

The Progressive Thinker.

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

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Spiritualism Not Spiritism.

Dr. J. M. Peebles, the Venerable Octogenarian, sends us the following valuable 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 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 matter.

In two or three years I shall have reached my ninetieth milestone, if yet vested 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-Record.

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 better 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 pulpits services one with another. What is genuine Gospel in one Christian pulpit, is heresy in another. No 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 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 transcendently 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 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 on me, the works that I do shall he do also, and greater works than these shall he do, for I go to my Father." 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 category of unbelievers; and Jesus expressly said, "He

that believeth 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."

Seducing Spirits and Doctrines of Demons.

This religious critic, "C. S. L.," 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 meaning 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 conjugal affairs. Where is the remedy?

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 spiritual 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 'restoration of all things.' (Acts 3:21.)" 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 (demons), 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, "C. 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 the casual Biblical reader these are very threatening 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 south, and is now a finely cultivated field. I repeat, this hell, this Gehenna, this Valley of Hinnom, is now covered with lovely vineyards.

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. L.," 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, spiritual-mindedness, 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 years."

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 to institutional Christianity, which is really a paganized 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 the most desperate, tyrannies the most ruthless, massacres 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 Feb. 1, in defense of helplessness, is a masterpiece in the way of impressions that have haunted me ever since I read the dismal word-picture of which he speaks; about the future fate of suicides. I cannot refrain from endorsing and commending the fearless radical words of Brother Pope, denouncing said morbid fancies, that certainly recall an orthodox hell. How long will Spiritualists drag after them the shell from which they hatched? Let us carry along all truth, all vital substance, but chaff is only a hindrance, and we are fools to preserve it. If we consider, how deeply the love of life is embedded in human nature; how the majority preserve it even under stress of most horrible sufferings, we can about fathom, the depth of misery that calls for destruction of this most precious gift; a gift, by the way, that each one 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 insanity, throws overboard a treasure that seems to them only a worthless ballast.

Which state of law can dictate to a man how he should dispose of his property? Can a millionaire be commanded 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 as life is worth anything; but there 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 ridicule after those most deplorable ones who are dragged out of existence by the millstone of adversity, fancied or real, under whose weight they must succumb! And how does the state come to the right to pursue them as criminals? Classify them even as below the human level. Here is a case of judicial insult.

Would it not be a blessing for a host of innocent victims, if each would-be murderer could feel the irresistible impulse to take his own worthless life, rather than that of another? But here we see the real coward, the greatest of all: There are few murderers that do not tremble for their own lives, but they have plenty of courage to sacrifice the lives of others. Yet, a senseless world lifts the murderer above the suicide; and some hysterical women have even been known to pet some tiger in human shape and treat him as a hero.

It would seem ridiculous, were it not too sad and absurd, to see the state deny to a man the disposition over his own life,—while sending thousands of young, life-loving men to the battlefield, to spill their blood without much ado at "honor" or "patriotism" requires the sacrifice. Can there be a doubt that our prejudice against suicide belongs to the same barbaric times that have bequeathed to our "enlightened age" the horrors of war and the crime of capital punishment?

Angels of progress! Angels of mercy and justice! When will your host be strong enough to chase away from benighted humanity those traces of barbarism? O, how heavy must be the load of time-honored views and customs! And how great must be the mental and spiritual revolt of 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 wrongs for whom it is designed as well. Fortunately there are others. There are working bees besides the drones. Glory to them! Glory and final triumph to our cause, the cause of progressive humanity.

H. STRAUB.

Nassau, Bahamas.

and all this, in the name of Christianity, savor of the "Satanic."

All through the 17th to near the middle of the 18th century, witch-hunting and witch-burning were richly enjoyed by religious professors. On Feb. 16, 1558, the sentence of condemnation and death was passed upon all the heretics of The Netherlands. Some of these were noted scholars and scientists. And "three millions of people," think of it—men, women and children, were condemned to the scaffold 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-thinkers, materialists, and a disinclination on the part of so many to connect themselves with the churches? Understand me, kind reader, I am not saying one word against the genuine inspirations of the Scriptures, nor against the living Christ, nor against the true Christianity of the Christ,—in these I believe,—but I am talking of this sectarian spurious churchy that builds walls of division, establishes narrow creeds and persecutes royal-souled men for being unbelievers and so-called heretics.

The Buddhists called "heathen" and "heretics" constitute the largest religious body in the world, and they have never been known to persecute or massacre 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 asked by thinkers and philosophically inclined in-

THE SECOND DEATH.

The Death of the Astral Body, or Connecting Link Between the Subconscious and the Personal Self.

As I study the spiritual in the light of modern developments, one by one the meaning of Bible statements and Bible symbols are made clear to me. We need not worry over the influence of the old book if people do cling to it, for it is those hidden meanings that holds them. True they have no intelligent idea of the why, but when all that is of value has been gathered from amid its rubbish, then the book itself will be like a last year's nest, and the creeds founded upon it will be but the broken shells from which the life has escaped.

The last discovery I have made is what the "second death" is, but I could not have done so but for the scientific elucidation of the facts, and phenomena of modern Spiritualism, and I made it in replying to a dear 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 record. Everything that I know of seems to me to be immortal except personality. If my personality depends upon structure-form, at the destruction of that form how can I retain a personality except as a reminiscence? Nature never creates herself; disintegration is the end of personalities and individualities. I would like to think otherwise, but to do so, would have to discard reason, and without it I should be at sea, without compass or rudder."

I will give the substance of my reply to show where the discovery comes in, thinking that some of the readers of The Progressive Thinker will appreciate it.

"Yes, it is well to use reason, but in solving a problem a factor is left out, what then? We are three-fold beings, the external body, the innermost, or I AM, and that which connects the two. This connecting link is called by different names, the spirit body, or body of the spirit, the soul, the astral body, and without which there could be no communication between the subconscious and the personal self. Indeed, there could be no personal self. But for this intermediate form, then what the brother says would be true. This form retains the personality, distinctly, harmoniously; more or less imperfectly if weak, but so long as the astral form exists the personality is more than a reminiscence."

I saw at a glance that if the I AM, the real self had not sufficient hold upon the astral to ensure its perpetuity, it must eventually perish. Then there flashed into my mind the words: "Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power." And with the above text came the thought: Why, that is the second death; the first being the death of the body of flesh, and then of the soul, or astral. The destruction of body and soul is spoken of in that old book, but never a hint of the death of the real self, the spirit. "God is spirit," not a spirit. We are spirit, as to our individuality.

This spark of the Divine must of necessity continue to live, but when the second death occurs it has no further channel of expression as connected with this planet, has only a reminiscence of what has been. How do I know there is a second form through which the immortal can find expression?

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 never 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 astral form he was some five or six miles away, but something occurred, I forgot what, that sent his thought strongly to his home. And more than

this, I have been entirely conscious of both my fleshly and my astral body at the same time.

The astral body is called by different names, as I have before said, but that it is the connecting link between the real self and the outer covering is certainly true if there is truth in anything, if all is not hallucination. If, then, all that we experience 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, to-wit: The death of the astral body, a second 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 take to make it strong. A reply would involve a discussion of the great public taboos, but I will do my best to reply to private letters if enclosing one dollar; otherwise, I cannot give time and strength, for I must have bread until the first death claims me.

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 child of from six to nine years of 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 legislator, 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 sexual desire—the natural desire and the acquired emotion taking the places of one another, on occasions unconsciously and without volitional effort on the part of those in whom the transformation takes place."

Does not the danger lie in the early and also abnormal development of the creative life, when the religious conditions of children are awakened? If this be true, how great the injury emotional religious ignorance is doing to the race. How many of the inmates of our asylums can date the first quickening of desire to the religious revival, where the emotions rule reason out of court. In the Arena, the date of which I 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 forgot to state in the article under the heading "Ye Golden Time," that those who worked for 50 cents a day took their meals where they did their work, and with the family, which is not the case now. The value of the meals added to the old-time wage, and taken from the present wage, as prices are now, would make quite a difference in the summing up.

I expect to leave Battle Creek soon for Clinton, Iowa, camp, but letters directed to 335 N. 50th court, Chicago, Ill., will reach me. Will give notice of further change.

LOIS WAISBROOKER.

THE PRODIGAL.

I dreamed yesternight of the old home place, And dimly remembered that I had died.

Oh, long, long ago, and had come to hide Like a frightened child from the angel's face.

For I'd been such a bad, bad child, all grace, And glory of God wore lost in high tide.

Of floods of my seeming, so I, outside. White Gates of The City must ever pace.

Such a bad, bad child; and I crept (I dreamed), Afraid in the dark, to the home that seemed

A friend I had known, of laughter and tears, And heart big enough to forgive spent years.

And welcome me back—welcome me! —tho' he Who guarded the gates had no room for me.

—Ollah Teph.

investigators. Speaking only for myself, I have to say, Spiritualism, the direct opposite of atheism, materialism, mercenary spiritism, and persecuting sectarianism, stands for God, the absolute Cause of causes, the Infinite Energy, Life, Purpose, Will, Wisdom and Love of the measureless universe. It stands 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 Galilee; it stands for religion, pure and undiluted, 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 and peace in the place of wars; it stands for equal rights and for equal opportunities for all in every 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 the world invisible and immortal.

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.

HISTORY, ANCIENT AND MODERN. The People Should Read, Reflect and Think.

While Constantine was the first Christian Emperor of Rome, and president of the highest church court in the third and fourth centuries of the Christian Era, Henry VIII, is the King of England, who has the honor of giving political standing to the reformed church in the days of Luther, and while Luther attacked the sacraments, the king wrote in defense of the same, and for this, Leo X. gave to the king the title of "Defender of the Faith." A little later, when the king grew tired of the virtuous Katherine, and failed to wrest from the Pope his consent to a divorce, the resourceful Henry turned towards the Reformers, Thomas Cromwell and Thomas Cramer, and made them his chief advisers. Their clever tactics gave the universities the controlling power. This greatly pleased the king, who had fallen in love with his wife's prettiest maid of honor.

Acting on the hint from the authorities of the Reformed Church, the case was decided in favor of the king by the universities of Europe. Cromwell, 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 Parliament. The Pope now ceased to collect the tithes of the first fruits. Then the cunning king, having matters arranged his own way, married the beautiful Anne Boleyn. Those who failed to acknowledge the brutal Henry as a suitable head for the now rising church, were beheaded or stripped of their authority. The great high priest, Henry VIII, soon found a new and pretty face in the person of Jane Seymour, and the once coveted Anne Boleyn's head was placed on the block—not before leaving a child, who, though inheriting some of her father's faults, was a lover of freedom (Elizabeth). The next day after the brutal murder of Anne Boleyn, the king married Jane Seymour, 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 birth.

Henry's fourth wife, Anne of Cleves, was the daughter of a German prince. History states that Thomas Cromwell arranged the match, being desirous to "strengthen the protestant cause in England." The king was placed on the block—not before leaving a child, who, though inheriting some of her father's faults, was a lover of freedom (Elizabeth). The next day after the brutal murder of Anne Boleyn, the king married Jane Seymour, 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 birth.

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girls top. Price, \$1.25. For sale at this store.

The Pathway of Eternal Progress

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

There was never a time in the history of Spiritualism 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 decision 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 cognized 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 govern, 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 by the application of heat and disappear, so can matter be reduced by spiritual chemists to its native element and be restored again, as steam can be condensed into water or congealed into ice. It is quite appalling to find the ignorance on this subject among fairly educated people. Let me ask skeptics 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 living in a universe so full of mighty potencies that the average mind cannot begin to realize them. Wonderful as have been the "apports" brought to Mr. Stanford's circle, the appearance of the medium seated in a chair on the table as depicted, fully clothed in the Mandarin's dress, described under the picture, was one never to be forgotten. In the Melbourne Age of May 25, and the Sydney Sunday Times of May 31, accounts can be found written by hard-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 be found that these "Finer Forces of Nature" are among the abiding facts of the universe, and people who protest against their validity will be proved as 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, "The Pathway of Eternal Progress" (first part). 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, "The Soul of Man: Is It Immortal? A critical examination of the Hebrew and Greek text." Phenomena. Clay with mosaics. Jungle sparrow. Nest made of coconut fibre and cotton.

90th Seance, Tuesday, May 19.—Special sitting. Address by Signor Valetti, "The Pathway of Eternal Progress" (second part), given below. Phenomena. Clay with mosaics. Sea-weed dripping with seawater. Nest with two eggs just laid; taken back to mother 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.

91st Seance, May 22.—Address by Professor Denton on "Prayer." Phenomena. Chinese Mandarin's dress in three parts. Special conditions as described in another column.

THE PATHWAY OF ETERNAL PROGRESS.

Address delivered by Signor Valetti, on Tuesday evening, May 19, 1908. (Specially reported by Miss M. 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 the champions of orthodoxy. Let us to-night, 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 of Protestantism and the apologists for churchianity—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 biased, but let us calmly examine this subject. I do not care to what congregation you belong, I admit at the outset that all religions have some truth. But it is directly with orthodoxy that we have to do, and when I say "we" I mean you who are called Christian people. There is nothing particularly new in the doctrines of Christianity as taught by the orthodox church. The Trinity is far older than the Christian or Jewish religion. Osiris, Isis, and Horus were worshipped in ancient Egypt thousands of years before the Jews had any existence. The Greeks, Romans and Egyptians and other na-

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 worshipped 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, changeable 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 to call God. Such a conception is a degrading one. It is untrue and degrading, and is not far removed from the conception of some of the savages who inhabit the West Coast of Africa who seek to placate their god with blood sacrifices. And the Jews and others who believed that they possessed revealed truth have done the same. Would mankind, I ask, 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 to realize that they are one with the Infinite. Are we, indeed, beholden to revelation for any good things? The science of the Bible is not science at all. The geology of the Bible is laughed out of court, and it is only a few hide-bound professors of religion at the present time who try to square the circle, so to speak, and make Genesis and geology agree. Will any scientific man either who has a reputation 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 into prison Galileo and others who dared to have their doubts and express them? This is what the church—the repository of revealed truth—has done!

Human Life Not Benefited.

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 discoveries of scientific men to-day would have been regarded as miraculous in the past. Think of the instrument that ticks off the loved message from your dear one beyond the seas. Think of the ray of light which can penetrate your clothes and flesh right to 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 that they are able to produce the telegraph, the X-rays, 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 laws hitherto unknown to you, and which 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 religions 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 that age when the people were not able to receive stronger meat, but 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 erroneous 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, unthinkable sight of a dead God? Will any professor of religion, in the secret of his heart, say that he believes that the universe beheld the spectacle of a dead and dying God? I say it is impossible and unthinkable, and that so long as men foist upon mankind these truths, so long will men refuse to believe them and the world be filled with doubt and darkness. The Bible is a collection of many books written at various periods of time by fallible men. I am free to believe and to admit that many of them were mediums like those who possess at the present

time. But no medium is infallible, and some of the messages received through them are untrue. The Koran and Vedas contain some truth—sublime 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 injure those who have sinned against us is ignoble, but to pardon and forgive is the highest virtue, the grandest nobility." Hundreds of years before 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 accepted as a fact, as it can be demonstrated. Unfortunately in the past it has been in the hands of the illiterate and ignorant, and of those who for filthy lucre's sake have destroyed the faith of men. I pray you, I beseech you, to cut yourselves loose from all that is untrue or insincere, remembering also that what you are pleased to call fortune telling—the 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 happiness of mankind. It is the truth, and I do not care if there are fortune tellers here to-night. Under 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 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 progressive one, and that as I help others I myself am helped. And so it is on the earth plane. Happiness is the highest good. Do not forget that in helping others you help yourselves.

Any phenomenon of occultism or Spiritualism, if it be true, can be demonstrated before scientific men, and I am thankful that it is being investigated to-day. The lying newspapers sometimes declare that it is balderdash, but thinking people are investigating for themselves. In my own country the renowned Lombroso has been converted by phenom-

ena witnessed in the presence of Eusapia Paladino, an illiterate Italian woman, and when one so renowned as Lombroso gives his testimony, be assured her mediumship is genuine. I have no time nor do I desire to give a list of distinguished names side by side with Lombroso, but their interest shows that a new era has dawned for truth. Some will say, however, that if we have received little good by revealed 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 which we from the realms of light place before you. There are no intricate problems or dogmas which you cannot understand, for a wayfaring man, though a fool, may understand the teachings from the world of light. There is one Universal Father, not an anthropomorphic God, but, if you choose to call him the Father of all spirits, the great ocean of intelligence, 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 believe—things that have been foisted on them in the name of God by fallible men, but says, "Come let us reason together," and "hold fast that which is good." 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 plane. At present there is turmoil—an appearance 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 blood.

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? 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 brimstone for the torture of millions of his children! And I protest against it in the name of all that is good and holy. It is a fear placed upon the conscience of man by priestcraft. Man must now throw it off and realize that he is a child of God in very truth, and that the whole universe is his to explore and investigate, and that there is none to say him nay. Science will be the handmaid of truth. Science is the foundation stone, Truth the superstructure and the gilded dome.—Harbinger of Light, Melbourne, Australia.

Mt. Pleasant Park, Clinton, Iowa.

The 26th annual meeting of the Mississippi Valley Spiritualist Association opened Sunday, July 26.

There were present members from Iowa, Illinois, Missouri, Kansas, Nebraska, Minnesota and Colorado. The weather was fine, the grounds in perfect condition, made even more comfortable than heretofore by the addition of several conveniences, among which were a number of electric 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 during the spring and summer months.

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, surmounted by a golden globe. Here annually on flag morning the American flag is hoisted and floats over the Park until the close of the Camp.

On last Sunday morning the ceremony was most imposing, most tender and most interesting. President E. L. Kilby, as soon as the opening strains of the orchestra had ceased, stepped 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, but the Woman's Relief Corps and other societies, which stand for human helpfulness and the higher order of Brotherhood. Mrs. Cole carried in her hand a great, beautiful, splendorous, new American flag, a gift from herself and a few old-time earnest supporters of Spiritualism, to the summer assemblies of the Mississippi Valley Spiritualist Association at Mt. Pleasant Park.

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 feel that it could be done, how she had called upon, through earnest letters, friends of her father and mother, Mr. and Mrs. Jackson, 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 Superintendent.

Mrs. Cole's remarks awakened many old-time recollections. Many of those to whom she referred as 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 splendid specimen of Old Glory was hoisted into place. President Kilby, on behalf of the association, accepted the lovely gift, the band played appropriate national music, the crowd 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 follows:

To the Flag.

As the flag of our country we have proudly unfurled;
The grandest old emblem throughout the known world;

'Tis not a mere emblem of war and of strife,
But of love and of peace, of liberty,

The birth of a nation, independent and free;
Monarchy's downfall; truth, unity,

As float o'er the nation mid peace and mid wars,
E'er proudly and grandly, our loved stripes and stars,

So, o'er our camp-ground we hoist them to wave,
And float o'er a truth that unshackles the slave;

O'er a truth so expansive, so broad 'twill enfold
The whole world of freedom, of nations untold.

Unseized let it float there above those grand trees,
Let it flap its sweet welcome, as kissed by the breeze

It unfurls its bright colors of red and white and blue,
To hail to our meetings the honest and true,

No voice can speak louder of peace and of good will;
No voice that will echo o'er plain and o'er hill;

No voice that can thunder inspiring, to thrill
The heart of the patriot in frenzy to spill

Each drop of his blood for a truth he espouses;
There's naught so enthralls nor madly arouses

American freemen to deeds of great daring;
Nothing uniting, cementing, comparing

With Thee, Thou banner of freedom and love;
Thou message of peace sent down from above.

Oh! speak out thy welcome alike unto all,
And earnestly beckon the honest to call

And learn of our science and truth that is found
In all the earth's nations and climes to abound.

And thy name shall be sounded and sung o'er and o'er,
On earth and in spirit land forevermore.

The week has been most gratifying in point of the great harmony of feeling, universal sense of comfort, good-will, interest in the lectures, etc., satisfaction in all that is going on.

The attendance has not been large, but in every sense the crowd here is an earnest and happy and well-satisfied one.

Mrs. Richmond gave four days' addresses, and then came Prof. Benj. F. Wilson, who is the speaker at the time of this writing, and as Mr. Wilson has so many things to say that are new and scholarly, he is listened to with deep interest.

Mrs. Laura Jones of St. Louis, has been so far the message bearer. She is a woman of the loveliest personality, a rare voice, a gentle platform presence, full of quiet power. Her messages have made a fine impression, and her work rated with satisfaction.

An orchestra from Clinton is in attendance several days each week, and each Sunday gives a concert on the grounds. Mrs. Flora Russell of Alliance, Ohio, has been in charge of the vocal music. Mrs. Russell has been the soloist for several Spiritual-

ist summer camps, and is a fine soprano singer. Miss Golden, late of the Morris Pratt School, has been organist. Mrs. Emma Abbott conducts the popular morning lyceums for the little people, and Mrs. Owens, as chairman of the entertainment committee, has shown her ability in the conduct and preparation of the first of the summer series. The first dancing party, which was well attended, was held on Friday evening. There will be one each week during the assembly.

The mediums here are Mrs. Jaquet of Cedar Rapids, Max Hoffman, Mrs. B. A. 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 mediumship you must, if you are sitting in a 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 feet 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 gentleman then a lady alternate, so as to mix the conditions. Separate those who are relating. Have the room clean and at a moderate temperature, not too warm and very quiet to get the best results.

It is also necessary to have a trumpet, cabinet and slates, for there must be those in your circle gifted in that way. There are many phases. Children must not sit, it is injurious to their health. Have the same persons in your circle always, never change, that is, letting a stranger in every week, because it changes the forces. Everyone has their own forces or guides, and when the earth people come together and associate, then we join our forces with theirs. So you must have but one band, 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 obtain the best results, it may not come in a month, but a year or two. IVA ELLEN JONES.

4147A Lee Ave., St. Louis, Mo.

A MESSAGE.

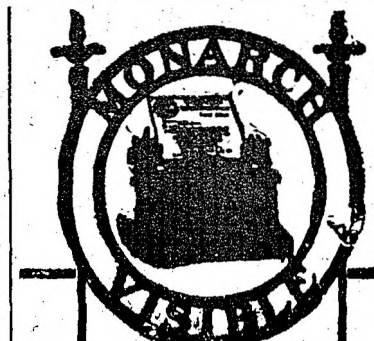
Sweet bud and blossom, sweet bird and bee,
Wafted on wings of love to me,
Straight from the spirit-world, happy and free,
Bringing a message of hope to me.

Just to be faithful, helpful and true.
Patiently waiting till life-work is through.
Each bud and blossom, each bird and bee
Bringeth a message to you and to me.

ANNIE E. CRAFT.

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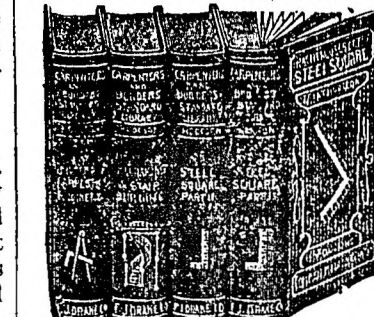


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THE PROGRESSIVE THINKER

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Wants More Chaplains: Would-be-President Bryan, in a late speech, published in his Commonwealth, suggests doubling the number of Chaplains in each regiment, one to be a Catholic, the other a Protestant. 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?

Demagoguery is defined: "The action of a leader who panders to popular prejudices and passions," yet The Progressive Thinker does not apply 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 by the 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 son."

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?

Monomania.

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 delusions, 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 one-story rough stone structures of a single room, called cities by the Bible translators, 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 three-fourths 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 deep.

Palestine was populated by a pastoral people, moving from place to place to accommodate grazing herds. Mountain cliffs, beetling crags, deep ravines, barren plains, 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 Jesus.

"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 saviors and sorcerers; and he had a thousand and four hundred chariots, 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."—1 Kings 10:22-23.

"The weight of gold that came to Solomon in one year was six hundred and three score and six talents of gold. [A talent of gold weighed 33 1/2 pounds avoirdupois.] Beside that which charmen 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 was on each side of the sitting place, and two lions standing by the steps; 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 vessels of King Solomon were of gold, and all the vessels of the house of Lebanon were of pure gold; none were of silver. It was not any-been accounted of in the days of Solomon. . . . And King Solomon surpassed all the kings of the earth in riches and wisdom. . . . And 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 ancestor 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 plain on the west. East a desert of shifting sand stretches 20 to 30 miles away to the Euphrates. It is full 250 miles from Tyre, and 250 miles over mountain, desert and plain 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, Chaldaea, 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 spectator 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, says: "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 appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another scene almost as varied presents itself. On all sides 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 ruins 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. 193, Vol. 18, article Palmyra:

"Neither on the cuneiform inscriptions, nor the Old Testament writings prior to Chronicles, nor even in Ezekiel's account of the trading conventions of Tyre, is there any mention of Tadmor. . . . 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 themselves, and bowed in prayer to Allah, the Arabic for God. Whether on shipboard, at hotels, or camped in desert or plain, the same faithful 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 annoying 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 pulpits 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 influence 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 territories 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 triumph progress many world-wide 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, Afghanistan 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 to a priesthood, yet their services are declaratory—announcing a duty—rather 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 Carefully and Conscientiously Considering Occult and Spiritualistic Subjects.

A recent magazine article by Sir Oliver Lodge, the eminent 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 manifestations, 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 first thing to be determined was whether the alleged phenomena were real, or growths of the imagination, or produced by deceit and fraud. The gentleman who made up the Society of Psychical Research are unanimous in the conclusion that certain apparently supernatural occurrences have taken place, which can be accounted for by telepathy; that is to say, that under certain conditions and between sympathetic persons, direct communication of ideas and impressions from a long distance have happened in a way unknown to science. This is now considered as most established as any fact can be. Most of the phenomena in connection with the supposed apparitions and other 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 accomplished.

Another set of phenomena, the reality of which Sir Oliver considers as firmly established, covers what is called 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 is attributed to telepathy from the mind of some living person. Some of the members of the society think that everything so far disclosed can be accounted for in this way. Others think it necessary to take a further step and assume, from the nature of the communications and all the circumstances, that the medium has been taken possession of by a disembodied intelligence, which exceeds through an apparatus not of its own making, the utility of another's mechanism, or called telegraphy. 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, he is evidently of opinion that the real connection has been established with spheres. 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. Sir Oliver states his personal attitude thus, after having emphasized the need of still further evidence, and the convincing in character of the facts required to establish the 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 that a good case has been made out, and that as the best working hypothesis at the present time, it is legitimate to grant that lucid moments of intercourse with deceased persons may in the best cases supervene. . . . A boundary between the two states . . . is wearing thin in places. . . . We are beginning to 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 time, "If a man die shall he live again?" and there always have been many minds with others who doubt, and even with others who believe, but rather a hope than a belief. It 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 can no longer as we have been in the habit of doing in the way we live here, take charge of our lives. It gives all his time, energy and thought here to purely material things or to low and unworthy objects, he can carry with him when he departs nothing but the memory of them and the character and tastes which he has formed, which at least must put him at a great disadvantage in starting a new life in a new environment. 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 impalpable mysteries. The Enquirer, Cincinnati, Ohio.

FAITH AND WORK COMBINED.

BISHOP'S PANACEA FOR SICK.

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 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. He there seemed danger now of not only the exclusion of the clergyman from the sick room but of 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 among you be sick let him pray."

"In such matters," the bishop said, "the guidance of medical profession should be sought. I wish Sir Oliver Lodge, believe as little in the efficacy of prayer without drugs as in drugs without prayer. We need a combination of faith and works and

an intimacy of the physical and the spiritual."

When a man loses "FAITH" he generally begins to think; and those who THINK that move, it is a combination of faith and works and

History of the Chicago Ordinance.

An Interesting and Valuable Review of the Work Performed.

The so-called Chicago ordinance relating to spirit 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, vice-president, 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. Cleveland, treasurer; Dr. Gustafson, W. J. Lynn, 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 glow 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 these 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 Thirtieth 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 I know, of the city authorities to have an ordinance that will rid the city of all frauds of this class, but if there is anything genuine, as you say there is, it is not the intention of the authorities to interfere 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 these did not and could not help us very much. 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

May to December following when the ordinance 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 Gilray, 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 us 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 penalties 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 clerks 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. Shipley, Mayor Fred A. Busse, all officials of Chicago, Dr. Warne, Dr. Burgess, W. J. Lynn and A. M. Griffen, of the League, 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 Shipley 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 Shipley 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 repealed.

Immediately after the ordinance went into effect on Jan. 6, 1908, the misleading and fraudulent advertisements disappeared from the Sunday papers, and since then the faking gentry have been gradually stealing away from the city or concealing their identity. No prosecutions have been instituted under the ordinance, and the League has been putting forth its efforts in assistance of the police authorities 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 that has soiled and clouded the fairest and sweetest name that has ever blessed the life and soul of man.

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 among you be sick let him pray."

"In such matters," the bishop said, "the guidance of medical profession should be sought. I wish Sir Oliver Lodge, believe as little in the efficacy of prayer without drugs as in drugs without prayer. We need a combination of faith and works and

an intimacy of the physical and the spiritual."

When a man loses "FAITH" he generally begins to think; and those who THINK that move, it is a combination of faith and works and

ORIGIN OF LIFE

General Survey.

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

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

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

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 attaché 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 would doubt be met by many of its old-time 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 he sees it.

Mrs. Leda F. Prior writes from No. 126 Wellington Parade, Melbourne, Australia: "I shall be in Melbourne for the next six months, after which time I am expecting to leave for South Africa, where I will fill a year's engagement, 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 journey across the Lake, with our well wishes for an enjoyable time, and for his future welfare. Mr. Coe, who has promised to speak for us next Sunday, entertained us with one of his vocal selections. 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 out the dead and defunct orthodox straw-pile, with a celebrated Baptist Divinity as chief 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 Missionary, worked with us one month, and it was through her efforts the society has been made stronger. We intend to secure her services again in the near future. Rev. Adelaide Cooper of Syracuse, N. Y., gave us two lectures, followed with messages and reading of articles, on June 1st. 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 messages. I am an interested reader of The Progressive Thinker, and when I have read the numbers I let someone 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 Spiritualism. The seed dropped by the way-side will have taken root, and some instrument will be guided by the spirit world to spread the truth."

L. E. Neal 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 Letz writes from Dunkirk, Ind.: "Mrs. Sarah A. Crossfield of 733 Elm street, Dunkirk, Ind., was the speaker at the funeral of Mrs. Hannah Miller, who passed to spirit life here, June 24, in her 71st year. A firm advocate of Spiritualism. Many of our church members were present, and quite a few expressed themselves that it was the best that they had ever heard in the history of this kind. Mrs. Crossfield is an eloquent, logical and convincing speaker. Any who may be in need of a speaker on subjects pertaining to the Spiritual philosophy 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.: "I 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 had free, except actual expenses; some one furnish room, another board, and collecting transportation. I am a good clairvoyant. I see spirits, and not good mines, and have some physical phenomena. I speak independently, untraded and by inspiration."

Mrs. Mary Weaver will be in Clinton for a week, resting her tired nerves. Her constant work in the field of private readings—considering she is busy from morning till night—gives her little time for recreation and the rest that anyone good to have the change of vibrations for a time.

Mrs. Nora E. Hill goes to a Kansas campmeeting on engagement this week, and will remain away through the month of August.

Mrs. Carrie M. Hinsdale, president of the State Spiritualists' Association of Texas, is now lecturing every Sunday at Dallas. She is greeted with good audiences.

THAT SPOKANE MARRIAGE.

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

To the Editor of the Anconada 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 editorial in your columns (July 17th) entitled "Spokane Marriage," and the interest of truth and of an act of justice to the thousands of people who are believers in the Religion of Spiritualism, I respectfully request a portion of 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 general body of the chartering local societies, 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 State and National Associations have adopted a declaration of principles, or statement of faith. 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 thus ordained have the same legal standing as do the Ministers of any other Christian denomination.

The last report made to me when I was president of the N. S. A. as to the number of Spiritualist Societies 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 perform marriage ceremonies, to enter penal institutions and to receive the same as Spiritualist advisers to the inmates thereof. They are also exempt from jury 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, Wash., 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 Washington State Spiritualists' Association, and yet further sanctioned by the National Spiritualist Association of the United States of America. As an Ordained Minister of our faith she had a perfect legal right to perform the marriage ceremony to which you take exception. I do not know what she observed the law I do not know that it matters what special 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.

Rev. Mrs. Cora Smith and there is no more to be said of her right to perform this ceremony than there is as to the right of Archbishop Ireland to do the same thing for members of his flock. Spiritualism teaches that God is Love, and if Love joins men and women together, it is wrong to 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 Ellen Glyn, to which the writer makes reference, hence I do not know her 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 its people to be close observers of the moral, civil, religious laws.

Yours faithfully,
HARRISON D. BARRETT,
Editor-at-Large.

Texas Spiritualists' Attention!

The eleventh annual convention of the Texas State National Association of Spiritualists will meet at Dallas, Sept. 25, lasting three days. Each chartered society must send delegates, and per capita tax. 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 notices of delegates as soon as possible. One delegate for every ten members or major fraction thereof.

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

The Ladies Aid has bought a canvas awning to protect the people from the rays of the sun. Spiritualists are coming and going.

Spiritualism is growing and leveling the greatest mass of humanity in its many avenues of thought.

MRS. N. H. FOGG.

"The Pathway of the Human Spirit." 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 Carey." Written under inspiration, by Carlyle Petersilea. Price \$1.00.

"The Spiritual Significance, or Death as an Event in Life." By L. L. Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful philosophy. Price 1.00.

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

On Friday she closed her engagement with a lecture on "The Power of Thought," in which she logically and eloquently pointed out the possibilities 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 a cold. Mrs. Crawford is a new worker in the field of Spiritualism. She held the attention of the audience by a short discourse on the "Practical 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 Spiritualism." At 2 p. m. he spoke upon "The Bible and Spiritualism," giving 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, Lois W. Crocker, who gave a poem expressive of her views. Mrs. Crawford followed both lectures with messages, which were well received.

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On Monday and Tuesday the conference 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 Matewan, Mich., and Mr. Oscar A. Erwood, of Montpelier, 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. Walte.

Wednesday at the conference the subject of "Healing" was ably discussed. In the afternoon Mr. Erwood gave an eloquent discourse upon subjects given by the audience, followed by a few messages, which were very clear, given and were all recognized. Following a solo by Miss Gibson, Mr. Erwood, in behalf of the campers, presented Mr. and Mrs. Erwood with a few tokens of their regard.

On Saturday, Mr. Barrett and Mr. Austin, editor of Reason, and Mr. Walte, were 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 odors of the flowers and the 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 visitors.

An open-air meeting was held at the Niantic, which was well attended, and new seats added, covered by an awning above to protect from the sunshine.

Miss Elizabeth Harlow, one of the most energetic and philosophical workers in our ranks, was the speaker for the day. The morning service was devoted to the reading of the Ordination papers, 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 of the afternoon lecture was "Life after Death," given in a forceful manner, which deeply interested the audience. Some of our loyal friends from Norwich rendered beautiful songs and violin solos. After the services the members of the Ladies' Aid held a reception in their building on Broadway, serving tea and light refreshments, all very successful on his phase of mediumship, and also assisting in message work.

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 Sister 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. Fulgham as chairman, gave a very unique entertainment Friday evening, entitled "Grandma's Birthday Party." A good crowd was in attendance.

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

It Was Daniel Dunglass Home.

Dr. Peebles does well to call attention to the error of magician Kellar 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 Daniel Home. This medium's name was Daniel Dunglass Home, and a good brief biography of him is to be found in the book "Planchette; The Despair of Science," written by E. S. Sargent.

H. M. WILLIAMS.

TWO SIGNIFICANT RESOLUTIONS.

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

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 \$1.10.

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

To the Editor:—I have been tarrying 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 lecturing 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 who 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 drying chamber as well as the room of the scientific investigator.

I am sure my discourse did not create the emotion of the morning's address, but was convinced it provoked more thought, and I hope will result in more lasting good.

I go from here to Marion, the County 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 beautiful natural groves and drink in the divine inspiration that permeates the entire universe. There is nothing that can lead 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. Richmond.

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 generosity.

Mrs. Bellman arrived at our beautiful grounds Sunday. She has delivered two very beautiful spiritual lectures, such as only she can give.

Mrs. Laura M. Jones, of St. Louis, has filed 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 truth.

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 feast this season.

Old Glory floated 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 Lodge, Mich., Camp.

Sunday, July 26, was opening day for Grand Lodge camp. The opening address was given by Mrs. A. E. Sheets, whose work at this camp and other places as well is too well and favorably known to need commendation, for all who have heard her realize the true zeal with which she enters in her work. There are a number of fine message bearers present, among whom we note: Mrs. N. B. Russell, of Grand Lodge; Mrs. Christine Oswald, Chicago, Ill.; and Mrs. Flora E. Fulgham, of Battle Creek, Mich., whom the Association welcomes as a young and 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 worker, and is meeting with fine results on his phase of mediumship, and also assisting in message work.

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 Sister 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. Fulgham as chairman, gave a very unique entertainment Friday evening, entitled "Grandma's Birthday Party." A good crowd was in attendance.

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

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.

A 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 & Company, New York, a book on "Brain and Personality," or the physical relations 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.

IMPORTANT RESOLUTIONS.

Resolved, That the Christian church is responsible for much of the disbelief in a future life by its implicit 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 pursue 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 coming to the front is either Spiritualism or Spiritualism. Which will it be?

HEALING SONGS BY

MATTIE McCASLIN
Endorsed by the World's New Thought Federation.
Single copy.....10 cents
With Birthday Chart.....15 cents
Special typewritten chart from name and number of birthdate sent, sealed, for 25 cents.

Address MATTIE McCASLIN, Lily Dale, N. Y.

SIXTEENTH ANNUAL CONVENTION.

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

Two business sessions daily. Lectures and messages each evening. Noted speakers and mediums in attendance will conduct evening services.

Speakers:—Miss Elizabeth Harlow, Mrs. Helen L. P. Russeque, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Nicum, Will J. Erwood.

Message Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. Laura M. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.

Others are invited and will participate part. Special vocal and instrumental music will be a feature each evening.

Special hotel rates have been secured 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 English, Monday evening, Oct. 19.

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

All Spiritualists will find much interest at this convention and its meetings.

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Association. You cannot afford to miss it.

DR. GEORGE B. WAINE, President.
GEORGE W. KATES, Secretary.

TOM WATSON'S OPINION.
And Various Other Matters Connected 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 enlightenment 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, prejudice and superstition.

Harrison D. Barrett's suggestions, in regard to Spiritualists' Camp 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 student or truth-seeker.

This world would be much better than it is were it not for the schemes of the kings, popes, priests, demagogues and politicians, who in all ages have deceived mankind on order to control them.

W. S. FRANKLIN.
Bedford, Iowa.

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DR. J. M. PEEBLES' PUBLICATIONS.

What Is Spiritualism, and Who Are These Spiritualists? A book of 92 pages, elegantly bound in paper. Price 35 cents; postage 5 cents.

Spiritualism vs. Materialism.—This volume, cloth bound, contains a series of essays and arguments against materialism from the point of Spiritualism. Price 50 cents; postage 5 cents.

Vaccination a Curse and a Menace to Personal Liberty.—This, an illustrated volume, treats exhaustively of calf lymph, vaccine virus, vaccination or compulsory. Price \$1; postage 15 cents.

Demons of the Ages and Spirit Occultism.—Volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits through the historic ages. Price \$1; postage 15 cents.

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

A Critical Review of Rev. Dr. P. E. Kilday's Five Sunday Night's Sermons against Spiritualism. Price 15 cents; postage 5 cents.

Immortality—Its Nature, Its Possibilities and Its Proofs.—Price 15 cents.

The General Teachings of Spiritualism.—Price 5 cents.

Fiftieth Anniversary of Modern Spiritualism at Hydesville, N. Y.—Price 15 cents.

Spiritualism in All Lands and Times.—Price 10 cents.

The Pre and Con of Spiritualism.—By H. D. Hart, M. D., versus J. M. Peebles, D. D.—Price 15 cents.

The Eightieth Birthday Anniversary of Dr. J. M. Peebles.—Price 15 cents.

QUESTIONS AND ANSWERS

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of inquiries, that it has been deemed expedient to publish a special issue of the Progressive Thinker, containing the answers to the questions asked. The answers are given in full, and the style is as plain and simple as possible. The answers are given in full, and the style is as plain and simple as possible. The answers are given in full, and the style is as plain and simple as possible.

I. Gott, Johannesburg, South Africa.—Q.—We are rather out of the tide of the Great Spiritualist movement. Our mediums drift into our fortune telling, 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 as "missionary" to this continent? We, of course, would do everything that lies in our power to meet his efforts. To one having psychic gifts, a great work is waiting here. We want an earnest student of our philosophy who can talk to us of the great ideals of Spiritualism. I wish I dared induce a hope that you might visit us.

A.—My dear brother, in spirit I shall visit you, and perhaps others, more beneficial to the cause, seeing this call, will come to you for the upbuilding and popularizing of the great philosophy of life. I suggest that it is not because you have no mediums, but because you do not take the means whereby mediums may be developed. Mediums in America and the outgrowth of circles, and you under the Southern Cross have experienced the same. Gather in harmonious seances, commence with singing, and reading from some instructive book or paper on Spiritualism. Prudently discuss the subject, and thus prepared, hold a circle. It will not be many sessions before some member will show more or less marked sensitiveness. After this, cultivate along the line indicated.

I earnestly believe, your home-developed mediums will give you more satisfaction than the far fetched and untried.

It would appear that mediumship, at low tide as it is in South Africa, is affected by the same disease it is here. It drifts into fortune telling and commercialism. It is the story of all psychic awakenings in the dawn of all religions; 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 interference of the circle work. Proceed with the carefulness and circumspection of scientists, and in the broad and righteous measure you seek shall you receive.

Why wait for outside influence? For the coming of a mission? Wait for your spirit friends 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. Holzman.—Q.—where can I obtain book in the German language on Spiritualism?

A.—A long list of works on Spiritualism published by H. B. Esler, Leipzig, Germany. I don't think any publisher in this country carries these books, but they can be obtained by sending direct to the publisher.

H. G. Purinton.—Q.—What vows have to be taken by outsiders to be accepted members of the Catholic church?

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

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

Charles L. Waffie.—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 to 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 were so.

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 opportunity, 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

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 executed on parchment, and kept by the priesthood. If accessible to any other class they would have been unconstructive, as the priests were the only ones who could read or write. The dense ignorance of these half-nocturnal savages, who formed the "chosen people" is impossible to understand 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 exhort 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 those long afterwards, writing what they fancied the romantic career of the Christ and disciples would be. The story sacrifices history, chronology, the customs of the people, and puts the "Scripture," to which the names 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 Testament is that it is not the pure language spoken by the Hebrews, but the barbarous Greek used by the monks and priests of the Middle Ages.

The question arises: Why was the New Testament written in Greek? Is it not self-evident that it was because there was not a soul in Christendom able to write in the Hebrew, which was a dead language long ages before the Christian era?

The "Sacred Book" must be written in ancient language, and Greek was the most available.

Dr. Brown makes an able effort to show that there was an earlier literature, which the Hebrews appropriated. It would seem that there must have been, for the foundation of the books of the Old Testament, as the traditions of India formed the basis of the Christ-legend.

Wm. Phillips.—Q.—What is mind? What is intelligence? A.—Mind is the conscious ego; that which thinks, feels, and wills. What it is, in its essence, cannot be said, for it is not a thing, but a power. Intelligence is often used as synonymous with mind, the real distinction being that intelligence is the product.

Perhaps as good a definition of mind as can be given is that of fully developed intellect. It is the power of knowing, our feeling of pleasure and pain, our volitional doings. What it is that thinks, wills, enjoys, feels, or 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 "medium," has been disappeared from public view. His methods would not bear the test. His systems was to place the telegraph key in a box of which two slates formed the bottom and top. The slates were placed on a distant table, connected by wires. Dr. Rowley placed his hand on the top of the slates, and the slates gave messages in the Morse alphabet. Really he had the slates so nicely adjusted to a spring that the slightest pressure broke the circuit. But this was concealed by a slight arrangement so that the slates could be handled 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, I've traveled the earth for many a year.

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 sorrow,

The echo of loved voices tender and sweet, Of a flower-wreathed cottage in Summerlane street.

When my heart was as light as a thistle-down, My cheeks were rosy and my hands were brown,

When I found in the cottage in the old home place, A light in the smiles of a fond mother's face.

O, dreams of the past, how often I yearn For the days of my youth that can never return.

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

Ah, days that I know, 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.

A Vigorous Defense of the Camp Meeting

When a writer of Brother Barrett's prominence condemns unqualifiedly an institution that plays so important a part in the Spiritualist movement as does the camp meeting, the matter assumes a serious aspect. Arguments which would be likely to have little weight, proceeding from the president 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 based on 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 there.
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 considerable length certain fraudulent practices that have come under his observation at camp meetings. We are all too familiar with these 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 be to say that the camp meeting is a party 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 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 he condemns.

At one of the Chicago Spiritualist League last spring among some fine and undoubtedly genuine platform test work was also some of a decidedly sensational and questionable character. Indeed, no less than a score of persons, mediums and laymen alike, were present, and they have any evidence that they had been the result of the most ardent 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; it could not reach her. She had a local society of her own, she never, to my knowledge, attended a camp meeting. Shall the C. S. L. be disbanded 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, as he put it, 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 Philadelphia were for Coal Oil Johnny.

There is a camp meeting in the city of New York, and it is a fact that 127 babies were born there, and 127 babies died there. A curious coincidence, no doubt, but what relation did those facts bear to each other? A camp meeting is a birth room for and a death room for the birth of an equal number? Or did the birth of 127 babies crowd the 127 who died off the earth? I venture to say there was just as much significance in the above coincidence as in the fact that the camp meetings and the State Association have been in the last 15 years and regards this as a significant if not conclusive argument, a plain manifestation of cause and effect. Here comes in the fallacious nature of statistical argument.

A year or two ago I saw a statement to the effect that the number of 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? A camp meeting is a birth room for and a death room for the birth of an equal number? Or did the birth of 127 babies crowd the 127 who died off the earth? I venture to say there was just as much significance in the above coincidence as in the fact that the camp meetings and the State Association have been in the last 15 years and regards this as a significant if not conclusive argument, a plain manifestation of cause and effect. Here comes in the fallacious nature of statistical argument.

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ISAAC B. RICH.

The Funeral of an Illustrious Spiritualist and Philanthropist.

As the brief notice of Mr. Rich's funeral which appeared in your columns of July 25 mentions Mr. C. W. Wiggins as officiating at those solemn obsequies, instead of Rev. Frederick A. Wiggins, the popular pastor, an explanation and corrected statement seems necessary.

Mr. Wiggins has been a close friend of Mr. Rich for many years and has frequently served as almoner of his generous bounty for the poor and needy of the city. Therefore, immediately after Mr. Rich's transition, his son, Charles J. Rich, wrote to Mr. Wiggins requesting that he conduct the funeral services, adding that Rev. E. A. Horton (likewise an old friend) would also assist. Courtesy granted to the elder clergyman the priority in the exercises, and after a beautiful musical selection, rendered by 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 life 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, everywhere, his extended and notable intellectual interests and successes, and emphasized the fact that Boston would seem poorer without his presence.

At the close of Mr. Horton's remarks, and after the sweet and plaintive song, "Beautiful Island of Somewhere," Mr. Wiggins 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 years, has passed 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 deception 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 knew what his right hand did. Brother Rich will, however, pardon the words which must here find their way, and although I would not 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 were dumb upon this subject, thousands of whom have received of his bounties without ever knowing who their benefactor was, then indeed would his most kindly generosity be but slightly mentioned.

In business, no puerile motto of "Honesty is the best policy" governed him. He placed himself in the true order of his life, and he required that his conduct be always the required of an inward, instead 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.

Full of sorrowing as was his retirement, his good and noble government 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 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 a standing room. The floral tributes were many and beautiful. The burial took place at his old home, Middleton. The undersigned officiated, and Mr. Marshall, one of Lynn's most noted singers, rendered two beautiful songs.

My personal tribute to him, 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. May we who knew him so well imitate his life in all its strength and sweetness, and be as faithful to duty and truth.

ELIZABETH HARLOW.

Afflicted With a Troublesome Spirit.

To the Editor:—May I have a little space in your paper for a personal request?

All my near-kindred have passed to spirit life. My husband passed away in 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 completely dominate them. He seems to be with me all the time, but I do not wish to talk with him, for most 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 I could write of experiences I have had to show that it is not a delusion, but 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, 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 him. 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 W. F. Peck. The three volumes of 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. Complete in three volumes. Price \$1.50 each.

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sinners, but rather one which would obliterate by its overpowering splendor 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 mental righteousness which flows from the fulfillment of any outward law whatever, but the perfect righteousness, which wells forth from an abiding faith in a Divine 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 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 must sweet We'll make, until our earthly harp Shall blend with thine and make one song complete."

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 the 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 orchids resting upon the casket, with another of lilies of the valley and heliotrope.

At the close of the service, these varied places 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 the desert 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 friends lined the farther side of the 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 and successful worker in the cause. He will be a great loss to the society, as well as Spiritualism in general. There are many workers that will keenly 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 into the grocery business. He was a man much sought for advice in all things, having superior judgment, and his word was good and of great government 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 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 a standing room. The floral tributes were many and beautiful. The burial took place at his old home, Middleton. The undersigned officiated, and Mr. Marshall, one of Lynn's most noted singers, rendered two beautiful songs.

My personal tribute to him, 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. May we who knew him so well imitate his life in all its strength and sweetness, and be as faithful to duty and truth.

ELIZABETH HARLOW.

Afflicted With a Troublesome Spirit.

To the Editor:—May I have a little space in your paper for a personal request?

All my near-kindred have passed to spirit life. My husband passed away in 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 completely dominate them. He seems to be with me all the time, but I do not wish to talk with him, for most 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 I could write of experiences I have had to show that it is not a delusion, but 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, 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 him. If anyone will instruct me in the matter, by letter I shall be very grateful.

MARY E. STOUT, Corunna, Mich.

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