

The Progressive Thinker.

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

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FROM HIS OWN VIEW POINT.

Spiritualism is Not Regarded as a Religion.—Trenchant Thoughts in Regard to Exact Status.

There has appeared recently in The Progressive Thinker several articles attempting to define religion as to make it fit the spiritualistic philosophy. Where the necessity for disturbing the fixed meaning of the religious concept of the ages, we fall to see, except it is for the advantage of getting reduced railroad rates, to escape municipal and state taxes for mediums, or to establish a priestly hierarchy, for we must abandon the fundamental claims of Spiritualism, or the basic concept of all religions, to make a religion of Spiritualism.

All religions are founded on the belief of the existence of an anthropomorphic God, a belief or faith in some form of relation to a deity, to man, and man's obligation to obey such commands. In a concrete sense, religion comprises the duties man owes to a supposed God, in distinction from morality, which comprises the duties of man to his fellow creatures. The religious idea postulates a creative deity, a person, not a principle, a being endowed with all the emotions, passions and prejudices of man with a plus mark attached, supposed, expected or desired to know religion. It is entirely beyond the domain of even relative knowledge, and consists wholly of subjective abstractions.

Spiritualism negates a personal or anthropomorphic God, denies any creative person, force or energy whatever; substitutes a Universal Spirit or Law for the personal God of religion; asks neither belief or faith, but instead offers facts, knowledge. Its exhortation is not "believe or be damned," but "come and see." It investigates the phenomena of Spiritualism by objective facts. Religion bases its teachings on abstract speculation. Spiritualism responds from facts to conclusions; religion from assumed conclusions to facts. The knowledge or belief in a conscious future existence is a necessary part of a religious belief; in fact, most of the old religions were silent concerning it.

Immortality as a human concept is modern compared to the religious concept. Without the belief of a conscious future existence there could be no Spiritualism.

Sacrifice, ceremonial, adoration and invocation being essentially religious observances, inseparable from the Man-God-idea, are not only unnecessary, but out of place in connection with Spiritualism. Just imagine one offering to a personal deity a sacrifice of roast meat, or a contrite heart. One might reasonably experience a feeling of reverence or awe for the effects of universal law, but certainly no enlightened human would ask favors of it, or hope to change its purposes by prayer or invocation.

Spiritualism has as little in common with religion, even in its most advanced stage, as has mathematics. It would be just as silly for professors of mathematics to go through a sham ceremony of ordaining each other, and opening their lectures with an invocation to the deity of three, as it is for Spiritualists to ape these hummeries of the childhood of the human race. It would be better for the advancement of true Spiritualism if those who cannot shake off the atavism of the dark ages, if those afflicted with incurable cases of scabies clerical, or those who imagine that they can strengthen the proofs of the source room with the stories from Jewish mythology, to return to the churches where they could enjoy the playthings of an effete ecclesiasticism.

While Spiritualism lacks none of the essentials of any religion, the world's religions, and those who are antagonistic to the Christian-Cult. Christianity depends for its existence on the following basic dogmas:

1. That man was created perfect by a personal God and by disobedience fell into condemnation of his creator.
2. That under this condemnation, to whose ransom was doomed to an endless torment in hellfire.
3. That to placate his own wrath against the creatures he had created he engendered with a Jewish virgin and begat a son, who, by being sacrificed or put to a cruel death, might have mankind from the punishment due them for their forefathers' disobedience, provided they believed or pretended to believe the sacrifice was made and was effective.
4. That this half-God Jesus, after being put to death in accordance with the Divine program, arose from the dead, BODY, on the third day, was seen, and talked with by many, and then arose to heaven and sat on the right hand of himself, where he will judge the quick and the dead on the last day.

Now, without the above four propositions, Christianity could have no excuse or purpose for its existence. Without the fall of man there could have been no necessity for a savior or a sacrifice; no necessity for the rape of a Jewish virgin; no occasion for the tears of Gethsemane or the sufferings on Calvary; no place for time or eternity for sin, judgment day, and with its lurid pyrotechnics and hallucinations.

Spiritualism emphatically denies the fall of man—teaches that his course has always been, and always will be, one of progressive advancement. It denies any pardon for sin whatever, and denounces vicarious atonement and sacrifice as the silliest illusion of an immature mind. It scorns the idea of a bodily resurrection, laughs to scorn a general judgment day, and makes of hell the nightmare of a disempered imagination.

The ethics taught by the so-called Christian church are neither original, with it or a part of its religion, but the common property of mankind ages before the era of Christianity claim for the birth.

"THE GOLDEN SHEAF."

High Commendation From D. W. Hull.

A soulful book is "The Golden Sheaf," the joint work of Hudson and Emma Rood Tuttle, published on the occasion of their fiftieth wedding anniversary. I do not know when I have been better or more profitably entertained than when reading it. I have been an admirer of the Tuttle for nearly forty years, and I feel toward Hudson Tuttle and Andrew Jackson Davis as a college graduate does toward his alma mater, only more so. I first read Hudson Tuttle's "Arcana of Nature," about 1868, and have read, I believe, every book he has published since then. About the same time I commenced and read Andrew Jackson Davis' works. Both teachers on the spiritual rostrum would take some pains to familiarize themselves with these and other Spiritualist books, some of those who are now so poorly equipped for the work they have undertaken would do their audiences much better service.

The Tuttle are complements each to the other, and this book is better than the product of both. Their thoughts blend as their lives have mingled. This book is not a continuous theme, but a gathering or bunching of short essays or excerpts on some live topic. Here is one from Hudson Tuttle: "When we consider the reproductive cell, too small to be seen by the unaided eye, bears the impress of every condition experienced by its ancestors from remotest time, and in the order of its growth will express all these conditions, it is no longer a phenomenon on which we gaze, but a miracle of creative power, and all that has been written since Galen's time as to its cause is as children's prattle. The material side furnished no adequate explanation. Its coarse methods are not adapted to measure the elusive psyche. The balance weighs not, the scalpel dissects not, the test tube holds not the elements of the soul."

No one can read Emma's articles without feeling an uplifting sentiment within him. Every line seems to have a noble purpose. It was written because it was needed it should be said. The poor, the friendless, the suffering, no matter who they are, whether man or animal, have a friend in her. One, while waiting for some one at an appointment, picks up the book and reads, "My Kingly St. Bernard," and immediately he wishes he could have made the acquaintance of the noble creature, and then he remembers of other noble dogs he has known, and I feel, after reading that poem, which I have often suspected before, that there is a divinity in dogs, some more than others, as there is in some women and men more than others. I would not have had that one poem left out for the value of the book. But there were others equally as valuable.

Again we find her eloquently pleading in behalf of the poor birds who are slaughtered with excruciating torture and their feathers may plume the hat of some thoughtless or soulless beauty. Ladies, please read this book and this article, and you will then realize the depth of your sin, which your minister has not the manhood to reprove in you. "If the President were coming to dine with me," she says, "and I had the care of a late brood of chickens I should feed and water the chickens before I planned for the chief magistrate's dinner. I should consider it my duty to do so, nobody could laugh me out of it. I practice the golden rule in my dealings with my fellow creatures as far as possible."

I wish this book could be placed in every prison cell in the world. It would appeal to the nobler nature of the most hardened criminal, and inspire him with resolutions for a higher and nobler life.

DANIEL W. HULL.
Olympia, Wash.

of their founder. The theory of a future life as taught by them is not only vague, but so entangled with miracles, self-contradictions and impossibilities that it would be difficult to breathe in the vicinity, hence man could not live to reach the North Pole or fully understand the power of nature. My informant tells me his second sight convinces him that the North Pole will remain a mystery that no fitted-out and equipped expedition will ever solve.

But the weather has moderated and the wind changed and we will leave our frigid subject for the present and return to milder and pleasanter conditions more in keeping with our surroundings.

AUGUSTA FRANCES TRIPP.
Ossel, Mass.

ENTITLED TO IMMORTALITY.
Dog Goes 1,500 Miles to Home.—Greyhound Travels Alone from Montana to Oakland, Cal.

San Francisco, Cal. Feb. 6.—The instinct of dogs, which often leads them long distances from their original homes, has again been instanced in Oakland. Sent to Montana last December, a greyhound yesterday appeared at its old home in Oakland, much to the surprise of "Doc" Michael Ryan, its former owner.

Ryan conducts kennels at 1902 Union street, and last December he sold two greyhounds to a party going to Montana. Yesterday morning a travel-stained and footsore greyhound appeared at the kennels. Ryan went out to drive it away, but upon seeing him the dog gave an eager bark and leaped to welcome him.

"Am I dreaming?" queried Ryan. The lick of the greyhound's tongue against his face assured him that he was awake. Ryan is still puzzling over how "Rooney" has traveled over 1,500 miles, guided entirely by animal instinct, and again reached his old home.

THE NORTH POLE.

A Psychic Traveler Says It Will Never Be Reached by Man.

Come with me, my dear reader, if you will, and let us take a journey to the North Pole. This day, Feb. 1, 1908, is a cold, blustering day, with snow on the ground and the temperature at zero—a day in keeping with my subject.

Many expeditions have been fitted out at different times to search for the North Pole. Have they succeeded in finding it? No! Will they succeed? Let us see. In drawing my conclusions I am led by the experiences of one who has been within seventeen degrees, or 1,181 1/2 miles of the North Pole in his physical body and much nearer in his psychic travels. We will start from Point Barrow, where he was in search of whales. In the night time the Aurora Borealis or Northern Lights were so bright he could easily read common print in a newspaper on the vessel's deck and the reverberations were like distant thunder or the booming of a cannon 25 miles away. This was at the distance of 1,181 1/2 miles from the Pole. It is very easy to sit by the fireside and imagine, as we sometimes see it pictured, that it has been reached and a pole with a flag on it stuck up in the ice, with an occasional polar bear taking his morning walk around it.

Every person, beast, insect, tree or thing on the face of the earth has a cuticle, also its positive and negative pole, and through this cuticle there emanates an electro-magnetic aura which is being continually thrown off and giving place to newer conditions. The same is true of mother earth. If everything in nature did not throw off this aura it would simply mean stagnation and death.

There are positive and negative poles to everything that exists in nature, which work in harmony for a healthy condition. It is by this aura that the dog can trace his master, and by this same aura we are attracted to or repelled from each other. Mother earth throws off the same aura making it healthy or unhealthy for some people to exist in. One proof of this is that your physician recommends a change of climate for the sick or debilitated and the extent of this influence is determined by the timber line or vegetation.

This electro-magnetic aura surrounds the earth, its positive and negative ends meeting and terminating at the North Pole, and the electricity passing from one of nature's electrodes or carbon to the other causes that illumination and reverberation which we term Northern Lights or Aurora Borealis.

To illustrate, let us take an orange, cut a circular piece from the positive or stem end of the cuticle, an inch or so in diameter, pass a copper insulated wire around this orange beneath the cuticle, and let both ends terminate at this aperture at the top. At these two points attach small carbon, apply to this wire a current of electricity and you will observe at the ends flashes of light resembling the Northern Lights in miniature. The Northern Lights flash and throw out different bright colors, the same as your trolley will do on the electric wire in a cold, sleety, foggy day.

At the east of the North Pole and above Greenland there are two divisions of land—as seen by the psychic, with water between them and the Pole, leaving the so-called North Pole in a large bay with open sea on the west of it with field-ice and icebergs floating across the electric current, and are moved by the tides and winds. Whenever the field-ice crosses this current it increases the electrical disturbance, and when a huge iceberg crosses it the disturbance is much greater, causing the greater flashes of light and louder reverberations. In large quantities, the more wild and intense the flashes of light and the louder the report. No eye or ear could withstand the commotion even though the person were successful in reaching the vicinity of the North Pole.

There is also such a consumption of oxygen to support this combustion that it would be difficult to breathe in the vicinity, hence man could not live to reach the North Pole or fully understand the power of nature. My informant tells me his second sight convinces him that the North Pole will remain a mystery that no fitted-out and equipped expedition will ever solve.

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THE BENEFICENT REIGN OF LAW.

The Editor of Light, London, Eng., Plunges Into the Darkness and Uncertainty, and Talks Pleasantly About Law and God.

We receive a good many sermons of one kind or another, and usually consign them, with a sigh, to the big basket which never leaves the desk side,—except to be emptied—but now and then we hesitate, and occasionally one abides with us, in the hope that we may help it to fly. One such is a discourse on "The Eternal Goodness" by Marion F. Ham. Its text is the splendidly daring saying of the Psalmist, "Thou, O Lord, art a God full of compassion; and gracious, long-suffering, and plenteous in mercy and truth." We call that a "daring" saying in such a world as this,—especially in such a world of trouble, confusion and sorrow as that old world of the Great East has been, and a daring saying it still is. "In the midst of those light afflictions which are common to life," says this thoughtful preacher, "we find no difficulty in agreeing with the Biblical writers."

But suddenly a great catastrophe occurs. A volcanic eruption in Japan Vesuvius buries a city; the ocean engulfs Galveston; a water-spout swallows up Johnston; an earthquake destroys a portion of Charleston. The newspapers teem with gruesome details, and we pale and gasp and turn sick at heart. The insurance companies describe these elemental happenings as "acts of God," and refuse to be held responsible in such events.

Accepting this clause of the insurance policies as eminently descriptive, we all agree to look upon such occurrences as "acts of God." And just here many good, honest, but skeptical persons confront us with searching questions: Is this the act of your God of Love? Would a good God permit this? How do you reconcile such horrors with the theory that God is gracious and compassionate?

There is no God, says the atheist. Law is the only God, says the materialist. And surely the bewildered and stunned theist at such times is hard put to make even a passing defense of his position.

But our preacher is no "bewildered and stunned theist." On the contrary, he (or she) faces the spectacle with calm eyes, through which looks a brave and hopeful mind. In the first place, he says, we are all driven to believe in a universal something or some one, some "Great First Cause," some "Force," some "Perpetual Energy," some "Life Principle," which we call God; and the only question which seems open is the question whether that controlling centre has any moral character.

But the strange thing is that, in spite of all the world's misery, the testimony of all the ages is that "God" is good. "Beet, destroyed, wasted, perplexed, disappointed," "fashioned, lashed, and ground to death by the innumerable upheavals of the mountains," "like the patient and faithful brute, to lavish his love upon the Power that slays him." Upon the very ashes of ruined churches the survivors of the San Francisco disaster congregated on Sunday morning to fill the smoke-blackened air with songs of praise and hymns of hope. What a wonderful display of Providence that seemed so inexplicably cruel in its operations?

Our preacher's answer to this question is not absolutely convincing. Could any answer be more so? We doubt it. But he has an answer, and one that has in it much good sense, caution and sober truth. None of these, though in a good deal of our own way allied with his.

The San Francisco believers who, on that awful Sunday morning, "moted the ashes of their still smouldering churches, and sang praises to God," were a part of the great whole. In the same way, the great whole was also in those songs. It was the destroyer who sang, in any sense we believe in the Immanuel God. Any way, Nature had to do with both ashes of horror and songs of triumph.

Perhaps it is that perhaps more or less unconscious the believer takes the large view of Nature and Life, and feels that within this outer surface of inevitable crash and flame, a mighty hand holds all things to the centre, firm and true. And is it not so? A ceaseless ebb and flow of change is centred in a constant, changeless, adamant, but it is by no means an entirely bad thing; it is, in truth, a faithful and merciful sentinel, and all that we ought to be more thankful than we are, in any case, it is rather foolish to suggest that we might have had nerves which could have given us only the sensation of pleasure.

But "death?" Ah well, that is the old, old story; and here the word "inevitable" is nearly all that we can say. Apart from all questioning as to any inherent morality in the universal Life Principle, death is simply inevitable, to make room for new-comers. That is a homely view to take of it, but there is no gainsaying it. The human race must be a procession, not an encampment.

We are indeed "pilgrims and strangers upon the earth;" but even so is not life a good thing? And may not death, what we call death, be a good thing, too? Or, even if there is nothing beyond it, are not the three-score years and ten of life a boon? The miseries of life, are they not on the whole, like spots on the sun,—lost in the outpouring and overpowering of splendor? And does not that splendor promise "a far more exceeding and eternal weight of glory?" Is it not reasonable to say that the things which are not seen are eternal? All Nature points to larger fulfillments. "Creation is music, not discord. And in us wells up the old, old song, forever new upon the lips of men, the song of unfeeling faith,—"The Eternal God is thy refuge, and underneath are the everlasting arms."

DR. WM. J. HILL.
Potosky, Mich.

When war drums throb no longer
And greed is out of style;
When every rogue is punished
And vice is always vile;
When fortunes gained unfairly
Bring neither gloe nor pride;
When art has been exalted
And selfishness has died;
When liberty no longer
Is but a name;
When virtue is laudable
And uselessness is shame;
When strong men shall not proudly
Regard the weak with scorn,
Then worth may be rewarded,
Although it blows no horn.

—S. B. Kiser.

THE CONFLICT.

The Trend and Ending of Passing Events.

To the Editor: J. C. F. Grumbine, the famous seer, is clearly right. He sees clearly the trend of events—their whence and whither. He has thus the slight of prophecy. Effect follows cause, and causes produce effects with all the certainty of revolving planets. The present civilization of the world is disturbed. An "irrepressible conflict" plainly exists between capital and labor. Great labor-saving machines, the producing tools of industry, have been running at a prodigious rate of speed, turning out products of every kind and need a hundred times faster and a hundred more than were formerly by the use of simpler tools, or that the great and only producers of all capital, with all consumers can buy; because capitalistic greed has robbed them of the wherewith, and a panic is on. The warehouses are all full, the markets are glutted, and the merchants are laboring strenuously to sell their goods. The great machines must shut down and wait for clearance. The indications are that more than a million men will be thrown out of employment before the close of the present year. Everywhere men will be clamoring for work and tramping the highways. Crime, poverty, and suffering will increase together, and the conflict will become more and more fierce and terrible as time lengthens and hunger increases, and the poor at sight of the exploiting rich rolling in wealth and luxury that they never earned and someone else did, will become more and more mad, and riot and violence will accompany gathered throngs, and the rich will look to the soldiers and take to hiding for safety. Securities will shrink and banks suffer with the withdrawal of deposits that will hide in retirement. Confidence will take wings and panic will follow panic, north and south. Not until the roof of all evil is uprooted and destroyed and the power of Mammon doctored will the conflict cease. Then the power of megal will no more be pitted against labor, and a universal brotherhood will at length be established, when capitalism has finally surrendered to the inevitable. And during the great revolution already pronounced, there will be a battle between battles. Hopes will partially revive, at times, only to be again blasted; and so the warring discordant elements will continue till Justice and Humanity shall triumph, and then the twilight and rising sun of a New Civilization will appear, and the conflict will have ended in the greatest victory the world has yet known.

WHAT ARE WE COMING TO?

Ask of the signs growing every day.

Ask of the trend of significant events.

Ask of the stream all the way from its source.

As it murmurs and babbles and winds in its course.

Ask of the patriot, philosopher, and seer.

And the answer will be given, and given you clear.

We are coming into a Socialist state, with the passing of Mammon to justified fate.

Yours for humanity

DR. WM. J. HILL.
Potosky, Mich.

WHEN.

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have a universe without such a law of attraction? A "live wire" kills the pedestrian who happens to be passing when it falls, but electricity is good, and its presence in Nature is necessary to life as we know it. What would the objector have?

It is true that the process involves pain and death; but pain is by no means an entirely bad thing; it is, in truth, a faithful and merciful sentinel, and all that we ought to be more thankful than we are, in any case, it is rather foolish to suggest that we might have had nerves which could have given us only the sensation of pleasure.

But "death?" Ah well, that is the old, old story; and here the word "inevitable" is nearly all that we can say. Apart from all questioning as to any inherent morality in the universal Life Principle, death is simply inevitable, to make room for new-comers. That is a homely view to take of it, but there is no gainsaying it. The human race must be a procession, not an encampment.

We are indeed "pilgrims and strangers upon the earth;" but even so is not life a good thing? And may not death, what we call death, be a good thing, too? Or, even if there is nothing beyond it, are not the three-score years and ten of life a boon? The miseries of life, are they not on the whole, like spots on the sun,—lost in the outpouring and overpowering of splendor? And does not that splendor promise "a far more exceeding and eternal weight of glory?" Is it not reasonable to say that the things which are not seen are eternal? All Nature points to larger fulfillments. "Creation is music, not discord. And in us wells up the old, old song, forever new upon the lips of men, the song of unfeeling faith,—"The Eternal God is thy refuge, and underneath are the everlasting arms."

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When war drums throb no longer
And greed is out of style;
When every rogue is punished
And vice is always vile;
When fortunes gained unfairly
Bring neither gloe nor pride;
When art has been exalted
And selfishness has died;
When liberty no longer
Is but a name;
When virtue is laudable
And uselessness is shame;
When strong men shall not proudly
Regard the weak with scorn,
Then worth may be rewarded,
Although it blows no horn.

—S. B. Kiser.

have a universe without such a law of attraction? A "live wire" kills the pedestrian who happens to be passing when it falls, but electricity is good, and its presence in Nature is necessary to life as we know it. What would the objector have?

It is true that the process involves pain and death; but pain is by no means an entirely bad thing; it is, in truth, a faithful and merciful sentinel, and all that we ought to be more thankful than we are, in any case, it is rather foolish to suggest that we might have had nerves which could have given us only the sensation of pleasure.

But "death?" Ah well, that is the old, old story; and here the word "inevitable" is nearly all that we can say. Apart from all questioning as to any inherent morality in the universal Life Principle, death is simply inevitable, to make room for new-comers. That is a homely view to take of it, but there is no gainsaying it. The human race must be a procession, not an encampment.

We are indeed "pilgrims and strangers upon the earth;" but even so is not life a good thing? And may not death, what we call death, be a good thing, too? Or, even if there is nothing beyond it, are not the three-score years and ten of life a boon? The miseries of life, are they not on the whole, like spots on the sun,—lost in the outpouring and overpowering of splendor? And does not that splendor promise "a far more exceeding and eternal weight of glory?" Is it not reasonable to say that the things which are not seen are eternal? All Nature points to larger fulfillments. "Creation is music, not discord. And in us wells up the old, old song, forever new upon the lips of men, the song of unfeeling faith,—"The Eternal God is thy refuge, and underneath are the everlasting arms."

DR. WM. J. HILL.
Potosky, Mich.

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A CALL FOR WORKERS.

Pointers from the State of Washington
by the President of the State
Association.

It is probably a wise plan frequently to turn our view from the larger field of National interests, and focus it upon that with which we are more closely allied, and the interests for which we are to some extent responsible.

A fair analysis of the conditions prevalent, neither over, or underrated (a habit, to which we, as a class, are largely addicted)—enables us the better to apply the proper remedy, when defects exist.

For various causes, all material enough, and for the most part, unavoidable, the past year has not been a "banner year" for Spiritualism in the state of Washington. Our struggles in behalf of mediums and mediumship, while in a general way victorious, have, nevertheless, crippled our resources and scattered our forces.

President Geo. B. Wayne, in a recent communication in *The Progressive Thinker*, alludes, incidentally to the appropriation by the N. S. A. in behalf of two (?) of our mediums who had, evidently, been selected as the target for the shafts of religious bigotry and the bullying instincts of an adobe-brained mayor, and his cheap satire, the chief of police. It is but fair to state that the amount so appropriated is but a small percentage of the amount expended in this city in defense of our cause.

As is usually the case, along with the grand features of Washington's progress, materially, socially and morally, have come narrowness and bigotry, twin offshoots of all popular religious movements in all ages, and, as a consequence, the Spiritualists of Seattle have been involved almost from the beginning in a battle for existence.

At present there is a lull in the battle. Its duration we cannot determine; but this we realize, that our progress in this city has been checked for a season, and our bright anticipations not fully realized. To some extent this applies to all the larger cities of the state, and indirectly to the rural districts.

However, let it be always and fully understood, that the real mission of the phenomena and philosophy that so clearly indicates the dawning of the era of universal emancipation, is in no sense permanently injured.

The same insatiable thirst for knowledge of the life that now is and that of the future prevails with an increasing intensity everywhere.

Who shall do the work, and how shall it be done, are the pertinent questions.

The demand in this state for honest and effective workers, was never greater than at the present moment.

As I again resumed the responsibilities of the state presidency, I discovered the loss of a number of former associates whom I deemed competent to send into new fields of effort, as occasion demanded. And it is this fact that in a large measure prompts this communication. I alluded to this, indirectly, in a previous communication. But at this time I wish to call especial attention to it, and to make a direct appeal to those who may desire, or have already planned to visit this state with the thought of locating.

To the "home-seeker" Washington in its opinion presents inducements, in point of climate and resources, unequalled by any state in this Union.

Did I not know, however, that among the "new comers" many of our way of thinking are to be found; and that among them not a few who can do good professional work, this letter would not be written.

I believe I can assist, if permitted, in locating some of these where they can or will be enabled to exercise their gifts and help along the general movement.

At the present moment I can call to mind several promising centers where a good resident worker would be apt to find the opportunity they may desire to be useful to themselves and to others.

The remuneration would not be great. In a measure, this is usually true; but when combined with home interests and industries, might be made quite satisfactory.

But let me not be misunderstood. The demand is for reasonably effective and always worthy workers.

The time has passed, if indeed it ever really existed, when crude and confusing work will answer.

The mistake is often made of launching into public before being equipped for such service. All preparatory work, as a rule, should be in the home circle, among friends, or where the expectation of great results does not exist.

It is not meant by this that classical training or that of the schools is the standard of measurement.

Many of the very best speakers and perhaps I have never known but a limited acquaintance with the formulas of the school room; and perhaps to their advantage, as such agencies, unless properly applied, often dwarf and stultify the natural inspiration and expression.

But it does mean that the one doing public work should demonstrate the ability to do so either by virtue of their own qualifications, or the kind co-operation of forces on either side of the dividing line.

I would like very much to secure good resident speakers; and if these lines meet the attention of our friends who contemplate a change of location, I should be pleased to communicate with them. Let me add that Seattle and Tacoma naturally receive ample attention. I refer now directly to other points where homes can be more easily obtained and opportunities for business or employment quite as favorable.

Our local workers are generally busy. So far as my knowledge extends, we now have but one professional worker from the "outside" doing effective service in this state; that is, fully accredited by both State and National Association. And, by the way, I am not "losing any sleep" in my anxiety to bring to this state any other class. I think the time has come that we should, if possible, take care of our own, and if we have funds to spare, place it in a way that will benefit our own cause directly, if it is possible to do so. I may be accused of narrowness, but I am not much in sympathy with that class of workers who appropriate our ammunition, desire the benefits of Spiritualism, and refuse to wear its livery.

VICTOR HUGO INSPIRES HIM.

A curious Theory in regard to Certain Materializations.

Dimitracopoulos is a Greek author, and is now in the Chicago Tribune, who says he is writing for Victor Hugo. He has concerned himself for a long time with Spiritualism and declares that he continually feels near him a phantom which helps him in his literary work. He says this phantom is none other than that of Victor Hugo, whose portrait hangs over his table. His sensation of the immensity of the spirit is so strong that often, although he is not familiar with the French language, he is impelled to write in that tongue whole chapters, which are dictated by the spirit. M. Dimitracopoulos summoned a photographer and in the presence of several witnesses had himself and his surroundings photographed. When the photograph was developed, there was seen on the plate on the right of the author a faint shadow, which, however, showed in a characteristic way the well known countenance of an old man greatly resembling Victor Hugo. A committee of scientific persons has examined the photographic plate and has declared that there is no humbug in the matter. M. Camille Flammarion, the celebrated astronomer, is also investigating Spiritualism and sciences. He says that if the hypothesis were not so bold as to seem unacceptable to us, he should dare to think that the concentration of the thoughts of psychic experimenters creates a momentary individual intellectual being who replies to the questions asked and then vanishes. Everybody has seen his own image reflected in a mirror, and the psychic personification created in Spiritualistic seances sometimes recalls this image, which has nothing real in itself, but which yet which exists and reproduces the original. The image formed at the focus of the mirror of the telescope, invisible in itself, but which we can receive on a level mirror and study at the same time enlarging it by the microscope of the eye piece, perhaps approaches nearer to that which seems to be produced by the concentration of the psychic energy of a group of persons. We create an imaginary being, we speak to it, and in its replies it almost always reflects the minds of the experimenters. And just as with the aid of mirrors we can concentrate light and heat in a focus, so in the same way it seems sometimes as if the sitters during a seance, by the concentration of the psychic forces, condense the waves and helping to produce a sort of fugitive being more or less material. Flammarion does not deny the existence of spirits.

JOHN A. HOWLAND.

I know of many such, who receive their compensation largely from Spiritualists, while those of our own numbers, equally as competent in every way, are left in arrears. These good people disintegrate quite as rapidly as the "regulars" build up.

We do not necessarily endorse the "cussedness" in the political party with which we may for the time affiliate, nor do we in Spiritualism become responsible for its "undesirable citizenship," and it is cowardly to appropriate its philosophy and repudiate its source.

But this is a digression. As before stated, our only outside assistance, at this time, is being given by Mrs. Mary A. Stein, of Detroit, who came to this state largely on account of ill health, but soon signified her willingness to engage in public work. Evidently the first consideration has been met. All good people become healthy and reasonably happy in this climate. Four months Mrs. Stein has conducted regular Sunday services in this city with excellent results; and she is now filling appointments under state auspices, and good reports are coming from every point visited by her. By the way, I am wondering why we have heard so little of this competent worker in times past. I must acknowledge that up to her visit to Seattle I was almost wholly unacquainted with her personally, and the character of the work she was doing; and yet I knew, or thought I knew, either personally or by reputation, nearly all the prominent workers in our ranks. I discovered that she is much in demand at points further east. Indeed I have some difficulty in keeping her in this state. I acted as chairman of her meetings in this city, and I have seldom met a speaker that so solidly welded an audience into sympathy with the truths uttered, as does "this stranger in our midst."

We have speakers that please the intellect, all as well as enthusiasm, and that time move us to greater effort; and we have, also, those who would excel were we seeking to establish a mental gymnasium. But it is our privilege to enjoy, along with these, a rich and deep spiritual experience. With this omitted, we but half appreciate the rich treasures strewn along our pathway. This worthy worker surely accomplishes, in large measure, this desirable experience.

We sometimes hear of the "kings" and "queens" of the Spiritualistic rostrum. I am not personally acquainted with any such. All good workers look alike to me as an official observer.

But if we are to discriminate, let us see to it that we do so along the lines of real worth and usefulness, and not along those of personal gratification or of glittering idealities.

But I am digressing again. My previous "call" in *The Progressive Thinker*, thanks to its circulation in this state, has brought excellent results; and I am thus encouraged to try this method again, and I will conclude this as I began, by inviting a correspondence from those who are "looking this way," and who desire to engage in active service in this rapidly growing state of Washington.

We do the most good, render the best service and grow the most rapidly by rendering cheerful service to others.

Fraternally, R. F. LITTLE,
Pres. Wash. S. S. Assn.
General Delivery, Seattle, Wash.

MANUAL of Magnetic Healing. Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25 cents.

The Sphere of the Life Beyond

An Address Given through the Mediumship of
Mr. E. W. Wallis, London, England.

The following abstract (says Light of London, Eng.), of an address given through the mediumship of Mr. E. W. Wallis, at one of the Wednesday evening meetings at 110 St. Martin's Lane, has been kindly supplied to me by a member who made shorthand notes for his own use.

The speaker said that on a former occasion he had explained that those who pass over usually find the transition from the waking on the other side more satisfactory than they expected, and they soon become aware that they are in a real world among real people, and are as much alive as ever they were here. They are welcomed by friends who, having had experience, become their companions and teachers. In answer to their inquiries they are assured that they are in the spirit world, not in the traditional heaven or hell, but in one of the many conditions of life in the disordered realm.

Referring to the geographical position of the spirit world, in relation to the earth, the speaker said that he was aware that different statements had been made as to the nature, number, and location of the spheres, and that they had been described as zones, or belts, surrounding this planet, variously estimated in distance, and that while the spirit world, to the consciousness of its inhabitants, is objectively real and has its landscapes and other geographical features, he had no means of gauging the accuracy of these estimates. He was more interested in the people of the spirit world, and in their mental and moral conditions, than he was in these matters, because where spirits are situated in time and space, and where they exist, and because all conceptions regarding realities depend upon the point of view of the individual—upon his degree of spiritual development and adaptation.

There are, in reality, said the speaker, as many spheres as there are individuals; because each one lives in the world of his own consciousness. Thus, one who lacked spiritual powers of perception would have a different conception of the time occupied in passing from earth to his spirit home, and of the distance between the two states, than a more advanced spirit would entertain. Those persons who realize that the hereafter is "the great thought world"—the realm where thoughts become things, and where the enlightened spirit is emancipated from earthly limitations—will readily recognize the difficulty which spirits experience when they attempt to describe spiritual states and conditions in terms, which have for their earth friends a physical significance. If you think of the vast array of the body, of the variety of their intellectual, moral, and spiritual conditions—you will understand how varied the states, or spheres, of the spirit world must be to meet the requirements of all.

It is true, as we know it to be, "each one goes to his own place." There are many who dwell on the spirit side of the earth, although they have left the physical body, and they frequent their old haunts because they have not outgrown the habits, thoughts, passions, and attractions of this state of existence. Having little or no knowledge of spiritual truths and responsibilities, they remain on the lower life, they cannot get away from their accustomed surroundings, and until they become dissatisfied and aspire to other and more spiritual states they remain "dwellers on the threshold," in the sphere of self. Although comparatively content, yet a time of awakening must come, and then they will realize their poverty of spirit and the darkness of their state.

Spirits who visit their earth friends see them through the light of the light which illumines them. As there is a light, of which the ordinary man is ignorant, by which the clairvoyant on earth is able to see spirits, so there is in the spirit world a general, all-pervading "illumination"—but it is also a fact that each spirit is a light unto himself, and his own conditions limit his power of discernment. Those who are earth-bound appear to the advanced spirits as dwellers in darkness, but being ignorant they do not realize that "they have eyes and see not," and therefore they are unresponsive to brighter and more spiritual environments. They are isolated and comparatively alone because they have become self-centered and have failed to develop those powers of sympathy and insight which give breadth and make for fellowship. The law of association in spirit life is based upon community of feeling, interest, affection, and spiritual love. Each individual lives in the sphere he makes for himself—the realm of his thoughts and purposes, his loves and desires. There are also families, companies, fraternities or corporate spheres which are formed by those whose tendencies and dispositions are harmonious and prevailing love, and are in rapport. Like-minded spirits, by a law of spiritual affinity, or gravitation, are naturally attracted to each other, and in such congenial companionship they find mutual pleasure and satisfaction.

This is true even on earth to a large extent. You are spirits now, served more or less satisfactorily by your bodies, but you may not be aware that you press against powers, and consequently live body-lives, instead of spirit-lives. Too often you respond to the influence of men, but remain unresponsive to the psychic and spiritual suggestions of your unspiritual visitors. So, too, on the spirit side of life there are both states and planes; an exalted being is in the spirit world and lives a spirit life whatever his status may be, but he may not have reached the plane of spiritual unfoldment and understanding, and it is this lack of spiritual fitness which excludes him from the higher planes and shuts him off from the more advanced intelligences. Even here on earth you meet many persons who are as close to you, and although you meet them daily there is no real intercourse; you never get below the surface, or into intimate relations with them. You are often alone in the midst of a crowd. You meet people and know their faces, but you pass; they daily without speech or recognition; you each live your own life and occupy your own sphere. With a few hundred souls you are on intimate terms, but even these you do not know you as you know yourself—for there are always inner depths of consciousness and self-knowledge into which the dearest and truest—your best beloved—cannot penetrate. The majority of the persons whom you meet are not on the same plane of thought or feeling as yourself; and so it is in spirit life, we are out of touch with those who are not in our sphere, who do not occupy our thought-world, or have not reached the same plane of spiritual consciousness; and while we may visit and enjoy intercourse with many others in different conditions, yet we hold spiritual communion with few, because of the lack of that community of spirit and sympathy of feeling by which alone spirit reveals itself to spirit.

As the spirit unfolds and reaches higher planes it is able to penetrate the conditions and establish sympathetic relations with those who are more or less developed, and in this way the more advanced and spiritual spirits are able to extend an influence for good upon those who aspire to gain freedom and grow in grace and power. This helpful and inspiring ministry is often effected without the recipient being aware of the fact, just as you on earth do not know of the visitations and loving services of your spirit friends who, nevertheless, are frequently with you and blessing you—as clairvoyants are able to see the good and bad influences which pass for happiness and a certain kind of companionship which satisfies them, because they have no imperative ideals and have not reached that state of divine discontent which is the first step to repentance and the walking of the upward way.

Each one who passes through the death-change has his home which, to his perception, is substantial, objective, and permanent. Each embodies and represents his thoughts, purposes, and attainments—because it is the outward expression of his mental, moral, and spiritual self—and his home is light, artistic, healthy, attractive, and home-like if he has provided the requisite conditions—at any rate, to him, judged by his standard, it is home. In like manner, his garments are fashioned according to his consciousness of the need of clothing, and they reflect his mental and moral states. He finds himself unuttered in character, capacities, possessions, tendencies, and attainments. His earthly life, with its joys and sorrows, its pleasures and pains, its limitations and its unfoldings, has made him what he is: well-equipped and ready, or ignorant and unready, for the new conditions of his life, and his future experiences will teach him to realize that he has made his own hell or heaven, as the case may be.

Sooner or later each spirit learns that he is in a realm where thought is more potent than it was on earth, and where concentrated, well directed purpose, especially of an altruistic character, gives increased capacity for achievement and happiness. The occupation of the individual depends upon himself, for he carries his own character and his own habits with him, and he carries with him the prevailing love, or desire of his past earth life, which rules him and determines his attitude, at least during his initial experience. The scientific man can continue his investigations and carry them onward a stage, for he can make researches into causes and ascertain the principles of Nature's phenomena. If he is a true scientist, he desires to visit other spheres of spirit life, or the earth, he can readily do so if he has acquired the necessary knowledge and power, and to the observant traveler on the spirit side there is much of great interest and value because he is able to see the realities of which earth's phenomenal appearances are but semblances. So, too, with the architect, the musician, the artist, the inventor, the statesman, the reformer, and the spiritual teacher; there are opportunities for the exercise of their powers and scope for their labors such as earth does not afford.

The hosts of children who are constantly passing from earth need care and love, training and ministry. Many of the motherly and fatherly spirits, who, on earth, were denied the pleasures and experiences of parenthood, become the foster parents of these little ones, and find congenial and blessed occupation in caring for them. Although the children lose the outer discipline of the earth training they are compensated by the purer and more spiritual conditions of their life, and they become messenger spirits between the different planes, or spheres. They are frequently brought to earth by their parents, here, to the spiritual advantage of all concerned. Many inquirers into Spiritualism have been astonished to find that their little ones who never drew the breath of mortal existence are alive in the spirit world; yet such is the fact, and it would be well if all parents knew it and recognized that whatever his status may be, he may not have reached the plane of spiritual unfoldment and understanding, and it is this lack of spiritual fitness which excludes him from the higher planes and shuts him off from the more advanced intelligences. Even here on earth you meet many persons who are as close to you, and although you meet them daily there is no real intercourse; you never get below the surface, or into intimate relations with them. You are often alone in the midst of a crowd. You meet people and know their faces, but you pass; they daily without speech or recognition; you each live your own life and occupy your own sphere. With a few hundred souls you are on intimate terms, but even these you do not know you as you know yourself—for there are always inner depths of consciousness and self-knowledge into which the dearest and truest—your best beloved—cannot penetrate. The majority of the persons whom you meet are not on the same plane of thought or feeling as yourself; and so it is in spirit life, we are out of touch with those who are not in our sphere, who do not occupy our thought-world, or have not reached the same plane of spiritual consciousness; and while we may visit and enjoy intercourse with many others in different conditions, yet we hold spiritual communion with few, because of the lack of that community of spirit and sympathy of feeling by which alone spirit reveals itself to spirit.

Referring to the geographical position of the spirit world, in relation to the earth, the speaker said that he was aware that different statements had been made as to the nature, number, and location of the spheres, and that they had been described as zones, or belts, surrounding this planet, variously estimated in distance, and that while the spirit world, to the consciousness of its inhabitants, is objectively real and has its landscapes and other geographical features, he had no means of gauging the accuracy of these estimates. He was more interested in the people of the spirit world, and in their mental and moral conditions, than he was in these matters, because where spirits are situated in time and space, and where they exist, and because all conceptions regarding realities depend upon the point of view of the individual—upon his degree of spiritual development and adaptation.

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As the spirit unfolds and reaches higher planes it is able to penetrate the conditions and establish sympathetic relations with those who are more or less developed, and in this way the more advanced and spiritual spirits are able to extend an influence for good upon those who aspire to gain freedom and grow in grace and power. This helpful and inspiring ministry is often effected without the recipient being aware of the fact, just as you on earth do not know of the visitations and loving services of your spirit friends who, nevertheless, are frequently with you and blessing you—as clairvoyants are able to see the good and bad influences which pass for happiness and a certain kind of companionship which satisfies them, because they have no imperative ideals and have not reached that state of divine discontent which is the first step to repentance and the walking of the upward way.

Each one who passes through the death-change has his home which, to his perception, is substantial, objective, and permanent. Each embodies and represents his thoughts, purposes, and attainments—because it is the outward expression of his mental, moral, and spiritual self—and his home is light, artistic, healthy, attractive, and home-like if he has provided the requisite conditions—at any rate, to him, judged by his standard, it is home. In like manner, his garments are fashioned according to his consciousness of the need of clothing, and they reflect his mental and moral states. He finds himself unuttered in character, capacities, possessions, tendencies, and attainments. His earthly life, with its joys and sorrows, its pleasures and pains, its limitations and its unfoldings, has made him what he is: well-equipped and ready, or ignorant and unready, for the new conditions of his life, and his future experiences will teach him to realize that he has made his own hell or heaven, as the case may be.

Sooner or later each spirit learns that he is in a realm where thought is more potent than it was on earth, and where concentrated, well directed purpose, especially of an altruistic character, gives increased capacity for achievement and happiness. The occupation of the individual depends upon himself, for he carries his own character and his own habits with him, and he carries with him the prevailing love, or desire of his past earth life, which rules him and determines his attitude, at least during his initial experience. The scientific man can continue his investigations and carry them onward a stage, for he can make researches into causes and ascertain the principles of Nature's phenomena. If he is a true scientist, he desires to visit other spheres of spirit life, or the earth, he can readily do so if he has acquired the necessary knowledge and power, and to the observant traveler on the spirit side there is much of great interest and value because he is able to see the realities of which earth's phenomenal appearances are but semblances. So, too, with the architect, the musician, the artist, the inventor, the statesman, the reformer, and the spiritual teacher; there are opportunities for the exercise of their powers and scope for their labors such as earth does not afford.

The hosts of children who are constantly passing from earth need care and love, training and ministry. Many of the motherly and fatherly spirits, who, on earth, were denied the pleasures and experiences of parenthood, become the foster parents of these little ones, and find congenial and blessed occupation in caring for them. Although the children lose the outer discipline of the earth training they are compensated by the purer and more spiritual conditions of their life, and they become messenger spirits between the different planes, or spheres. They are frequently brought to earth by their parents, here, to the spiritual advantage of all concerned. Many inquirers into Spiritualism have been astonished to find that their little ones who never drew the breath of mortal existence are alive in the spirit world; yet such is the fact, and it would be well if all parents knew it and recognized that whatever his status may be, he may not have reached the plane of spiritual unfoldment and understanding, and it is this lack of spiritual fitness which excludes him from the higher planes and shuts him off from the more advanced intelligences. Even here on earth you meet many persons who are as close to you, and although you meet them daily there is no real intercourse; you never get below the surface, or into intimate relations with them. You are often alone in the midst of a crowd. You meet people and know their faces, but you pass; they daily without speech or recognition; you each live your own life and occupy your own sphere. With a few hundred souls you are on intimate terms, but even these you do not know you as you know yourself—for there are always inner depths of consciousness and self-knowledge into which the dearest and truest—your best beloved—cannot penetrate. The majority of the persons whom you meet are not on the same plane of thought or feeling as yourself; and so it is in spirit life, we are out of touch with those who are not in our sphere, who do not occupy our thought-world, or have not reached the same plane of spiritual consciousness; and while we may visit and enjoy intercourse with many others in different conditions, yet we hold spiritual communion with few, because of the lack of that community of spirit and sympathy of feeling by which alone spirit reveals itself to spirit.

Referring to the geographical position of the spirit world, in relation to the earth, the speaker said that he was aware that different statements had been made as to the nature, number, and location of the spheres, and that they had been described as zones, or belts, surrounding this planet, variously estimated in distance, and that while the spirit world, to the consciousness of its inhabitants, is objectively real and has its landscapes and other geographical features, he had no means of gauging the accuracy of these estimates. He was more interested in the people of the spirit world, and in their mental and moral conditions, than he was in these matters, because where spirits are situated in time and space, and where they exist, and because all conceptions regarding realities depend upon the point of view of the individual—upon his degree of spiritual development and adaptation.

There are, in reality, said the speaker, as many spheres as there are individuals; because each one lives in the world of his own consciousness. Thus, one who lacked spiritual powers of perception would have a different conception of the time occupied in passing from earth to his spirit home, and of the distance between the two states, than a more advanced spirit would entertain. Those persons who realize that the hereafter is "the great thought world"—the realm where thoughts become things, and where the enlightened spirit is emancipated from earthly limitations—will readily recognize the difficulty which spirits experience when they attempt to describe spiritual states and conditions in terms, which have for their earth friends a physical significance. If you think of the vast array of the body, of the variety of their intellectual, moral, and spiritual conditions—you will understand how varied the states, or spheres, of the spirit world must be to meet the requirements of all.

It is true, as we know it to be, "each one goes to his own place." There are many who dwell on the spirit side of the earth, although they have left the physical body, and they frequent their old haunts because they have not outgrown the habits, thoughts, passions, and attractions of this state of existence. Having little or no knowledge of spiritual truths and responsibilities, they remain on the lower life, they cannot get away from their accustomed surroundings, and until they become dissatisfied and aspire to other and more spiritual states they remain "dwellers on the threshold," in the sphere of self. Although comparatively content, yet a time of awakening must come, and then they will realize their poverty of spirit and the darkness of their state.

Spirits who visit their earth friends see them through the light of the light which illumines them. As there is a light, of which the ordinary man is ignorant, by which the clairvoyant on earth is able to see spirits, so there is in the spirit world a general, all-pervading "illumination"—but it is also a fact that each spirit is a light unto himself, and his own conditions limit his power of discernment. Those who are earth-bound appear to the advanced spirits as dwellers in darkness, but being ignorant they do not realize that "they have eyes and see not," and therefore they are unresponsive to brighter and more spiritual environments. They are isolated and comparatively alone because they have become self-centered and have failed to develop those powers of sympathy and insight which give breadth and make for fellowship. The law of association in spirit life is based upon community of feeling, interest, affection, and spiritual love. Each individual lives in the sphere he makes for himself—the realm of his thoughts and purposes, his loves and desires. There are also families, companies, fraternities or corporate spheres which are formed by those whose tendencies and dispositions are harmonious and prevailing love, and are in rapport. Like-minded spirits, by a law of spiritual affinity, or gravitation, are naturally attracted to each other, and in such congenial companionship they find mutual pleasure and satisfaction.

This is true even on earth to a large extent. You are spirits now, served more or less satisfactorily by your bodies, but you may not be aware that you press against powers, and consequently live body-lives, instead of spirit-lives. Too often you respond to the influence of men, but remain unresponsive to the psychic and spiritual suggestions of your unspiritual visitors. So, too, on the spirit side of life there are both states and planes; an exalted being is in the spirit world and lives a spirit life whatever his status may be, but he may not have reached the plane of spiritual unfoldment and understanding, and it is this lack of spiritual fitness which excludes him from the higher planes and shuts him off from the more advanced intelligences. Even here on earth you meet many persons who are as close to you, and although you meet them daily there is no real intercourse; you never get below the surface, or into intimate relations with them. You are often alone in the midst of a crowd. You meet people and know their faces, but you pass; they daily without speech or recognition; you each live your own life and occupy your own sphere. With a few hundred souls you are on intimate terms, but even these you do not know you as you know yourself—for there are always inner depths of consciousness and self-knowledge into which the dearest and truest—your best beloved—cannot penetrate. The majority of the persons whom you meet are not on the same plane of thought or feeling as yourself; and so it is in spirit life, we are out of touch with those who are not in our sphere, who do not occupy our thought-world, or have not reached the same plane of spiritual consciousness; and while we may visit and enjoy intercourse with many others in different conditions, yet we hold spiritual communion with few, because of the lack of that community of spirit and sympathy of feeling by which alone spirit reveals itself to spirit.

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VERILY THE SOUL LIVES

It Lives After the Death of the Body and Can Tell How It Was Deprived of Life.—A Notable Case Illustrating an Important Fact.—Told by Light of London.

The psychic experience which I am about to relate is true. It was told by an Armenian woman who escaped after the massacre to Palestine, and there found kind friends and a home. Husband, friends, home, and wealth were all gone, and she was thankful to find a place as a servant and to thus earn her daily bread. She was a tall, dark woman, her face wearing an expression of absolute sadness, which struck the beholder to the heart. She never smiled, and was seldom heard to speak. By degrees the kindness of her mistress wrought upon her so that she one day told her the story of the terrible past, and from this lady (an old friend) I in turn heard the tragic tale. With this word of explanation I will pass on to the incidents themselves. I cannot now recall the woman's name and will simply call her A.

A. was the wife of a rich Armenian merchant, well known in his native town on account of his wealth. English people generally ascribe to the Turks the full blame of the massacre, but dwellers in the East know that at least an equal share of the crime belongs to the Kurds. One day the Kurds swept down upon the town where A.'s home was. Before they entered the house A. said to her husband, "It is you they will seek for and kill, because you have the money. I will hide you downstairs where you will be safe."

She hid him in a cellar under the house, in a big bath, and covered him over. She herself and a neighbor waited upstairs. Almost directly, the Kurds rushed in. They tied the arms of the women behind their backs and threatened to torture and spear them unless they delivered up their money. The two women screamed for help but refused to give up their valuables, saying they had none. The Kurds were just about to spear them when the sound of horse's feet was heard outside, and a party of Turkish soldiers rode up. The officer in command, B. Paşa, heard the women's cries, and riding up underneath the window called out, "If there are any women there, let them come out!"

When the Kurds heard that they were frightened, and made off; and A. dragged herself to the window and called out in Turkish: "Save us, in the name of God!" The pasha sent some of his men up to unbind the women, and put them for safety with the ladies of his harem. They received the greatest ease kindness from himself and from the ladies of his home.

A. was very much bruised and shaken, and soon fell asleep from utter exhaustion, despite her anxiety as to her husband's fate. She dreamed that her husband came and stood by her, say: "What! are you still aliye?"

"Yes," he said, "I am only just beginning to live, though they have killed my body. Look for me; you will find me under a tree in our orchard. I have a cut across my head, both my arms are broken, and I have other wounds also."

A. awoke in great fear, and tried to creep out unnoticed, but the ladies of the harem awoke and begged her not to go. "You will most certainly be killed," they said. But as she still wept and implored them to let her go, they at last consented, and

sent a man-servant with her. She went straight to the orchard to look for her husband. She found his body there, just as he had said, cut across the forehead and with both arms broken. Before returning to the shelter of the harem, she scraped out a shallow trench with her own hands and laid him in it.

shallow grave with her own hands and laid him in it.

E. M. E. B.

ful lectures both upon the platform and in the places which occur every	A Noble Man Passed to Spirit Life.
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Dr. J. M. Peebles, from "all over the world," is here. He will speak next Sunday afternoon about the wonderful experiences he had in the Bailey cottage while abroad.

The first Wednesday evening entertainment will be in the auditorium this week consisting of music, exercises and a play.

Sunday was a day that all who desired could come in free. Many who had never attended a meeting here

before expressed themselves as so well pleased they should come often. Mrs. Tyler Moulton has discontinued her class work for two weeks, but is kept busy with sitters at her rooms. Her daughter, Miss Jean, is

There are many strangers here—those who seem to feel they can enjoy the place without the meetings, but gradually they are reaching for this thought: Will not the Northern

people send this little camp their best thoughts? It belongs to them all.
CARRIE E. S. TWING.

On earth discord! A gloomy Heaven above opening its jealous gates to
pitiful failures when compared to John B. Chrisney. He lived nobly and he died gloriously.
A few hours before he passed out, he called his family to the bedside and sent out a message of love and

"Nothing can trouble me," he said. "All is well."

man.—Robert Burns.

In stead of the workers of every nation trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible.—Hov-

And all was well. His funeral was held in the Baptist church at Christ-ney, W. D. Wattles, of Elwood, Ind., officiating. A great crowd was in attendance, and all were mourners; not one but realized a personal loss in the passing of this type and kind.

Misfortune and experience are lost
 on mankind, when they produce
 neither reflection nor reformation.—
 Thomas Paine, in *Crisis*.

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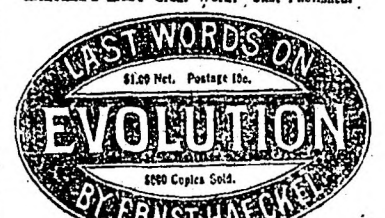


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SATURDAY, FEBRUARY 22, 1906

WORDS OF CAUTION.

You should not send money in a letter. You may do so to a dozen times safely, and then the next time you may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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

Justice to a Good Man.

Rev. Thorton Mills, of the Christian Union Church, Rockford, Ill., made Thomas Paine the subject of his discourse two Sundays ago. Rev. Mills highly complimented the "Author Hero of the Revolution," as did Rev. Dr. Kerr, his predecessor several years ago in the same pulpit. Geo. Lippard, the Quaker author of "Washington and His Generals," thus first justly designated Paine.

Why should not Unitarians, and in fact all Christians, speak well of Thomas Paine? He was the first person in all the world to write the words, "The Free and Independent States of America."

Lippard, the Quaker, was right, who wrote nearly seventy years ago, when he said:

"I stand on the grave of this deeply wronged THOMAS PAINE, and ask my countrymen to do him justice! I boldly point to the records of the past for proof, when I state, Thomas Paine was the co-worker of Jefferson and Adams in the great deed of independence. My voice may fall unheeded now, but one hundred years hence, the name of Paine will be forgotten in the glory of the Patriot."

Of what did the "name infidel" consist? Paine said: "I believe in one God and no more, and hope for another life." "My religion consists in doing good and in making others happy." Said he: "Any system of religion that has anything in it to shock the mind of a child cannot be a true system."

Hate the Antonym of Love.

Our friend of the Homiletic Review occupies a different plane of thought than that occupied by the editor of The Progressive Thinker. He explains those repulsive expressions of Jesus, found in the Bible, as "Oriental imagery." We have no desire to controvert his opinion in that regard, but we shall insist with all the energy we are capable of that such crazy teaching is not adapted to the Occident. Hate in all languages is the opposite of love, and unless applied to vice should have no place in the human breast. Gods or myths, if they teach it as an essential of religious faith, as they who defend them err in judgment in our opinion. Outside of the Bible it would receive no toleration from any one. If Jesus taught it, or if it is an interpolation by cowled and hypocritical monks, as we verily believe, it is obnoxious and should be repudiated.

Not a Good Year for Creeds.

The Christian Advocate, New York, of January 23, reports the gain in churches in the United States during 1907 is nearly 2,000 less than during the preceding year, and the communicants were over 300,000 less. The Roman Catholics report the largest gains. There is a cause for this. The Catholic element of Southern Europe has been turned Americanward for the last few years, and with it has come an increase of crime never known in this country before. All religious faiths predicated on the steaming blood of Jesus, whose innocence suffers for guilt, seems a stimulant to crime, and this tendency is greatly intensified where confession to the priest, with probably penance, steps in between justice and merited punishment.

The Dawn of Science.

It was a wonder world to scientists when awakening from a sleep of countless ages, a Cadmus, or some other intellectual worthy, invented letters, and was able for the first time to cage a thought on paper, and transmit that thought to a later generation. That person, and all who learned his methods, were supposed to have been inspired by the gods, and their persons were esteemed sacred.

The art of writing was appropriated by the priesthood, and they transmitted it to their successors. Thousands of years passed before writing became the property of the people.

In good, old England, the plea, "I am a clergyman," proved by his reading to the judge from a book, took the case out of the jurisdiction of the court for all offenses less than treason. All persons who could read were classed with clergymen. This law remained in force in England until 1827, when it was repealed. In the United States this "benefit of clergy" act remained in force until it was repealed by Congress, April 30, 1790. During all the long period it was on the statute books, the masses were taught "the clergy are inspired of God, and their productions are sacred."

Clothed with authority, and sustained by law, the priests determined to protect their guild, and succeeded in every essential feature until Luther and his colleagues came to the front. The imaginary ideas of the early priests in regard to creation found their way to the Alexandrian library, about 280 years before our era, where 700,000 volumes, material collected from all nations, are said to have been stored. These were mostly rendered into the Greek, and it is merely possible the Hebrew Pentateuch was there compiled from those records.

With no knowledge of the earth, or the starry heavens, other than that seen revealed to the unaided eye, the earth was a plane, supported by pillars, and the sky bending over it, with moon and stars to serve as lamps for night. The sun was a great eye looking down upon the earth, daily visiting every part of it, at night descending to Pluto's empire underlying the earth. It was recognized as a god, and was worshipped as such. Priests endowed it with attributes which they thought became a god.

Some straggling ideas in the arrangement of lenses, so as to magnify objects, were taken advantage of by Galileo, about 1608, and these developed into the "first telescope," with power to reveal the moons of Jupiter. This was just 300 years ago, and was the stepping stone to our first true knowledge of the solar system, and of the millions of suns wheeling in boundless space. The Babylonians had mapped the heavens, dividing the stars into clusters, and given each constellation a name; and the Egyptians had formed a zodiac, indicating the movement of the sun in its annual orbit; but the science of astronomy awaited the revelations of the telescope.

All the great systems of religion, including Catholic and Protestant, were predicated on the ancient notions of the heavens. Every one of the great Protestant leaders, Luther, Melancthon, Calvin, Beza and others, died before the first very imperfect telescope was invented. They and all the world were yet ignorant of the revelations that instrument was destined to give humanity. Instead of a 24-inch lens, such instruments are now in use with 38 to 50 inch lens. And photography has come to its aid, more than doubling the number of stars seen by the most powerful telescope, and fixing them on the sensitized sheet so they can be studied at leisure.

Then comes the compound microscope with its almost infinitesimal powers, enlarging objects from 1,200 to 5,000 times, revealing a minute world, unknown even in a small way until 1617. By its powers, says King, in his "Microscopist's Companion," page 9:

"In a single drop of water the microscope presents to the astonished vision, living creatures of most beautiful and varied forms, entirely unlike all former conceptions of organic existence, and so extremely minute that it would require from twenty-five thousand to eighty millions to fill the narrow space of one square inch."

Is it then any wonder gross ignorance prevails in regard to the great forces of Nature? For hundreds of years the best minds of the world, they who were capable of independent thought and would have given invaluable discoveries to science, were assuaged by the church.

It was not until within quite recent years we in America, the freest government in the world, dared publish the truth about the Bible, its heroes, or its teachings, and the religion based on its errors. And now the tyranny of the church exhausts its powers to relegate to obscurity all who have the bravery to controvert the divine origin of their faith. But again:

"Truth is coming up the hills of time, Wait a little longer."

"To make war with those who trade with us, is like setting a bull-dog on a customer at the shop door."—Thomas Paine, in Crisis.

Special Collection Notice.

An Exceptionally Important Message from the Secretary of the N. S. A.

Fellow Spiritualists: The great necessities of the public cause of Spiritualism now creating exactions upon the National Spiritualists' Association to protect and support, makes it imperative that a call be made upon its auxiliary societies and every friend to make a liberal contribution.

It is customary for this Association to receive the proceeds of a special collection taken early each year. Such collections by each society would aggregate a sum sufficient to carry the National work with energy and secure success.

Will you secure contributions and a public collection? Some date not later than the last of March is suggested. This request is made with full trust in you to assist, for if the Spiritualists will each aid a little, good results will bless all, for our interests are mutual.

Address, yours fraternally and confidently,
GEORGE W. KATES, Secretary.
600 Pennsylvania Ave. S.-E., Washington, D. C.

A NOBLE EXAMPLE.

In a late issue of The Progressive Thinker the writer of the item under the heading of "A Noble Example," made a bad mistake in coupling the order for 150 copies of The Progressive Thinker to distribute weekly, to the church over which G. Tabor Thompson presides, thus side-tracking the honors which belong exclusively to the Philadelphia Society over which Mr. Thos. M. Locke has so long and faithfully served as president, and Harry M. Shope, secretary and treasurer. Mr. Shope writes: "We employ only the best talent in the land from Maine to California, and claim to be the leading society of Philadelphia. We have no indebtedness, and have a good-sized bank account."

Credit should always be bestowed where due, and not SIDE-TRACKED in any other direction, and we thank the Secretary, Mr. Shope, for being prompt in correcting the mistake.

The Pulpit Bore.

More than one good churchman will sympathize with the anonymous layman of a New York church, who lately published his views of church service. He is entitled to the compliments of church attendants, most of whom, save the moss-backs, have suffered in the same direction.

It were well had those who having nothing to say, instead of wasting breath to fill up time, would remain silent. We quote:

"For forty years and more I have felt that the exquisite beauty of the church's services made them the highest of privileges. But the tediousness of the service, the long and unmeaning sermons, the intolerable bore, of the average sermon, is too high a price for all but the most faithful churchman to pay—even for the privilege. Would it not be better to direct that curates should be given a sermon by some eminent clergyman of our church and directed to practice reading it—and then told to read it—instead of compelling congregations to sit through their struggles with words?"

Many an audience mistake words for eloquence.

War is Expensive.

It is just announced from Washington that there have been paid from the treasury of the United States since the founding of the government for pensions only, \$3,598,015,732.00.

It would be interesting to see how much has been expended for war purposes, including the vast sums disbursed in the construction and maintenance of a navy, in fortifications, munitions of war, and for education in the art of killing, with all the incidents. And while about it, would it not be well to know how many of our brave defenders have fallen in battle, died in prisons, or have gone down in death in some form for the "glory" of the Republic. National independence is an expensive affair, and yet it is worth preserving.

Expensive Soul-Saving.

Billy Sunday, the ex-baseball player and sensation revivalist, is reported to have received a purse of \$10,000 at Bloomington, Ill., for five weeks' services in saving souls from hell. It is claimed he spoke to 40,000 people, and converted 4,000 to his faith. Saving souls come high, when successful ball players minister at God's altar.

It is a marvel to know what becomes of Billy's victims. Go to any city where he has ministered with astonishing success, a month later, and the hypnotic effect has passed, and scarcely a trace remains of his soul-saving labor. Hypnotism as a reforming process, needs frequent renewals, better if the operation is repeated daily.

A Valuable Definition.

Geometry, literally, means earth-measure. The science owes its origin to the necessity of frequent measuring the lands along the Nile, whose annual overflow removed all traces of boundary lines, thus illustrating the truth of the axiom: "Necessity is the mother of invention."

THE "REV." HUGH R. MOORE.

This notorious medium, who has a history in connection with Lily Dale, New York City, and Los Angeles, Cal., has left Chicago, and we hope FOR GOOD, and has taken up his residence in Cincinnati, Ohio. He left this city just after a BUSHEL OF EVIDENCE in regard to his career had been placed on file in the Police Department, and which would have soon led to his arrest. His materializations and etherealizations are all of MUNDANE ORIGIN, and no spirit was ever connected therewith. There is not a campmeeting in the United States but what would regard it as a disaster to have him appear upon the grounds.

A Little Boy Three Years of Age a Remarkable Clairvoyant.

Have received from the publishing office, No. 40 Via Campo, Marzio, Rome, with a request for exchange, the fifth number of a bi-monthly philosophical Review, with the appropriate title of "Ultra," and adopting for epigraph, the equally appropriate maxim of Heraclitus, the famous philosopher: "If we do not expect the unexpected, things will not find Truth."

Our contemporary is the recognized organ of the Theosophical Society in Rome, and it devotes several of its sixty-eight pages to Spiritualistic topics. From it we borrow the following remarkable narrative:

"Signora Orsina Innocenti, a well known Roman antiquary, residing at No. 77 Via Babuino, has a little boy, three years old, who presents some strange phenomena of telepathy or clairvoyance. A few days ago, the child, who, three months previously had lost an uncle of whom he was very fond, was with his mother in one of the rooms, suddenly exclaiming, 'Look, mamma! don't thou not see my uncle?' And he ran to clasp his knees as he had been accustomed to do when his uncle was alive. But not seeing the phantom any more, he cried out, 'Uncle has gone away.' His mother, who had not seen him, made him that he had not seen his uncle, but the little fellow persisted in declaring that he had entered and quitted the room.

Some days afterwards the child was with his mother in the office, and all of a sudden he said to her, 'Fantacchiotti is crossing the Piazza Novena, and is bringing you some flowers.' She was somewhat startled, and told the boy he must be mad, but he assured her that he saw Fantacchiotti crossing that square with flowers. Twenty minutes afterwards that gentleman, who is a sculptor, and a friend of the Innocenti family, entered the office, bringing some flowers. Signora Innocenti asked him where he was twenty minutes previously, and his reply was, 'crossing the Piazza Novena.' This incident greatly astounded the family, as well as Signor Fantacchiotti, who has hitherto denied the phenomena of clairvoyance.

I regret to learn from "Ultra" that Mrs. Cooper Oakley, who will be well remembered by Melbourne Theosophists, is so very ill as to have been compelled to withdraw from her work in Italy, and seek what I hope will prove a speedy recovery in a Sanatorium in Germany.

Spiritualism in Mexico.

As to Brazil America generally, where Roman Catholicism is rapidly losing ground among the educated classes, Spiritualism is advancing with great strides in Mexico. As will be seen from the following announcement which appears in "El Siglo Espiritista," of the 10th of October last: "The continuous and powerful advance made by the Science of Spiritualism, and the multiplication of societies for the investigation of psychic phenomena, render the convocation of fresh congresses." And for this reason the Central Permanent Committee, in the exercise of the powers delegated to it by the great Congress held in 1906, has convened a second, which will assemble on the 31st of March, 1908, under the presidency of Don Nicolas Gonzalez y Gonzalez.

From the same publication I learn that a new centre, or circle as we call it, for the investigation of psychic phenomena, has been formed in the city of Mexico, under the title of "Alpha," and has already been joined by a number of intellectual gentlemen, who have been drawn together by a common desire to solve some of the great enigmas which involve the past, the present, and the future of every human being.—Harbinger of Light, Australia.

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock.

VALUABLE RECIPE.

How to Cure Yourself of Drunkenness.

An alcoholic addict, actuated by a sincere desire to break the shackles of the despotism and go forth with capacity for the higher joys of life, is urged to think persistently as he is falling asleep in lines like these:

"Whiskey is unnecessary to my physical well-being; it is creating structural changes in vital organs; it is destroying my mentality and blunting my moral sensibility. I do not need it, and shall no longer use it either in mere bravado or to hide from my vision conditions that are insufferable. I shall depend absolutely on the units of energy legitimately manufactured out of nutritious food, good air, exercise, and sleep. I am done with alcohol once and forever. The appetite for it is destroyed in my being, and I no longer admit capacity for temptation. From this hour it shall be impossible for me either to desire or to take a drink for any conceivable reason. I do not want it. I do not need it. I shall not miss it."—Dr. John D. Quackenbush, in the New York World.

Spiritualism a Religion

AN IMPORTANT CASE.

It Occurred at Albany, N. Y., and Established Spiritualism as a Religion in the Eyes of the Law.—Mrs. Hall was Acquitted.—Judge Brady Decides the Famous Case in Which Mrs. Reynolds Figured.—Spiritualists Rallied Well.—Decided That Spiritualistic Trances Are Not Mediums of Telling Fortunes Within Meaning of City Ordinance.

To the Editor: As an old subscriber and a most appreciative one also, I send you clippings from our local press pertaining to an interesting event in our city, and which has had a great bearing on the standing of our cause in this old conservative city of Albany, N. Y.

The medium, Mrs. Hall, who was arrested, has carried on Spiritualist meetings here for nine years, and given readings to thousands of people who have sought her advice, and never before has there been a shadow of complaint against her. She has converted hundreds to her opinions, comforted the troubled and sorrowing, and has kept Spiritualism in this town from trailing in the mud.

At this time we have had a ministerial spasm of reform in this city, and said ministers knowing that many went to hear Mrs. Hall every Sunday evening, and that also many sought her advice, they concluded that she was a menace to their schemes, and to retain their own patronage, they made a complaint that the police department were obliged to notice.

They reasoned without their host, as Mrs. Hall, being an honest medium, understood her rights too well to be intimidated, by a lot of pious frauds, and she claimed the right to practice her religious beliefs according to her convictions, and has won a glorious victory for Spiritualism, and her persecutors are covered with disgrace and confusion.

If the least suspicion of fraud could have been proved against Mrs. Hall at the investigation, which was very searching, she would have been sent to jail, but her vindication was complete through the witness brought by the prosecution. The following from the Albany Sunday Telegram explains more fully:

Judge Brady has decided the much bruited question of "When is a Spiritualist?" In his decision in the famous Hall case he brings the debate to an end and gave out as his opinion that Mrs. Elizabeth Hall was not a fortune teller, but in divulging the truth to applicants at fifty cents per divulge, was acting as a believer in her religion pure and simple. This Hall case has attracted no little attention since the Sunday Telegram told the story, exclusively, to the public.

It has not only resulted in letters to the public press from our old friends Pro Bono Publico, Veritas and Old Subscriber, but has even been taken up by the Spiritualists of the city in a serious vein at their meetings. They were of the opinion that the constitution of the state of New York which decrees that all citizens shall have the right and blessing of enjoying their religious belief in whatever shape it may assume, was being attacked and based all their arguments why Mrs. Hall should be released on that claim. In their expressions of opinion in the press they openly declared that the authorities were attacking the religious belief of a large number of citizens and they decried the spirit of the times that would allow such a thing.

All this discussion has been a cause of considerable agitation and the result of the Hall case was awaited with more than passing interest. Sunday Telegram readers will remember the case well. Mrs. Elizabeth Hall is the woman, residing at 146 Clinton avenue, who told Mrs. Leora Reynolds, police matron at local headquarters, a whole lot of strange things. Mrs. Reynolds had been sent by the police department to secure evidence against her as a fortune teller because Billy McGraw, the man of the detective force, did not strike Mrs. Hall's attendants as a possible subject for her Spiritualistic trances. Billy was not allowed within the sacred portals of the trances room and Chief Hyatt decided that Mrs. Reynolds looked mild enough to tackle the job without creating suspicion. Mrs. Reynolds' visit was interesting to say the least. She was received by Mrs. Hall, who took her hand and immediately went into a trance. Mrs. Reynolds had previously written several questions on a slip of paper.

Answers All Right.

The strange part of the case, to those who have not become convinced that Mrs. Reynolds was coming and were prepared for her in the police matron's questions were all right. She truthfully answered some of the questions relating to the family history of the subject and gave some advice that seemed sensible. When the trance was over Mrs. Reynolds gave Emerson.

Mrs. Hall a one dollar bill and the medium gave her a fifty cent piece in change. In that transaction comes the strange part of the story.

After a warrant had been sworn out for Mrs. Hall on the charge of telling fortunes, in violation of the city ordinance, she was brought to the police court, and the trial was quite an event in Spiritualistic circles. All the leading men and women of the faith were in court and they listened to the medium's testimony with rapt attention. Mrs. Hall was a talker of much power and convinced the court that she was merely following the practices of her religious belief when she accepted the visit of Mrs. Reynolds and agreed to seek the spirit world for the answers to her questions. As regards to the cash transaction, that is, the transaction by which Mrs. Hall gave back the fifty cent piece for the dollar bill, there was not much light. The medium did not really remember the details. She said she was convinced she was still in a trance when the transaction occurred as she did not remember it very distinctly. This argument was not very convincing to the lay mind and the fellow who tried to follow the intricate argument of the witnesses on the value of spirit communication.

However, the testimony adduced at the trial convinced Judge Brady that Mrs. Hall was really sincere in her belief and that she agreed practically on the value of the things of the spirit world, and the fellow who tried to follow the intricate argument of the witnesses on the value of spirit communication.

The trial has developed the fact that Mrs. Hall has a lot of residents who believe in Spiritualism. Among them are people of wealth and influence and some officials of power and influence. They have rallied to the support of their medium in grand style and are, apparently, convinced that all she tells is the truth. It was a most difficult case for the court in view of the fact that Mrs. Hall was really practicing something that is accepted as part of a religious belief. He would really have to determine the thoughts and motives deepest in the heart of the woman to make any other decision than the one made and made with approval, undoubtedly, in view of the testimony taken in court and the expressions of belief in the woman by so many people.

MISS N. BURS.
623 Central Ave., Albany, N. Y.

APPRECIATIVE.

To the Editor: Permit me to thank you heartily for the magnificent manner in which you have inserted the Lyceum Lessons in your paper. I feel hopeful of good to result. Surely, we must be more energetic in behalf of the Lyceum cause. It is dear to me, and I hope to assist it all I can.

GEORGE W. KATES.
Washington, D. C.

THIS GHOST IS A WONDER.

Forces an Overcoat to Walk and Causes Beds to Make Themselves.—By Cable to the Chicago Tribune.

ROME, Feb. 8.—Dispatches from Turin contain extraordinary stories of recent alleged Spiritualistic phenomena at the house of Sig. Cavallero in that city and Cesare Lombroso has just left home to conduct a personal investigation of them.

One of the stories is that while Signora Cavallero was in her hall an overcoat suddenly descended from its hook and wrapped itself about her shoulders. When she screamed the overcoat considerably left her shoulders, but continued to perambulate down the hallway as though much agitated.

Another story is that in the children's bedroom beds make themselves and that all over the premises the electric lights are operated by unseen hands. Prof. Lombroso, the eminent criminologist and psychologist, believes that one of Sig. Cavallero's sons is a medium especially gifted and that this circumstance explains the weird happenings.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll.

Shun passion; fold the hands of thirt; sit still—and truth is near.—Emerson.

N. S. A. PICKUPS.

Impressive Suggestions by the Secretary.

For the want of something highly important to talk to you about, I want to suggest that secretaries of auxiliary societies in sending to me a report of officers elect, should supply the full first name, as an initial is sometimes confusing. Legally, your officers should be listed with full name. Also send to me their local address, so I can send them some sweet message some day.

Will the ladies please bear in mind that gentlemen have a prefix and suffix that are applied, whether they are married or not. Why do the ladies not invent something of the same character for their use? Plain Alice Smith may be married or not, hence I am often bothered to know whether to address such a person as Miss or Mrs. Until a proper prefix is established to mean a lady irrespective of being married or single, I am inclined to risk "Mrs." whenever the prefix is not added. Hence do not abuse me for your fault. Some ladies add in brackets, (Mrs.), as if they were not fully satisfied to have a title. Am I wrong—are they modest of their laurels?

Permit me to say that the N. S. A. Lyceum Lessons issued in The Progressive Thinker of Feb. 1, are to be supplied at only cost of production. Send to the N. S. A. headquarters for a supply for Lyceum or family use, or for distribution among children, and they will be glad to do so. If you remit only postage, or make a donation to assist in the publication. The phlet edition of the lessons will be ready by the time this is read, and any interested will please let me hear. It is safe to remit one cent for each copy. If a number of copies are ordered, but they are yours for the asking.

GEORGE W. KATES.
600 Pa. Ave., S.-E.,
Washington, D. C.

IMPORTANT NOTICE!!

Realizing the great value and literary merit of the poetical writings of the late Mrs. George Davenport-Fuller, of Onset, Mass., her friends are desirous that the same should be preserved in book form as a loving memorial of the ardent one. Dr. Fuller has consented to edit and prepare the work for publication, provided those friends who have copies of her poems in scrap-books, or otherwise, will send them to him to be copied for the memorial. He will return the originals, if desired, to the sender. Will all of the readers of The Progressive Thinker, who have copies of "The Light on the Way," "Light on the Path," and other old-time Spiritualist papers, kindly look them over in order that none of Mrs. Fuller's poems may be missed? Patrons of the work are requested to send them to Dr. George A. Fuller, Onset, Mass. If you have single poems, please forward also. Now is the time to act.

Yours for Spiritualism,
HARRISON D. BARRETT.

VIBRATORY FORCES.

Given by Automatic Writing, April 15, 1898.

The reason why spirits, as a rule, first love to manifest themselves, is to bring to mortals the fact that all matter is vibratory and governed by vibratory forces; that there are connections and extensions of these vibrations which death, so-called, cannot destroy nor silence. They keep right on pulsing, throbbing, glowing, reverberating without ceasing, and that this is the method of communication between citizens of the higher world, and is being introduced to become so in the mortal world. Then again, all these vibrations make their interconnections in the alphabetical order as they go oscillating, thus forming wherefore the alphabet was selected for, and this simple mode of giving and receiving messages thus has behind it a great and grand system, a fountain of truth. There are spirit operators who put this mystic ray directed to earth friends, towards so the messages can be understood. Those who assist in framing into words the inspirationally directed messages on sensitive brains, must be skilled in such duties, or ill results are produced, which is not the medium's fault, but too often the fault of a circle or an assembly that tries to affect the sensitive and make the vibratory connections of the aimed-at inductions exceedingly difficult.

Just one more remark on the raps and table-tapping. It is this: When a new circle convenes, it is certainly among the number are individuals strong in mediumism. The first thing revealed is generally a rap. They are delighted as a rule, but too often grow misanthropic and spiteful while they are made the recipients of messages by raps and table-tapping, and this is mostly an excuse for all sorts of annoyances and percentages. All these things and other exercises are necessary before a sensitive mortal can be accepted as a co-worker and a band of spirits-form about them as a protective fortress against ill-directed spirits. Oh, how all spirits love strong, pure, true mediums, who have strong self-poise and a still stronger spiritual counterpoise, so they need not fear when the duties assigned them to work out jointly require that their medium should touch zero levels to rescue some poor victim there, but that they can pervade form such duty and remain as pure and true as if they were moving in a celestial atmosphere. There at present many such noble workers, while there are also many ignoble ones, but the true and true win.

MRS. M. KLEIN.

Large Doings.

On Long Island a hundred and more years ago there was fox hunting for three days during the season, and the biography of Catherine Schuyler contains the following apt lines from the pen of a witty woman whose name remains unknown: A fox is killed by twenty men. That fox perhaps had killed a hen. A gallant act no doubt is here. All wicked foxes ought to fear. When twenty dogs and twenty men Can kill a fox that killed a hen.

MOST WONDERFUL MANIFESTATIONS

Grains of Wheat Sprouting by the Action of Vital Force.—Disintegration and Substitution of Matter.—Levititation.—Vision Through Opaque Bodies.

The following highly important article from the pen of the eminent Pau de Saint-Martin, is translated from the French especially for *The Progressive Thinker* by Monthon Tattersfield. The article appears in *Revue Spirite* of Paris, France. It will be read with deep interest.

Dr. Count Albert de Sarrak came to Paris, the city of light, the unoppressed center of science, literature and art, to demand consecration for his works, his long and toilsome researches. He intended at first to prove to a vast public, the reality of his transcendental faculties and power; but prevented by various circumstances from the carrying out of this plan, especially by an unforeseen departure; he wished at least to give a few persons the chance of ascertaining the accuracy of his assertions. For this purpose M. de Sarrak recently invited to his apartments in Rue Montaigne a small number of guests, chosen in preference among the students of the psychic sciences, so as to insure the maximum of control and guarantee.

M. de Sarrak, whose bronze-colored complexion, hair and beard suggest the Hindu origin, his bony face with deeply drawn lines and black, magnetic eyes, which reflect the searcher from "the beyond," the pilgrim from the "unknown" has, since childhood, been familiar with that science of the occult, whose secrets the ancient Orient has so long and jealousy guarded, and he learned early to understand the power of a strong will—methodically trained. On reaching manhood he turned his attention towards medical studies, and naturally he made the study of psychophysiology, the functions and the development of the human soul, a specialty.

This belief and doctrine are summed up in the few words: "To think is to create." The essential aim of this evening's meeting was to confirm the truth of this kind of aphorism.

The drawing-room in which the experiments took place is of an average size, amply illuminated by a chandelier and a profusion of electric bulbs. The furnishing does not present anything remarkable, except a small table, on which, beside the traditional glass of water, there is a bowl containing grains of wheat, which may be examined and handled at leisure by every one present; also a tray with a small quantity of blackish earth, something similar to gardeners' compost.

Our host, in impeccable evening dress, the breast covered with decorations and insignia, earned by his remarkable works, began a most interesting account of his researches and the circumstances which led up to the very nearly improbable phenomena, whose reality we were called to verify.

He proves that man's psychic faculties are invariably in harmony with nature's forces, and getting authority from previous experiments like those we are going to witness, he asserts that, though the human will power is nearly omnipotent; another condition is nevertheless necessary; personally the only title he lays claim to is, Chela—scholar, but there is also needed a Guru, a master, that is, a representative of these superior humanities which a supreme will sends, from time to time, to earth to control our weakness and guide our efforts.

It is to this venerable master, to this Mahatma, that he ascribes all he knows and every knowledge that he may further acquire; it is with him he confers, it is to him he appeals every time before undertaking anything; he is conscious of his constant presence and knows that he is always ready to guide and support him in his strenuous work of propaganda and diffusion of the transcendental science.

His voice is vibrating with conviction, his gesture moderate, his words are always elegant, precise and of an accuracy that would be surprising, were it not known from another source that M. de Sarrak is a distinguished polyglot who speaks most of the Eastern and Western languages fluently.

After a few moments of rest and well-deserved applause, Dr. de Sarrak, before commencing his experiments, which are looked forward to with such impatience, asks permission to put on over his coat a kind of robe with long sleeves, whose color harmonizes with the planetary influences, necessarily varying according to time, day and season. Then in a humorous manner he asks if anyone will kindly assist him, and after a hasty survey his choice falls upon General A—, whose reactions, it seems are the most favorable to the manifestations he is going to bring about.

On directions given to him, Mr. A— places himself in the middle of the room, so that his least movement can be observed and closely followed, with raised forearms and hands joined so as to form a bowl for the required quantity of blackish earth that is to serve as soil for the sprouting of the grain. For this soil, a second guest, Commander M—, the distinguished editor of the *Revue Spirite*, sows haphazard grains of wheat that he himself has taken from the bowl, pushing them down with the point of his finger. A third person moistens the mixture with water taken from the glass, out of which the lecturer has just drank.

But at this moment Dr. de Sarrak, who until now has stood motionless perceptibly keeping at a distance from his voluntary helpers, approaches slowly after having asked Mme. de Sarrak to sit down at the piano to produce vibrations for the purpose of harmonizing the surrounding ambient fluids as well as bringing out his own.

Will the experiment succeed? Everybody wishes this without being too hopeful, for have we not been told beforehand that the atmospheric conditions were unfavorable, the weather being rainy and the air overcharged with humidity? Besides how could a grain of wheat sprout under similar conditions? It is true that Jaccoliot in his lecture on his "Voyage in India," when speaking about fakirs, quotes analogous facts, but the Orient is far away and never as yet has such a phenomenon been proved in Europe.

During this period of waiting, the yogi or magician—why not give him this name—standing opposite M. A—, his face sublime, eyes half closed with raised forearms and palms of hands turned outwards like the devoted attitude of a supplicant repeating or rather muttering his "Mantras"—invocations addressed to an invisible master. Sometimes he directs deep, long breaths towards M. A—'s hands, or by slow, magnetic passes, upwards, downwards, or even under the hands, like as if he should attempt to push up the shoots so as to aid or hasten on the process of the phenomenon.

He himself at this time seems to be in a very excited condition; his face is drawn, with eyes fixed, persistently turned towards his agglomeration of earth and grain, the veins in his forehead are swelled to the point of bursting, the hands are trembling, the breathing is panting, the beating of the heart is irregular, perhaps painful, for his left hand moves frequently towards that place, as if to soothe its violent emotions; in short,

the whole being of the experimentalist gives the impression of energy in action making effort to manifest itself.

Thus elapse three or four minutes in an impressive, absolute silence, when the magician's face is seen to relax, at the same time as General A— gives sign of an inexpressible amazement with his eyes immediately fixed on this new kind of ground for culture—he is the first to prove the results of the experiment.

Just now his hands distinctly felt the heat and the slight shock of the vital or magnetic effluvia, he sees small, green stalks emerge here and there from the earth held in his hands, then they multiply in number at the same time as they develop and rise.

Still, for a few minutes, the magician is breathing vehemently, making rapid passes or sending forth effluvia. Soon everybody crowds around General A— and Count de Sarrak, each one coming as a personal witness to affirm the reality of a form of vegetable life brought to light through the efforts of the will and the manifestation of the human power. However, with the point of a long golden needle, the same one with which he just now pricked the earth in different places so as to facilitate the liquid to penetrate, M. de Sarrak separates the wheat from the earth and distributes to each one present the sprouted wheat, of an average height of ten, fifteen to twenty millimeters.

With the watch in hand, the experiment has lasted but eight minutes! The success is complete, undeniable, the sprouting has been accomplished in full light, without any contrivance or preparation whatever, under conditions which seem to exclude any possibility of fraud. For curiosity's sake Mme. M— put the sprouts given her under proper conditions of soil and moisture and found the stalks increasing from day to day in vigor and size.

However impossible these results seem, they are scientifically explained; long ago the magnetizers pointed out and put in evidence the influence of human effluvia upon vegetation. During recent years two addresses have been given upon this subject: One to the "Societe Magnetique de France," the other to "L'Institut General de Psychologie," the first one (1897) by Armand Gravier, professor of arboriculture, named, "Action of Human Magnetism Upon Vegetation;" the second, by F. Fabre, "Action of Hands upon Microbes, Living Animals and Vegetable Cells."

Both of these observers point out the difference of the results in the development of germs or plants, when in contact with the left or right hand.

After applause and congratulations lavished upon him, and a few minutes' rest, whose necessity is easily understood from the enormous effort and spending of vital force, which the preceding experience must have required, M. de Sarrak gets up and without giving any reasons, asks haphazard two persons, one to fix what he calls the line of direction for circulating his fluids, the other to fix his mind either on any part of the cloak worn by Mme. M— when she entered the room, or on the left sleeve of any overcoat now hanging in the anteroom; then every one is asked to put his visiting card on the table, the same one that held the bowl and tray; the youngest among us to take one of these cards and give it to him. These preliminaries over, M. de Sarrak, without yet having materially intervened, takes the card given to him and evidently before our eyes, tears it into four pieces; these pieces he puts in his right hand, held closed.

While the sonorous or psychic vibrations generated by the conversation or mental appreciation of the assembly, possibly had, after the experiment with the grains of wheat, unfavorably changed the fluid atmosphere of the room, where so far the seance had taken place, he asks to go just for a moment, into the next room, where he is to be accompanied by Commander T— and Editor B—, as much for warranty of control as to aid and support him, because once before in producing this feat he fell in a trance, hurt himself and could not rise.

Once M. de Sarrak, installed in this new locality, of course surrounded by his body guard, gives to one of the witnesses one piece of the card he just now tore up, telling him to keep it carefully for subsequent verification, places himself near a table, bends forward, half kneeling, the left elbow leaning on the table, the other part of the inflected body bearing upon the right upper limb, and the hand that holds the remaining pieces of the card, half open, resting on the ground. M. B—, one of the witnesses, told us later that M. de Sarrak remained in this position for some time with closed eyes, muttering his Mantras, the muscles of the face and body contracting as the transcendental state progresses, when all of a sudden, like receiving an electric shock, the body is half lifted up, then thrown backwards at the same time as the legs are brought forward and drawn upwards like lifted by an invisible force, along with the right arm.

"At this moment," says M. B—, who carefully analyzed his sensations: "I had the impression, very distinctly, that my hand, though put under M. de Sarrak's arm; he had just before tried to hinder himself from falling over, did not experience any resistance, it was as if the whole body had been lifted up, thrown forward and drawn upwards by an instantaneous levitation. The time in which this took place cannot be appreciated, less than a second, the body fell backwards again and was supported by myself and M. T—, while M. de Sarrak, having gained possession of himself, asked us to accompany him to the drawing-room, where he was more carried than walking. In the meantime what had become of the different pieces of the card? When M. de Sarrak was conscious again he opened his hand to show that there were none left except the one kept by M. Th—, as testimony."

"After enjoying for a moment the general surprise he says: 'The first piece you will find in the direction indicated by my fluids, somewhere on this piece of furniture near the outer wall; the second ought to be in M. M—'s coat sleeve; the last one, if you like to fetch it at once, is under Allan Kardec's bust, well known to most of you, which rests on a pedestal in the Leymarie library, 'Rue Saint-Jacques 42.'"

It is a fact that each piece was found in its appointed place. The one indicated by the fluids was on a piece of furniture between a lamp and a flower vase; the second was found in the left sleeve of M. M—'s overcoat, and the third, considering the lateness of the hour, could not just then be fetched from the appointed place, but on the following morning at an early hour two persons went to the Leymarie library and found it under Allan Kardec's bust; and with the piece kept by M. Th— as testimony, the refitting of the card was complete.

Now, how had these pieces vanished? By what mysterious way had they been transported? What invisible force, what power had put them exactly in the appointed place?

That is the secret of this matchless magician who is able, as an apotat at a spirit seance, to pass matter through impenetrable ether, or perhaps even to disintegrate and reconstruct successively.

These demonstrations proving it a fact that there really exists in the human being vital and psychical forces whose powers of materialization are in intimate relation with the will of those who put them in action; they were followed by a third experiment, which, by its results and "modus faciende," singularly reminds of the works and proceedings of certain mediumistic draughtsmen, as the painter, Hugo d'Alesi, and the master engraver, Ferdinand Desmoulins.

It is true there is an important difference between these drawings and the one M. de Sarrak is doing, the latter being a premeditated conception indicated beforehand, while in spiritual works, the agent, ignorant of what he is going to undertake, simply obeys indications furnished him as the work proceeds, often his pen drawing the most ordinary events in a wrong and irregular manner. Here, on the contrary, the operator seems to act with full liberty, knows what he is going to do, and in the execution of his work complies with the elementary rules of art. Really both are in a waking trance and in a kind of psychic double, while maintaining consciousness of their personality and an apparent liberty of action and speech, they nevertheless obey the influence of a strange will—incarnate or disincarnate.

Ferdinand Desmoulins, in order to comply with the doubtful demands of a German savant, undertook to draw a face hidden so well in a black serge sack, that it prevented his knowing what it contained, and it was only when the work was accomplished that he was aware of what he had drawn.

M. de Sarrak also works blindfolded, both eyes covered by a double thickness of wadding, reaching half down the cheeks, the whole kept in place by a gauze bandage of eight thicknesses and an excessive quantity of napkins crossing from left to right and right to left, making vision absolutely impossible.

Before allowing himself to be bandaged up in this manner M. de Sarrak turns to the distinguished editor of the *Revue Spirite*, presenting him with a framed canvas, 30x25, perfectly innocent of any mark or trace, saying: My dear sir, would you like a drawing along the length or the breadth of the canvas? And what style do you prefer? A landscape or a sea-view? Seen by day or night? Should you choose the sea-view, would you like waves, rocks and moon-effect amongst clouds? In the case of the latter, please make an imperceptible mark in the place it should occupy." Then turning towards Professor Barlet, the well-known author of the most famous occult works, he says, "Sir, kindly write on a piece of paper, of course without showing it to me, the Christian name of a person."

These conditions having been agreed upon, M. de Sarrak places himself in front of a pier-table, on which stand two saucers, one containing Prussian blue, the other ceruse white. After a few minutes of concentration, all the time aided in his task by the vibration of music, no longer from a piano but from a musical box, set in motion by his son, he makes thick strokes on the canvas, alternately blue and white. The whole has the appearance of a mingling confusion, nevertheless in a quarter of an hour the persons present have before their eyes a sea-view with waves, rocks and the moon in the clouds, exactly in the place pointed out beforehand.

While M. de Sarrak was painting his sea-view either by the phenomenon of thought-reading or second sight, he momentarily in a few strokes of the brush traced on the canvas the name "Teanne," corresponding with the name written on the paper by M. Barlet. During the whole time of the experiment, though to all appearances acting and speaking in a natural manner, M. de Sarrak nevertheless was in a trance under the guide and control of a will—other than his own.

What seems to prove this is, that when the picture was finished, M. de Sarrak, his strength giving away, asked to be released from the bandages, which now had become an instrument of torture. He also asked to be taken out of this special condition by the same treatment as used in a hypnotic sleep—by blowing on the eyeballs.

At this moment it was easy to ascertain that the eyelids were contracted, tightly closed, the eyes turned upwards and a little inwards, nothing but the white of the sclerotic to be seen; this is a pathognomonic sign, the same as takes place in the nervous crisis of a hypnotic or somnambulic sleep.

Evidently it would have been better not to have broken up the crisis so suddenly, but to have proceeded slower by magnetic passes or simply to have waited for a natural awakening, for M. de Sarrak was extremely fatigued and exhausted. The evening being far advanced he asked his guests to be allowed to postpone his further experimental demonstrations to another time.

DR. PAU DE SAINT-MARTIN.

Nellie S. Baude in Cleveland, O.

In reply to numerous letters received regarding our work, etc., I wish to say that I have not been idle, but every Sunday and two each week I conducted services in Detroit, through the entire season, with the best results. Just prior to coming to Cleveland to fill an engagement with the Temple Society I officiated at the funeral of little Charlie Lapham, whom I had known from infancy, and had christened some time ago. About ten days before his transition the grandfather, Mr. Lapham, was awakened by hearing the name of the child called by his spirit wife, whose presence was so real that he could feel her. He arose, sat up in bed to make sure he was not dreaming, when presently the little dog in another part of the house commenced barking and would not be quieted. After a little time, little Charlie, who was sleeping in an upper room, came running down stairs and climbed in bed with his parents, saying grandma came to his bedside and called him, and as he saw and heard her he became frightened, asking to remain with the father and mother until morning. His request was granted, and in a few days he sickened and passed on to join the dear grandmother, who loved him as her own—another proof of spirit return.

For the last two Sundays I have been speaking to good audiences here, with great interest manifested in the work. Yesterday a lady from Brooklyn, N. Y., a stranger to us all, came to the meeting for the first time, and her son, daughter and husband, all in spirit, manifested their presence and gave her a message that she had hoped for for the last twenty-nine years.

The husband explained everything satisfactorily, and she remarked to me, "Now, I am satisfied," and I think she was the happiest woman I ever saw, and as she said, "To think I had come all of this distance to receive a communication from my loved ones through you, an entire stranger!" Then I was glad and happy to know I had done a little good by coming in rapport with the dear guides.

Regarding this society, I shall remain with them during this month, and it is a pleasure to work with them. They have an Aid Society that is accomplishing a vast amount of good; every Thursday they meet in the temple and make all kinds of useful things that are sold, the proceeds to be used in defraying expenses. And the gentlemen are also doing all they can with their money, time and influence to carry on the good work. Altogether they are bound to succeed.

My time is taken until April; then I am free to make other engagements, or should any society or campmeeting desire my services, write as soon as possible. My permanent address is 411 Vermont avenue, Detroit, Mich., and all letters will be forwarded to me, no matter where I am.

REV. NELLIE S. BAUDE.

The Crescent Symbol.

The crescent symbol of the Mohammedans has nothing to do with their peculiar religious opinions and ceremonies. It was not originally a symbol of the followers of Mohammed at all, but was first used by the Byzantines. Thousands of coins have been found in all parts of Turkey which date back to the time when Constantinople was known as Byzantium, and on each of these the symbol of the crescent appears, proving conclusively that it was in use as an emblem among the people of that region long before Byzantium was overthrown and its name changed to Constantinople. The story of the origin of the crescent symbol is as follows: When Philip of Macedonia besieged Byzantium he had planned to storm the city on a certain cloudy night, but before he could do so he was completed the moon shone out and discovered his approach to the besieged city, who accordingly marched out and repulsed his forces, something which would have been impossible in the darkness. After this event all Byzantine coins bore the symbol of the crescent moon, which was always alluded to as the "savior of Byzantium."

After many years the hordes under Mohammed II. captured Constantinople. At that time the crescent was used everywhere and upon everything. Suspecting that there must be magical power in the emblem, the Mohammedans appropriated it and have since used it as their only symbolic decoration.—Ez.

EYESIGHT RESTORED

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Rev. C. Brunner, Pastor of the Reformed Church, Bridgeport, Conn., writes:—"So far as my eyes are concerned, I have good hope that my eyesight will be restored."

Mrs. T. F. Boyce, Waterville, Wis., writes:—"About two years ago I was taken with a pain in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has done all the inflammation out and my eyes are now well."

Mr. A. Q. T. Pennington, Special Agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes:—"Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. I cured my mother, of cataracts."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment, self-administered by the patient. It is sent on trial postpaid. If you desire your name and address to the Actina Agent, please send 50 cents to 811 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Diseases.

Some Good Books.

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

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

All of these books are in uniform binding, and are especially appropriate for gift books. Price \$1.00 each.

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"Every Living Creature;" "The Greatest Thing Ever Known;" "Character Building." By Ralph Waldo Trine. Price 35c each.

"Kate Manservant, Life's Fulfillment." By W. J. Colville. Price 30c.

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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.

The Song Cards for sale at this office at \$4 per hundred, by mail \$4.50, are the help you need in society work.

On the evening of Feb. 9 Mrs. Cora L. W. Richmond lectured before the Unity Society of Milwaukee, Wis. Last Sunday evening she lectured there again. This engagement has not interfered with her regular Sunday meetings at the Masonic Temple, Chicago, at 10:30 a. m.

Geo. H. Jettis writes from Pittsburg, Mass.: On Sunday, Feb. 2, our society had the pleasure of hearing Brother R. L. Bishop, from Boston, morning and evening, for find in him a strong and faithful advocate of Spiritualism, and also an honest message-bearer. So well were our members pleased with his work and personal appearance we hope to engage him for our platform several Sundays at the beginning of our new year.

On Sunday evening, Feb. 9, at Unity hall, Mrs. Maggie Walte celebrated the twenty-first anniversary of her mediumship. On that occasion Dr. C. Burgess, president of the Spiritual League, who was in the audience when Mrs. Walte made her first appearance on the rostrum twenty-one years ago, also took part in the entertainment on that occasion with famous Indian songs, assisted by Mr. Shaw in his well-known Indian dance, causing much merriment in the large audience that taxed the capacity of the hall. One of the features of the evening was the playing of Miss Eva Fresh, a talented young artist. Mr. Reganay, a professional reader, gave a selection which called forth loud applause. Master Joe Higgins sang three songs, and was given warm applause. Mrs. Emma Jenkins' wonderful soprano was again heard in the solo, "Sing On." Miss Irene Bourgeois' sweet voice also added to the night's entertainment. A short speech was made in reference to Mrs. Maggie Walte's labors in the cause of Spiritualism. The evening ended with messages given through Maggie Walte. A plea was made in behalf of the League for members, and Dr. Burgess received a number of names to the same. Mrs. Walte is working faithfully for the interests of the League for the betterment of the cause, and clean Spiritualism in general.

Mrs. A. Moulton writes from Salt Lake City, Utah: "I have just received the premium books, and am very much pleased with them. I think they are all fine, especially the 'Interview Letters from a Son to His Mother.' I think Carlyle Peterson's works are grand."

W. D. Wattles, well-known of the Spiritualist rostrum, has commenced the publication of a new monthly paper, called "Constructive Science." It teaches constructive methods in acquiring health, developing spiritual faculties and attaining happiness and success. Subscription, fifty cents per year; send stamp for sample copy to W. D. Wattles, Wood, Ind.

W. F. Schumacher writes: "The Spiritualistic Church of the Students of Nature had a very interesting meeting last Sunday evening at Van Buren Opera House. Brother Con assisted the pastor, Mrs. Schumacher. Many spirit communications were given, and the audience seemed well rewarded by their attending. Each Sunday evening at 7:30 meetings are held."

Rev. G. Tabor Thompson, one of the most eloquent speakers in the ranks of Spiritualism, is always ready to respond to calls to attend funerals and weddings, or to give musical lectures near by. Address him at 526 Spruce street, Philadelphia, Pa. Mr. Thompson has charge of one of the largest and most flourishing societies in the country.

Mrs. Ella York writes from San Francisco, Cal.: "I find much food for thought in your paper, and enjoy the different opinions of your many correspondents. I accept all that appeals to my soul and reject that which does not, but do not criticize nor condemn the writer, whether a spirit or mortal. I consider that spirits are in different stages of unfoldment and growth, and express themselves accordingly. Whether we are in the body or out, we must strive to lift our brother up if we wish to progress. If we pull him down, then down we must come also. How I wish the spiritual forces could unite and work as one body. How the people of the world might be benefited and enlightened if everyone recognized that they are spirits—now, what might not be accomplished by the unseen forces. At the present time the only man may have for the spirit world is for material matters, compelling their spirit friends to try and do things they are not capable of doing, thus forcing poor advice and untruthful statements."

Rev. E. McCaffrey, who has been lecturing in various towns in Oklahoma, writes from Bartlesville, Okla.: "We have not been anywhere where we have been able to draw on Sunday evening so many members of every church as we have here, so much so that it caused public criticism. Regrets were freely expressed when we announced our intended departure. We expect to remain in the new state till April, unless called to other places. Letters addressed to this place will reach us anywhere in the state. We look forward to the time in the near future that this state will develop more interest in Spiritualism than many of its sisters."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

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

Our German readers especially those in New York City, will be interested to know that there has been formed a German Spiritualist Society in that city, the first of its kind there. The founder and leader is M. J. Warmuth, 329 Third avenue, at whose home occurred the first meeting, on February 5th inst. The society will meet there the first Monday in each month. The inner circle will meet there weekly. They have a good medium, and their prospects are bright for a good society.

Dr. J. A. Marvin writes from Anderson, Ind.: "The cause is being resurrected here in Anderson, and is beginning to take on a new life. We have great hopes for the future. With a nice temple here, it has been a shame and a disgrace to Spiritualism that for a long time they seldom held meetings in it, and when they did very few would attend. The society has practically gone to pieces. We have now succeeded in effecting a new organization, with Fred McComber as president, and a live and active board. The temple has been renovated and made attractive, whereas, before it was gloomy and uninviting. We have secured an elegant choir, with Mrs. Post as soloist, and pianist, and there is no better in the city. Your humble servant is at the present time the regular speaker. The lectures are absolutely inspirational and seem to satisfy and please all. We hope to have a medium on Sunday evening. We have also established a Wednesday evening developing circle, from which we hope for much good. We shall try to place ourselves in the hands of our spirit friends and seek to carry out their plans. I am sure that I can soon send you some subscribers for The Progressive Thinker."

W. J. Colville is lecturing in San Francisco, Cal. in Whitney Hall, 1164 O'Farrell St., Sunday and Tuesday, 8 p. m., Wednesday and Friday, 8 p. m., also in Hamilton Hall, 13th and Jefferson Sts., at 3 p. m., and in Parrott Hall, 2309 Santa Clara Ave., Alameda on Mondays, Thursdays and Saturdays at 8 p. m.

Judge A. C. Dunn of Winnebago, Minn., sends the following: "Sir Oliver Lodge, the distinguished scientist and president of one of the largest of England's universities, Camille Flammarion, the great astronomer of France, Doctor Lombroso, the eminent Italian physician to the Pope, Sir Alfred Wallace, the scientist, who, contemporary with Darwin, promulgated the scientific fact of evolution of matter into organic forms, and thus set at naught the fiction of fiat creation. These are among the many eminent men in the old world and then in our own country such men as Rev. Minot J. Savage, Professor James Hyslop, Rev. I. K. Funk the editor of the Literary Digest and host of the great publishing house of Funk and Wagnalls, are among those who have investigated, and given their adhesion in words and actions to the facts with which our departed friend was comforted and which he has taken with him to that other country, so to speak."

The F. O. O. S. of America sends the following announcement: "A new era for Chicago! If you are satisfied that we are fulfilling our promise to make Chicago the psychic center of the world, join us, and put your shoulder to the wheel. Look at this list of talent for the remainder of the season: Rev. Will J. Erwood, Feb. 16 and 23; Mrs. Ada Turk Knapp, Mar. 1; Hon. Harrison D. Barrett, Washington, D. C., Mar. 8 and 15; Miss Elizabeth Harlow, every Sunday afternoon and evening, and every Wednesday for April and May, only dates she can give Chicago until 1910. Come and hear them at Hygeia hall, 406 Ogden avenue, corner Robey street, top floor."

Rev. Adeline Cooper writes from Syracuse, N. Y.: "The Lone Star Spiritualist Society of Syracuse, N. Y., is still building. The officers and members seem to try to outdo each other in their work. Our secretary, Mrs. Elizabeth Blaisdell, has not been absent but once since we organized. We are holding entertainments very often. The Poverty Temple was a success financially and socially. Mrs. Joseph Parker, formerly of Moravia, N. Y., and Mr. Cornelius Jackson, formerly of Watertown, won the prizes for their efforts. We are about to hold a Crazy Social."

Laura Lister writes from Philadelphia, Pa.: "The ladies of the First Spiritual Association of the Twelfth and Thompson Street church have organized a Ladies' Auxiliary, and have named it Stone Temple Circle, after Andrew Jackson Davis' wife, whose spirit name is Silena. The following officers were elected: Mrs. Lawrence, president; Mrs. Lewis, recording secretary; Mrs. Balman, treasurer; Miss Lester, corresponding secretary. We held our first bazaar a few weeks ago, and it was a grand success, both socially and financially. With the proceeds the circle has furnished the rostrum of the church with new carpet, chairs and lectern. Our meetings are held every Wednesday evening after the regular evening service. We have 37 members, and we are taking more members in every week. We also have the honor of having Andrew Jackson Davis name one membership roll. The Rev. G. T. Thompson, pastor of the church, is always with us with his ever ready helpful suggestions. Our meetings are very harmonious."

Dr. T. Wilkins writes: "I am prompted to say that our beloved sister and co-worker, Mrs. Isa Cleveland has been taken to a hospital for treatment for blood poisoning, contracted from the prick of a pin in the hand, and now asks for your kindest healing and restoring thoughts. Do not think of her only as to send out all your force of mind for her speedy recovery. Hold her in love. Give her strength from your own divine soul."

I. W. Richardson, secretary of the Delphos campmeeting, desires to correspond with first class test and message mediums, with a view of engaging their services. Address him at Delphos, Kansas at once.

Ferd. C. Sulzer writes: "The usual services of the Fraternal Order of Spiritualists in Hygeia hall Sunday, Jan. 29, were well attended considering the disagreeable weather. Much interest was manifested in the different parts of the services which were held in great good to all. Mrs. Ada Turk Knapp occupied the platform in the evening and without any attempt at oratory gave us a heart-to-heart talk relating her experiences as a medium from early childhood, which contained many amusing and serious incidents. Our large hall was completely filled by an expectant congregation which listened anxiously and breathlessly and the speaker's voice was clearly heard by everyone. The 200 people assembled was a glowing tribute to Mrs. Knapp's popularity as a medium. Many personal friends were there, and the reception which followed was marked with words of praise and congratulation. Announcement was made that Mrs. Knapp would continue her talk at campmeeting, which will be made known. Rev. Will J. Erwood, of Elkhart, Ind., will be with us again on Sunday, Feb. 23. Brother Erwood's return is by solicitation of those who have heard him, and by those who have not, and they all unite in sounding his praises. Be with us and hear something out of the ordinary. We have some more good news. Mrs. C. Fannie Allyn, the veteran lecturer and organizer of Lyceum lectures, will come to the city on Wednesday, Feb. 19, to have with us Brother Will J. Erwood, in Atlas hall, 406 Ogden avenue."

Mrs. Dr. Caird, secretary, writes: "The Illinois Sunflower Club will hold its monthly tea party at Lincoln hall, 70 E. Adams street, Feb. 25. A special effort will be made to secure good mediums for this occasion, so that all can receive readings. Do not forget the time and place. Come and give your mind toward helping the cause along. Miss Louie Ott will preside at the tea. March 20 we celebrate our birthday. A splendid program is being prepared. All are invited."

Correspondent writes: "The Golden Rule Spiritualist Society is having some of the best lectures that have ever been given before it by Prof. W. F. Peck, of St. Louis, Mo. The attention of the members of the audience certainly shows that they are not intending to miss any of these soul-inspiring lectures. All should hear this gifted orator. On Sunday, Feb. 23, his subject will be, at 3 p. m., 'The Age of Reason vs. The Age of Truth'; at 8 p. m., 'The Science of Immortality.' Messages from some of our best mediums after each session. Mrs. Mary Weaver, one of our best mediums, gave convincing proof of spirit return, as did Mrs. Hill."

Maggie Henry writes: "At Universal Occult Society, 77 East 31st street, hall C, we had a very interesting meeting at 3 p. m.; also in the evening at 8 p. m. The evening was given to a lecture by H. S. Sprague, and spirit messages by various mediums. We had a very good attendance."

Correspondent writes: "The Roseland Spiritual Culture Club, 11526 Michigan avenue, Kensington, is on deck for the Convention with their 40 or 50 members. The meeting on Sunday, February 16, was an excellent one so far as numbers and close attention were concerned. The address by Dr. T. Wilkins and the messages by Mrs. Hill and Mr. Barrett seemed to be highly appreciated to their full value. Mrs. Hillbert was still in the hands of a gripe, but once in the hands of her spirit friends, the bodily ailments had to take a back seat. President Perry and his co-laborers can well feel proud of the start this society has, and the kind of people the meetings attract; also the beautiful music produced by their little family orchestra—the Richards family."

Correspondent writes: "The Rev. J. H. Demby, pastor of the Church of Progressive Spiritualists, 3329 Vernon avenue, was too ill to be in his pulpit, last Sunday, and his place was filled by Mr. C. Kirohner. The enthusiasm was as usual, but Elder Demby was greatly missed."

J. W. Ring writes: "Just a few words from the city of Los Angeles, California. The delightful Spiritualist Temple in San Diego is certainly a splendid place to lecture. The people are kind and willing to assist, the climate is ideal, and one can see that advancement is being made. I have thoroughly enjoyed my stay here; will close March 1, and start on a few weeks' trip up the coast. We have much 'doing' at the Temple. Thomas Patte's birthday anniversary was observed with an all-day meeting when Col. John L. Dryden and Mr. Chas. J. Anderson each gave interesting discourses appropriate to the occasion. A few weeks since Mrs. Mary C. Vasek of Los Angeles exchanged a Sunday with me. There are many good reports of her work while here. Early in April I shall be in Indiana to spend summer. Now, may each reader take a fresh whiff of the invigorating breeze from the nightingale, laden with the perfume of blossoming flowers, along with the earnest good-will of the Ring of the West."

Grand free mass meeting given under the auspices of the Second Spiritual Church, Cleveland, Ohio, assisted by the State Association, to be held in Memorial hall, 21 W. Superior avenue, Feb. 23, 1908, 10:30 a. m., 2:30 p. m., 7:30 p. m. The following persons will participate in the exercises: F. D. Dunne, president O. S. A.; A. Dion and A. C. Sollinger, secretary O. S. A.; S. A. Mahaffy, treasurer O. S. A.; Mrs. Lena Wolf, Mrs. D. N. Shoe-maker, Mrs. L. A. Wilson, second vice-president, O. S. A.; R. E. Mulder and Rolfe Merritt, D. Herriette, O. S. A.; Mrs. Sadie Herriette, Mrs. Mary C. Ward, state missionary; Rev. Wm. Strong, Hamilton, Canada; Mrs. Harriet Noland.

Mrs. D. L. West writes from Elgin, Ill.: "The Progressive Research Society of Elgin is progressing rapidly, adding new members at each meeting, losing some occasionally through death and otherwise. Our mediums have the power through their guides to demonstrate spirit return to our satisfaction, and we only wish others could have the proof of life after death. We regret the treatment of Brother Geo. Brooks, and hope for his acquittal. He has worked in Elgin, and is well liked here. We wish all good true Spiritualists success; recovery. Hold her in love. Give her strength from your own divine soul."

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Mary B. Hill writes: "The entertainment given under the auspices of the Band of Harmony was another occasion which brought pleasure and profit. Mr. Dennis, a young violinist of some fame, rendered very fine music, accompanied by his sister, Miss Dennis. Miss A. Nichols, who always favors us with her sweet song, with Mrs. Adams as piano accompanist, and Miss Carrie Richmond, who is an artist, and excels in elocution and received great applause. Each did excellent work, and made a very pleasant entertainment to a crowded house, and to them is due the credit. The next regular meeting of the Band of Harmony will occur Feb. 27, in room 308 Masonic Temple. Everybody is invited. Bring your lunch as comfort is served at 6 o'clock. We will always guarantee you a profitable, helpful time."

H. M. Shanks writes: "I am glad to see you are having good success in driving out the grafter-fake element. I am also glad to see you have help in the city law makers. It looks like some good and wise spirit or spirits were inspiring the City 'Dads' in our favor. May the good work go on."

E. H. Thompson writes: "The Fraternal Delphos Society held their Valentine party at the home of Sister Thompson, as announced in The Progressive Thinker. We were very pleased to say that it was both a social and spiritual success. The two commodious parlors were packed to overflowing. The evening was given over to games and singing, and the reading of valentines, which filled the rooms with laughter, and it was midnight when we all sang 'God with you all we meet again.' On Wednesday, Feb. 19, we are to have with us Brother Will J. Erwood, in Atlas hall, 406 Ogden avenue."

Mrs. Dr. Caird, secretary, writes: "The Illinois Sunflower Club will hold its monthly tea party at Lincoln hall, 70 E. Adams street, Feb. 25. A special effort will be made to secure good mediums for this occasion, so that all can receive readings. Do not forget the time and place. Come and give your mind toward helping the cause along. Miss Louie Ott will preside at the tea. March 20 we celebrate our birthday. A splendid program is being prepared. All are invited."

Mr. and Mrs. E. W. Sprague have been for some time negotiating with the New Era (Oregon) Campmeeting Association regarding their serving that organization during the entire time of its next season's campmeeting, but in consequence of the great expense of traveling, and the long return, and with no assurance from the railroads of the usual tourists' rates, it has been decided to give up the engagement for this season at least. This leaves Mr. and Mrs. Sprague with some time free to engage with other camps, and if those who have written them have dates not yet filled, or my others may want their services, they may be able to arrange dates with them now. Address, E. W. Sprague, 1032 Trumbull Ave., Detroit, Mich.

HARRISON D. BARRETT.
An Item from the Harbinger of Light, Melbourne, Australia.

Harrison D. Barrett's fine address as president of the National Spiritualists' Association of U. S. A., America, was given at the annual meeting held in October. He has been in the United States since 1893, when, by his help, in conjunction with other prominent workers, the Association was founded. This address is one of the most able of its kind, dealing as it does with the present lofty outlook of Spiritualism on the one side, and the debasing commercial element on the other that, especially in the United States, has opened the door for the fraud of every description. After a general review of the scientific aspect now so generally accepted as the surest and best mode of investigation to which intelligent people are turning, he says, "there has never been a time when the shadows of Spiritualism have been so conspicuously placed before the masses." Mr. Barrett did not seek re-election, and is succeeded by the vice-president, Mr. George B. Warren.

An Old Soldier Briefly Expresses His Views.

To the Editor: It has always seemed strange to me why all church members hold such a dread or antipathy against Spiritualism, and at the same time they believe in a future life. Why is it? In this late day of enlightenment they should begin to set their "thinker" to work. If they will allow good, common sense to guide them, some rational ideas would enter their brains, informing them that they are living in the contrary to the Bible they read, and the Lord they worship. Many have experienced the mistake, while thousands of others are willing to root right along in the same old well-worn wagon-rut that great grandfathers traveled years and years before they were born. It does seem strange to me that some men do not seem to think. Why don't they think and investigate for themselves?

There is not a church member who does not believe in a future existence, and wherein in that respect is this belief different from a belief in Spiritualism? Any of you church-goers and church members please answer me that question. If by the daily papers a proposition has been made to consolidate the Episcopal and the Roman Catholic churches into one, it might be a good idea to consolidate all the churches into one brotherhood, for all are hoping to gain the same happy home beyond this life.

J. W. BOYD.
National Home, Milwaukee, Wis.

THE SELFISHNESS OF Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

BUSY SAN DIEGO, CAL.

They Are Keeping Things Moving at a Lively Pace.

Just a few lines to let your many readers know that the good work goes bravely on at "our Temple."

Although it did seem to abate a little for a few days after the holidays were over, by the first Sunday in January our Brother J. W. Ring came out with more vim than ever, and still continues to give us ringing discourses on the True Harmonical Philosophy. He told us a few Sundays ago that if he couldn't give us something to "jar," he would think his talking did not amount to much; and he does strike some sledge-hammer blows, and hits the nail on the head every time. His lectures continue to draw large and enthusiastic audiences.

In accordance with mutual agreement between Brother Ring and Sister Mary C. Vasek, of Los Angeles, they two exchanged rostrums for one week, including Sunday, Jan. 19. Mrs. Vasek gave us (beside the two services on Sunday to large and well-pleased audiences) two week evening message sessions to large and appreciative audiences. We anticipate having her with us again in the near future.

On Jan. 25 we had in the Temple one of our ever enjoyable all-day meetings, "A Thomas Paine Memorial Service."

Speakers: Rev. Ring, morning and evening, and J. L. Dryden and Chas. J. Anderson in the afternoon. The intelligences seemed to interweave the Paine discourses, although they had been previously well rehearsed. Mr. Anderson had arranged to occupy our Temple rostrum every Tuesday evening during the months of January and February, but owing to unavoidable circumstances his services were discontinued with the last Tuesday in January.

I must not fail to mention that at our all-day meetings the friends and members of the society are supposed to bring well-filled lunch baskets, and at which times the ever-willing helpers, the "Busy Bees," take pleasure in serving hot tea and coffee, and make things cheerful for all.

On Sunday, Feb. 2, the only feature out of the ordinary was a "Flower Shower," conducted by Mrs. J. L. Brooks, and to-day (Feb. 9) an extraordinary occurrence, postponement of all services, the Temple on account of a continual downpour of rain, with flooded streets. We are now making great preparations for a Valentine party on Friday, under the auspices of the Busy Bees, assisted by Brother Ring.

On Sunday, 23rd, all-day meeting, Washington memorial. On Friday, 28th, Brother Ring puts on the laughing face, "Let us Fear in a Village with One Gentleman," followed with dancing.

Sunday, Mar. 1, terminates Brother Ring's present engagement with us, after which he goes East to fill other obligations. We are loth to give him up, but we feel assured that with his helpers he can and will do a noble work wherever he may be. And we will have him back with us, we think, that he will come back to our Temple some time in the not very far distant future.

W. J. Colville will be with us Mar. 5 to 24, inclusive, and we all know what that means, two lectures every day while here. Then on the last Sunday in March Mrs. Katie Heussman Harveston, of San Francisco, begins with us, an engagement of four months. Let us all have a little thought of "closing shop" for a while at any rate.

T. J. McFERON,
Fin. Sec., First Spiritualist Society of San Diego.

A New Society in Muskogee, Okla.

To the Editor: I beg to submit the following report of a series of meetings I have recently conducted in Muskogee, Oklahoma.

In response to a letter I received calling me to Muskogee, Oklahoma, I left Lawton on Jan. 24. When I arrived in Muskogee I was very cordially received by the persons who had planned for my trip, and was located in extremely comfortable quarters. Full arrangements had been made for a series of meetings, to be so conducted that they would leave something lasting in the city for our cause, and they did. The result of the meetings was the organization of a good, strong society; that has on its membership list some of the best known business men of Muskogee. The society will make application to our excellent State Association for a charter.

The officers of this new child of Spiritualism are as follows: Mr. C. Sanders, president; Mrs. Emma Kruss, vice-president; Messrs. S. E. Adams and C. Henderson, and Mrs. C. Eckert, trustees.

Shortly after my arrival the Spiritualists of Muskogee gave me a fine reception in the home of one of the local mediums.

The efficient secretary-treasurer is already corresponding with a lecturer in our movement with the view of engaging the services of a pastor. It is the intention of the members of the society to not let idle one minute, but to get "to the work" immediately.

It is highly probable that when our state convention meets here in Lawton, the Muskogee society will endeavor to have the next convention meet in their beautiful and progressive city. REV. ALICE BAKER,
Pastor, Church of Spiritual Light of Lawton, Okla.

"A Discussion on Reincarnation of the Successive Embodiments of the Human Spirit." Reincarnation, or the doctrine of the Soul's successive embodiments. Examined and Discussed pro and con by Dr. J. M. Peebles versus Dr. Helen Denmore and W. J. Colville. Price 30 cents.

"The Orthodox Hell, Church Creeds and Infant Damnation," by Dr. J. M. Peebles. Dedicated to Preachers, Missionaries and Church Members. Price, 20 cents.

"Spiritual Fire Crackers. Bible Quizzes and Political Pin Points." By J. S. Harrington. A pamphlet containing 73 pages of racy reading. Price, 25 cents.

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

At a board meeting of the officers of the Indiana State Association of Spiritualists, held at the home of the secretary, Mrs. Carrie H. Mong, Muncie, Ind., plans were laid to visit all societies. We wish that the secretaries of every chartered society would correspond with the state secretary at once. Let us know what is needed in your locality, and we will do all we can to help your society.

The State Convention will be held some time in March, and we wish all societies represented with a full number of delegates. As the N. S. A. Convention will be held in Indianapolis this next October, there will also be business concerning the same come before the State Convention. We know there is much need work in this state, and we hope that every one interested will avail themselves of the opportunity that is theirs to do what they can to help this work.

E. A. SCHRAM, Pres.

MID-WINTER MASS MEETING.
Of the State Spiritualists' Association of Minnesota.

The State Spiritualists' Association of Minnesota will hold the annual Mid-winter Mass-meeting in St. Paul, Feb. 28, 29 and March 1, 1908, at Odd Fellows' hall, corner Wabasha and Fifth streets, with all-day sessions each day, beginning at 10:30 a. m.

Dr. Geo. B. Varne of Chicago, Ill., president of the National Spiritualists' Association of the United States, will be the principal speaker at the meetings.

The local speakers will also take part in the exercises: Mrs. Carrie Tryon, Mrs. S. M. Lowell, Mrs. J. P. Whitwell and Miss Alice Wickstrom. Message bearers of the Twin Cities: Mrs. Emma A. Bauer, Mrs. Paul Buehler, Mrs. Clara Lee, Mrs. Emma Peake, Mrs. C. W. Law, Mrs. H. P. Courtney, Mrs. Mary Griffin, and Mrs. C. P. Follett.

On Thursday evening, Feb. 27, at 8 o'clock, there will be a reception at the above hall to the friends and visitors, followed by a literary and musical, entertainment and dance, and a general good time.

The secretary, Ed. Hastings, avenue, St. Paul, will mail programs to persons sending their names and addresses.

It is the aim of the officers of the Association to make this mass-meeting a greater success than the one of last year.

FRANK E. IRVINE,
Secretary State Spiritualists' Association of Minnesota.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

The shadow of death has already fallen upon the new and comfortable home of John E. Sexsmith, and his well known wife, Mrs. Alice Sexsmith, at 1221 Wilcox avenue, Chicago. The former's mother, Mrs. Hannah J. Sexsmith, without danger signal or a farewell word, passed from mortal life on the morning of February 5th, 1908. Started by the sound of something falling, the son hastened to her room only to find her already beyond consciousness and help.

On the previous evening she had spoken of the fact that on the morning, it would be just twenty years since her own mother had been slumbered by sudden death. Little thinking of the nearness of a like change for herself, which would make that date doubly an anniversary of sadness in her family. Mrs. Sexsmith was born March 19th, 1842 in Richmond, Ontario, Canada. During seven years of widowhood, it had been her custom to visit at will, in the several homes of her four children. It was one of these pilgrimages of pleasure, that brought her to Chicago, about two months ago, and she had seemed to live to full enjoyment of this reunion. Funeral services were held at the above number, on the afternoon of February 7, by Dr. George B. Varne, in the presence of relatives and intimate friends of the family. Burial followed at Forest Home cemetery. The vacant chair in every family circle are mute, but powerful witnesses that we are gathering home one by one.

At the age of 79, Norah Merrell passed to spirit life at Kent, Ohio. The day before his death he predicted that he was about to have either a long sickness or a sudden death. He often expressed the wish that if he died in that manner that the first stroke might end it all, that he might not linger to suffer or be a care. He had his wish. His prediction was partially fulfilled. He died on his seventy-ninth birthday anniversary. Mr. Merrell was one of the promoters of the Lake Brady Spiritualist Association, helping to establish the camp on his farm. He gave liberally of his money, time and hospitality, the first meetings being held at his home. He was often called to assist always found help in his hands. He was always ready to help worthy persons who showed a disposition to help themselves.

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Offers Free Readings to All Who Write and Send Date of Birth.

In his office in New York, surrounded by charts and disks of strange designs, daily reads the lives of men and women who have written to him for advice on affairs of business, love, speculation, travel, marriage, health and the important events of life. The following letter gives an idea of Mr. Postel's ability:

Prof. Postel:
Dear Sir—You are certainly the most wonderful astrologer living. Everyone of your predictions is a prophecy. I am a sinner that you not only saved me from a awful death but prevented the loss of hundreds of dollars. I trust that many people will profit by your advice. Sincerely, MISS EPPA M. THYON.

The accuracy of recent predictions made by this astrologer has caused many of his friends to believe that he possesses a supernatural power, but he modestly asserts that his predictions are due to a scientific understanding of natural laws. The many thankful letters Mr. Postel has received from people who have benefited by his advice furnish ample proof that his is indeed a true science, and has a kindly feeling toward humanity.

Readers of this paper can obtain a reading free of charge by addressing a letter to Albert H. Postel, Dept. 66, No. 126 West 54th St., New York. Simply say you wish a reading of your life, stating your birth date, sex, whether married or single. Please enclose 10 cents (silver or stamps) to pay postage and clerical charges. Mr. Postel also a copy of Mr. Postel's booklet, "Your Destiny Foretold," will be promptly sent.

SUNDAY MEETINGS IN CHICAGO.

The Church of the Soul, Cora L. W. Richmond, Pastor; services at Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home, 3805 Ridge Boulevard, Friday afternoon, to receive callers. The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper at 7:30 p. m.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue, Sunday, at 8 p. m.

The Fraternal Order of Spiritualists, Dr. Alex. Caird,

1990

