establishment of these rural resorts in almost every township, and were every camp meeting in the land abolished the people, Spiritualists as well as others, would still avail themselves of these means of health and happiness. And it is not only their right, but their luty to themselves and their famiies to do so.

In expressing myself as I have I am actuated only by a sense of right and justice. I have no personal interests to serve, I have no official connection at this time with any camp meeting, but, speaking from long and intimate experience of the in and outs of the camp meeting, I inhesitatingly affirm that, judiciously ocated and managed, officered by hose who labor with an eye single to duty and principle, the camp may be made in the future as it has been in very most successful and effective means of the propaganda of the giorious religion of Spiritualism.
"The woods were God's first tem-

ples." St. Louis, M

sinner, but rather one which would obliterate by its overpowering splen-dor all those petty differences among men and recreate life afresh in its own absorbing unity. In short, he wanted the righteousness of the Infinite, and not the mortal righteousness which flows from the fulfillment of any outward law whatever, but the perfect righteousness, which wells forth from an abiding faith in a Di-vine Humanity, or the absolute union

of the divine and human natures. He has not passed to his reward, for he never lived for such. He has merely, simply stopped living here, and gone on living over there, and

The floral tribute which expressed the esteem in which our arisen brother was held, surpassed anything that has ever been beheld on similar occasions in Boston, according to the testimony of the daily-press, making an impressive scene of radiant beauty. The altar, the platform, and pulpit stairs were covered and banked with most elaborate designs, the side pews to either corner of the spacious church was hung with heavy wreaths and garlands, all composed of the choicest flowers, a wreath of rare conclude resting upon the casket, with

family's wish for privacy was sacredly respected, hundreds of interested friends lined the farther side of the avenue and adjacent points of advantage, watching the scene, under

avenue and adjacent points of advantage, watching the scene, under the clear sky and in the fragrant air of a radiant June day.

SUSIE C. CLARK.
Onset, Mass.

A Prominent Spiritualist Passed to Spirit Life.

Edward P. Averill passed to spirit life July 28, aged 86 years. Mr. Averill was one of Massachusetts' most prominent Spiritualists. He was one of the charter members of Cadet Hall Society, of Lynn, and has been a very active member up to the time of his going. He will be a great loss to the society, as well as Spiritualism and masterly review of the historical takenly feel the loss, as the home of Mr. Averill has been the home of many of us, and it was with genuine pleasure he always welcomed us.

Mr. Averill has been a very prominent business man in the towns of Middleton and Lynn. In his early life he was engaged in the manufacture of shoes; then in later life, going in the grocery business. He was a man much sought for advice in all things, having superior judgment, and his word was as good as a government bond. Such men leave a great vold in the world of active

STARTLING FACTS.

ernment bond. Such men leave a great void in the world of active things

He leaves a wife and two sons. His wife is Mrs. A. A. Averill, who

The burial took place at his old home Middleton. The undersigned offi-clated, and Mr. Marshall, one of Lynn's most noted singers, rendered

two beautiful songs. My personal tribute is, he was a mighty oak in our midst. Truth always found an abiding-place with him. He spread his mighty arms of love and encouragement to each and all of us when weary and discouraged and at his fireside we found home and comfort.

Earth is more lonesome because of his going, but heaven is much richer and he will welcome us there. we who knew him so well inculcate his life in all its strength and sweetness, and be as faithful to duty and ELIZABETH HARLOW.

Afflicted With a Troublesome Spirit To the Editor:-May I have a little space in your paper for a persona

All my near kindred have passed to spirit life. My husband passed away n 1897. He was mentally unbalanced, and seems to be very much worse now. I am mediumistic; can both write and talk, but he will not allow any of my friends to communicate with me. He appears to com-pletely dominate them. He seems to be with me all the time, but I do not wish to talk with him, for most

that I could hardly live without it, but I have not read of any case like mine, and I want to know if there is anything I can do to change conditions so I may get messages from my friends. If anyone will instruct me in the matter, by letter I shall be very grateful. MARY E. STOUT. Corunna, Mich.

"The Soul of Things; or Psychometric Researches and Discoveries", by Wm. Denton. The three volumes o this book contain much valuable matter, and though concise as a text book 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 to the investigator. three volumes. Price \$1.60 each.

### PUBLIGATIONS

HUDSON TUTTLE

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, \$1.25; postage, 10 cts.
THE EVOLUTION OF THE GOD and Obrist Heas. Price, \$1.25; postage 10 cents.

#### EMMA ROOD TUTTLE.

THE LYCEUM GUIDE.

merely, simply stopped living here, and gone on living over there, and there as here, he will do his best, continuing to do right simply because it is right to do right. He was fully persuaded of opportunities for growth and progress, out there, beyond the portals of the grave.

In his passing, our loss is great, but may our grief be assuaged in contemplation of his infinitely greater gain.

"Meantime we'll pitch our lives unto the key

Of that thou'rt living; so one music sweet

We'll make, untif our earthly harmony.

Shall blend with thine and make one song complete."

The floral tribute which expressed the esteem in which our arisen

choicest flowers, a wreath of rare orchids resting upon the casket, with another of lilies of the valley and heliotrope.

At the close of the service, these varied pieces were removed in florists' vans to the family lot in Forest Hills, where, upon the arrival of the family, they covered every available spot and lined the grave into which the deserted dust was lowered. A floral arch spanned the gateway, through which the friends passed to listen to the committal service, and although the family's wish for privacy was sacredly respected. hundreds of interested HUDSON TUTTLE, Berlin Heights, O. HUDSON TUTTLE, Berlin Heights,O.

PROF. W. M. LOCKWOOD'S BOOKS.

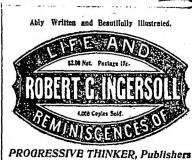
STARTLING FACTS, DEEDS OF DARKNESS DISCLOSED.

His wife is Mrs. A. A. Averill, who writes often for The Progressive Thinker. She is a woman of rare ability, and has been a very valuable worker for the cause. Her stories have been great lessons in spiritual truth. She has been the secretary of Cadet Hall Society for years.

The funeral was held from Pine Grove Chapel, July 31st. There was scarcely standing room. The fioral tributes were many and beautiful.

The burial took place at his old home.

LIFE OF THOMAS PAINE. By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraite of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissol, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.



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of the time he seems to be a raving maniac.

It is new to me that such a condition follows one into spirit life, but if could write of experiences I have had to show that it does.

I have not the help of circles, mediums or meetings. I have your paper only for an instructor, and I feel that I could hardly live without it.

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#### Chesterfield Camp, Ind.

The second week of camp life, and beautiful Chesterfield is dear to me; every moment I stay it grows dearer This is Friday, and to-day I presided at the conference, and the subject we discussed was, "Shall we do away with Camps? Had I put to a vote, I feel as if that good old Auditorium would have rung out its appeal from our loved ones on the other side, one long loud NO!. Every heart was filled with enthusiasm and zeal to further the cause of camps. Our camps are doing a glorious work. How do peo-ple know what good seed we are sowing broadcast in these beautiful bowers of nature, where the skeptic comes to have a good time, and as they say, talk to the "spooks." They come in all their levity, and generally some good spook comes and they are convinced. It may be years before the shell of orthodoxy will fall, but yearly they come to the camp meeting to gather from their loved ones the

Everyone has their organion, but while Camp Chesterfield was in the height of its glory the societies in surrounding cities were all in a prosperous condition.

I well remember fifty years ago. when Methodist Camp Meetings were all the rage. That was the means by which they gathered in to their fold the innumerable hosts of followers. How I used to love to hear them shout; but they won the millions of

I have great respect for our good Mr. Barrett, but no one man, nor onehundred, can down the camps. They have come to stay.

I believe in Camp-Meeting. I believe in organization, for I feel sure that is the only way in which we can succeed. As for mediums giving "post mortem" messages or doing fake work, how about speakers? Are they all perfect? Were all these paid according to their worth, some would hardly have money enough to keep the wolf from the door.

Let us have the Camp. Let our message bearers give their work from the rostrum. I also believe all good honest mediums should be allowed to do their work in their own homes. I don't believe any society should control them or the speaker. I believe we have as many honest mediums, tried and true, as we have lecturers or speakers. I also think that mediums should receive money for their work; that no one person or society should say how much . they This is a free country, free speech, free schools, and free

Teach our children to be honest with themselves and the future generation will not make so many mistakes. Just so long as camp meetings are prosperous, just as long as mediums and speakers are untrammeled in their work, just so long will our cause prosper.

I have no faith in any man, woman or child, be he scientist or otherwise, who would invade the sacred seance room, and with a lie on his lips and fault-finding in his heart, try to receive from our angel loved ones truth. "Seek and ye shall find." knock

and it shall be opened unto you!" If any person lies to himself, he have untruthful guides don't believe that scientific men and women are the only ones capable of detecting fraud. Let us go into a seance room with love and purity, two hundred. seeking only the truth. Let us not countenance fraud, but if we find it let us denounce it there and then.

Thoughts are things." If we are constantly thinking fraud, we can find it, and be sure we are free from it ourselves before we accuse another. No one has arisen to that state of perfection where they have no faults,

Now comes the point where organization will protect us. I hope to live to see the day when mediums and speakers will all be connected with some society, with both State and National, and that they shall all have a certificate of honest speakership and mediumship, and if either are found to not be as their certificates read, give them an honest investigation, and if found putting on the garments of the devil to serve the angel world. let them forfeit them, they are not worthy our protection, and wherever a medium has such a certificate, give her our support. When the world at large finds we certify to those competant to give them messages from their loved ones, the hundreds of frauds who are like vultures all over ca; itad, uniting the separated, locating gold mines, hidden treasures, etc. will be a thing of the past.

I would also like to ask, how many build better lives from the most beautiful lectures they have heard? I enjoy a good lecture. I enjoy a good message. Without the messager the blessed light of the ange Without the messages world could not come to us. Lei us then try and make both feel we are their friends. When they have proved beyond a doubt to be frauds know it. It is unjust to the truthfu medium to feel some may think I'm the fraud. I feel with the lowly Nazarene: "Blessed are the pure in heart for they shall see God." They can see God within and will then have no fault to find with others.

Good Mrs. Jacobs, of Indianapolis has charge of the conference. She medium as good, as loyal to our work and cause as I believe it possible to be. She says her experience has been that wherever you find a prosperous camp you find prosperous so

May we live to see them in every state all over our land, and when my great-grand-children shall reach the age of eighty years, camps will still exist, and will continue on in the good work, we have so nobly tried to do

MRS. MARTHA WOOLSEY.

#### The Oregon State Spiritualist Asso--ciation.

The State Spiritualists' Association of Oregon will hold its next annual convention Sept. 5 and 6. Business session Saturday, Sept. 5, will be held in hall, 300 Aliskey building, Portland, Oregon, at 10 n. m., 2 and 8 p. m. Sunday all day meeting, with banquet will be held in the large Woorman Woodcraft hall, 10th and Taylor streets. A choice and elaborate program has been prepared. by committees for this occasion. addition to our Oregon talent, the world renowneed John Slater been secured for this occasion. Whenever he visits this city there is a genuine revival, and the largest hall is necessary to accommodate the vast audience. We trust all delegates LILY DALE CAMP.

The N. S. A. Day, and Other Parts of the Interesting Program.

shown at Lily Dale of the work of the N. S. A., the day devoted to its interests was made the red letter day of the camp. A hot wave on that particular day, no doubt, affected the attendance from outside, but Lily Dale was there in holiday attire. The announcement was made that a hundred dollars was needed, and three ladies wearing hats in their hands, passed through the audience, The result of the collection instead of falling short of the amount was exactly \$132.73. We have it from the lips of National Treasurer, C. A. Stevens of Pittsburg, Pa.

President Dr. Warne, conducted a

court of inquiry, answering or having answered all questions regarding the N. S. A. establishing its inestimable value to the cause of Spiritualism. Secretary Geo. W. Kates of Washington, gave a ringing address, calling attention to the injustice of courts in deciding upon property willed to Spiritualism, and urging those who wish to endow the N. S. A. to do it while alive and save lawyers' fees and litigation.

Other visiting officials and speakers were Hon. Chas. R. Schirm, National Vice-President, and the N. S. A. being by no means a masculine body, the gentle sex was represented in the nerson of Mrs. R. S. Lillie, Mrs. Zadie Mrs. Tillie U. Reynolds.

The Lyceum, with its pleasing en-tertainments is an attractive feature of the camp. Recently Indian influences were very much in evidence in a dramatic representation given by the Lyceum boys under the management of Dr. C. A. Burgess. The boys were dressed in the yells and dances, and yelled in the dresses and dances of the celebrated Indians to the amusement of all, including themselves.

The Spiritual Lyceum Lessons have also been introduced in the entertainments. The admonition "Watch" in Number One of the series. furnished a delightful program; the little ladies and gentlemen distin-guished themselves in music and oratory. There are fifty children enrolled by Mrs. Amelia Peterson, who for thirteen years has been mother of the Lyceum here. Mrs. M. E. Cadwallader of the Lyceum Lesson editorial committee is now assisting her.

We were sorry to bid good bye to Oscar Edgerly and Geo. Letford the "Drummer Medium," who accompanied him. Mr. Letford goes down into the audience, threads his way among them scattering messages and tests that rarely fail of recognition.

G. Tabor Thompson, the ex-Bap-tist minister, now lecturing here is proving himself an unqualified Spiritualist, and an eloquent orator who advocates high ideals and living without fear of criticism. Dr. Lockwood's classes on Scien-

tific Spiritualism are an honor to the camp, as was also Prof. J. Clegg. Wright's, Mrs. R. S. Lillie is just opening a class in Psychometry and Clairvoyance, which needs only the name of this tried and true teacher

At a pork and bean supper just over, the Ladies' Auxiliary fed nearly

Esperanto, that which is to be the universal language, is represented here at Lily Dale by George H. Freeman, principal of a mail order Esperanto school. To-day Mr. Freeman, by means of charts explaining the language, succeeded in making himself understood, in selections from the new language, which is made from the root words of all languages and is therefore more or less familiar to all.

Hon. Chas. R. Schirm of Baltimore, gave an address to-day on Devils and other things and succeeded in introducing as many devils as other things. Said he: "To Christ they said he hath a devil," and to-day the same scribes pharisees and hypocrites, as he called them, are re-incarntaed in those who would keep the people in the bonds of ignorance for their own self aggrandizement, and say the same of

any who offer higher enlightenment. The Ladies' Auxiliary has now spread in the auditorium a New England supper, which is destined to dematerialize in the presence of the crowds in waiting with sharpened appetites to which the Lily Dale air gives the keen edge .- [Later-Nearly two hundred people have demolished the feast. ]

We note the arrival here of Dr. Juliet Severance and her son, J. W. Stillman; also Mrs. Lillie's daughter,

The two latter assisted in the Lillies' entertainment, which in spite of a storm outside, was a very pleas-

ing one.
Forest Temple is now under the eadership af Mrs. A. J. Deveraux. A healing meeting is in progress there conducted by Dr. C. A. Burgess of "Healing Songs," written by Mattie McCaslin, are used as aux-

lliary to the work. The doctor has had wonderful success in healing, which he has done freely during his stay. After giving tests he called Mrs. H. M. Gransbury of Bradford, to the platform, who came up tottering with a nervous affection, and after a few passes she

returns walking perfectly straight. Prof. Lockwood is rivaling test mediumship in making converts to scientific Spiritualism. We need more such teachers.
Mr. and Mrs. Richmond have ar

rived, and Mr. and Mrs. Sprague are coming tomorrow.

MATTIE McCASLIN.

will be present this year, and assist in making this the greatest year of our memory, which is at all times promised under our able committees and management of our president, Sophia B. Selp, president Oregon State Spiritualists' Association, 32 Aliskey building. Our board of offi-cers to-day are: President, Sophia B. Seip; vice-president, Virginia Rowe; secretary, Bell Haverlind: treasurer, Mr. Trigg; Lou Ellen Cornell, treasurer pro tem; directors, Geo. Haverlind, Ira Taylor, Edwin Kling, Jennie Werner and Mable Wil-

Greetings to all. SOPHIA B. SEIP, Pres.

"Psychic Light, or Continuity of Law and Life." By Maud Lord Drake. Price \$1.50. "Evolution of the God and Christ By Hudson Tuttle. Price

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teen leading authors.

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Haslett Park Camp.

Bunday, August 2, marked the opening of the 26th annual session of the Haslett Park Camp Association. Everything was in readiness and a beautiful day combined to make the occasion an enjoyable one.

Dr. B. F. Austin was at his best, and it was appreciative audiences and it was appreciative audiences Sunday morning, July 26, the Dr. B. F. Austin was at his best. Austin will remain with us during the usual program. week, and we know this means there is something good in store for visitors at Haslett Park.

Whereas, Sister Sara A. Haslett born December 26, 1850, and translated January 27, 1908, at the age of Spiritualist can endorse. 57 years, 1 month and 1 day, was at the time a trustee and for a number of years president of this Haslett Park Camp, and

Whereas, Sister Haslett, by her cheerful spirit, faithful and ready service, and earnest consecration to the Cause of Spiritualism, rendered ines-

timable service to this Association and the cause of truth, therefore, be it Resolved, That we place on record our profound appreciation of her noble character as a Spiritualist, and of the vast service she has rendered as a

leader and worker in our ranks. We extend our heartfelt sympathy to surviving relatives and friends and request the spiritual press throughout the land to give publicity to these resolutions.

IRA C. HOWES, Pres. E. P. SPROSS, Sec. We miss her presence here, heaven has an added charm to who knew her best. Capable of doing the larger things, yet the most common or menial duty found her a ready servant. Few there are who can fill the place she has vacated, and none the sacred place she held in the hearts of those who loved her.

Grand Rapids, Mich.

GUISEPPE ALIA.

A\_Monument Should be Erected to

A monument should be erected to the noble Italian, Guiseppe Alia, who was wrongfully executed at Canon Colo., July 15, 1908, for killing a Roman Catholic priest, who had destroyed his home and happiness by compelling his wife to submit to the priest's brutal carnal lusts. If every Catholic would do the same noble act, the Roman Catholic

church would be without priests in very short order; and the poor inno-cent girls and women confined in convents for the special use of the priesthood would be liberated from the Catholic hells. Then there would be an end to-that Roman Catholic hierarchy that has

been the greatest curse to the human race the world has ever known. GEO. E. SLY, San Dlego, Cal,

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LOS ANGELES. CAL. Prospects of othe People's Psychic

Society. I shall attempt to record in this some facis that indicate beyond all

dispute the growing interest in our the day; Dr. W. O. Knowles of Grand
Rapids following with messages. Dr

G. P. Sullivan, a lecturer of superior inspiration, that only an education in its fullest and largest sense car It was with deep regret that I re-ceived notice in mid-winter of the subject for consideration, "A Vision transition of one of the leading spirand a Message, presented in a naturits at Haslett Park, Mrs. Sara A. Has-al, easy eloquent spirit, which at once lett. In connection herewith the fol- called forth an intense interest, no lowing resolutions were presented at only from the investigator, but many the Sunday afternoon session of the of our own people, who have lost sight of the fundamental, essential princi ples underlying all true expressions of our philosophy—that only a true

We learned something that enriched our mind-pointing out a larger and better, brighter way—right here and now—to-day—not tomorrow, next week or some sweet day by and by Following the lecture, the ordination of Mrs. Mary S. Green, by Dr. Adah Patterson, president of the State Spiritualist Association, took place. The service was of intense interes

as well as great beauty, surely a time for rejoicing. Our Sister, Mrs. Green, is held in very high esteem. She enjoys the love and respect of intellectual women and men. One who always looks for the best in others, and gives the best she has, that each life may be stronger and sweeter for her touch as she passes day by day, into the greater life. One who will leave the

world better than she found it. One who realizes strongly the conscious ness of the unseen world of truth, love and beauty. One who lives the spir itual life here and now. 'It was only a glad good morning

. As she passed along the way: But it spread the morning's glory Over the livelong day." The afternoon session was devoted

to music and messages, the attendance large and appreciative. We have every encouragement in the various lines of interest connect ed with this society.

Our objects and aims are for the betterment of every human soul. We court honest comment and criticism, for through comparison we often learn of a better way, and a broader view is shown. All inharmony is the result of ignorance; unkindness, the expression of a weak prsonality, unbalanced therefore like all imperfectness, lacks the-ring of truth. We gain by giving. Let us learn to seize upon the good, forgetting the discords of life. Let unistand by our teachers

There is a feeling of permanency among our workers that is very bene ficial to all concerned. ceased to drift.

-if we do not like what we hear giv-

We have a visit once a week from some dear soul who offers to "cure things," to "advise," but when they have fluttered a little they seek more congenial pastures.

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