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Important Notice!

American Society for Psychical Research.—Section "B." of the American Institute for Scientific Research, at 519 West 149th Street, New York.—Circular Request for Information.

It is extremely important, in the interest of a scientific knowledge of unusual psychological experiences, that we should collect and certify, if practicable, as large a number as possible of such phenomena. This circular, therefore, appeals to all who may have had such experiences, and requests that they be reported to the American Society for Psychical Research, at 519 West 149th Street, New York. We guarantee, however, that neither names nor facts shall be used in any public matter without permission.

For the Council the important thing is at least a private record of facts which may throw light upon the obscure problems of matter and mind. The Council therefore seeks information regarding such experiences as Illusions, Hallucinations, Coincidences, dreams coincidental or otherwise, visions and apparitions, apparitions, whether coincidental or otherwise, real or apparent thought transference or telepathy, experiences under the influence of ether or chloroform, and the use of narcotics and stimulants, subconscious mental action and alternating personality, automatic writing and drawing, Ouija board and Planchette experiences, mediumistic phenomena, raps and knocks, the movement of material objects without physical contact, haunted houses, etc. These will be more carefully specified and defined in the subjoined questions.

In answering the questions information is requested to write "Yes," "No," or "I cannot say," according to the circumstances of their experiences, and to write out a detailed account of such as are answered affirmatively. For their guidance we submit the following rules which have been drawn from the circular of the English Society.

(1) A written statement, dated and signed with the full name (not necessarily for publication), should be made by or procured from the actual witness; or each of them, where more than one shared the experience. In the latter case it is important that, where possible, the several accounts should be written without previous consultation.

(2) Similar statements should be made by or obtained from all persons in a position to give corroborative evidence, either as (a) having been present at the time of the experience, or (b) as having been told of it shortly afterwards, or (c) as having been a witness to an unusual effect produced on the percipient by the experience. Where contemporary documentary evidence is in existence, in the shape of letters, diaries, notebooks, etc., it is important that this should be referred to, and we should be grateful for an opportunity of seeing the actual documents. It should be clearly understood that the request for corroborative evidence implies no doubt on our part of the integrity of the accuracy of our informants. But it is felt that where the matters testified to are strange and obscure, the evidence will win more acceptance the more widely the responsibility for it is distributed. In such cases it may be said that each additional witness multiplies by his own testimony the value of the testimony given by his fellow-witnesses.

(3) It is further requested that all dates and other details may be given as accurately as possible; and that, where the experience relates to death, the full name of the deceased may be given, together with that of the locality in which he died, in order that the occurrence of the death as stated may independently be verified.

(4) Lastly, in all cases where the percipient has experienced some unusual affection—such as a sensory hallucination, vivid dream, or marked emotion—he should state or be requested to state whether he has had any similar experience on any other occasion, whether coincidental or not.

List of Questions.

1. Have you ever experienced any interesting illusion, visual, auditory, tactile, or other type?
2. Have you ever had any Hallucinations, visual, auditory, or other type?
3. Have you ever had any experiences which were evidently mere chance coincidences?
4. Have you had any remarkable dreams, whether coincidental or otherwise?
5. Have you had any remarkable visions or auditory experiences, not of the nature of apparitions and not of a coincidental character?
6. Do you know of any visions or other interesting experiences of dying persons?
7. Have you ever had any apparitions of living or deceased persons, whether coincidental or otherwise?
8. Have you ever had any experiences in so-called clairvoyance or clairaudience, representing really or apparently supernatural knowledge of physical objects, places, or events out of all possible range of normal sense perception?
9. Do you know of any remarkable phenomena associated with or apparently due to hypnotic conditions?
10. Have you ever had any premonitions, or experiences really or apparently forecasting future events?
11. Have you ever had any experiences in thought transference, scientifically called telepathy?
12. Have you ever had any unusual experiences under the influence of ether or chloroform?
13. Have you ever had any unusual experiences in connection with

the use of narcotics or stimulants, whether taken for medical or other purposes?

14. Have you ever had any personal knowledge of instances of subconscious simulation of other persons or personalities, in other words cases of alternating personalities, or occasional instances of subconscious mental action of an interesting character?

15. Have you ever had any experience with automatic writing or drawing, the Ouija board, and the Planchette?

16. Have you ever had any experiences with mediums or psychics so-called?

17. Have you ever had experiences in connection with "haunted" houses?

18. Have you ever heard any raps or noises which apparently could not be explained by ordinary causes?

19. Have you witnessed the movements of objects without apparent physical contact and under circumstances suggesting unknown or unusual causes?

20. Have you ever observed, or had reason to believe, the existence of real or apparent supernatural experiences among animals of any kind?

21. Have you observed or known any phenomena among the blind or the deaf and dumb that were apparently not explained by ordinary causes?

22. Do you know any persons who have had any of the experiences enumerated in the above questions?

If so, can you ascertain name and address and also whether we can be permitted to have communication with the same?

Please to address all reports and records to Dr. James H. Hyslop, 519 West 149th Street, New York, N. Y.

Name.....

Address.....

Suggestions to Informants.

For the help and guidance of those who will take the pains to record their experiences it may be well to lay down certain rules which it is desirable to have in mind. If conformed to they will give greater value to the facts reported. They will apply to all cases of experiences of the following kind: Apparitions, Clairvoyance, Premonitions, Coincidental Dreams, Telepathic Coincidences and all facts having a coincidental nature. Some of the rules will be general and some specific.

1. It is desirable that all experiences be written out and reported as soon as possible after their occurrence.

2. It is very desirable that the dates, and if possible the hour, of their occurrence should be recorded, especially in such phenomena as apparitions, spontaneous clairvoyance and premonitions.

3. If the experience represents information not known to the percipient at the time, it is especially desirable that it be written out before it has been verified by letter, telegram, or other source of information.

4. If possible, it is desirable to have the written account mailed to officers of the Society or to some other trusted person prior to the verification of the experience.

5. When possible, it is also wise to tell the experience and its incidents to some friend or relative who may confirm it before its verification.

6. It is desirable to have the account as detailed as possible regardless of the points that may most interest the narrator.

7. It is important and desirable, if possible, to have contemporary documents, such as letters, diaries, telegrams, or other notes of an experience in case the written account is not made at the time.

8. It is better, if possible, to avoid the introduction of all theoretical explanations into the account. Incidents explaining the meaning of the facts are important, but the interpretation of the phenomena is not necessary to the account. This means that it is desirable to have the bare facts described without regard to any theory of their meaning, whether favorable or unfavorable to the opinions of the narrator.

9. It is desirable also to record all the usual or unusual accompaniments of the experience, such as one's sensations and feelings, including any marked peculiarities of visual, auditory and tactile sensations.

10. In cases of experiment it is desirable to observe and record all the conditions affecting their integrity. If it be with a medium, it is important to make a note of all questions and statements of the sitters as well as those of the medium. In cases of automatic writing, the sheets should be numbered and religiously preserved, and in copying the contents, all questions and statements of the sitters or persons present should be inserted in their chronological and psychological place. Record and preserve all errors and confusions quite as carefully as the clear and correct incidents.

There may be minor considerations to be regarded, but those which have been mentioned are the most important, and facts reported in conformity with them will prove much more impressive to the scientific man than such as are exposed to the objections of mal-observation and defective memory.

Communications should be addressed to Dr. James H. Hyslop, 519 West 149th Street, New York City.

Hold your thoughts, your mind, your will in principle and you will succeed.—Hyslop.

Remarkable Manifestation.

In India Remarkable Demonstrations of Occult Influences Have Always Occurred—Interesting Experiences in Connection with Thakur Haranath Bannerjee, Demonstrating the Wonderful Power of the Spirit.

We have received the following communication from a pious gentleman, whose name, however, we are obliged to suppress. He is one of the principal disciples of Thakur Haranath Bannerjee, something about whom we wrote in our last. He writes: "In your Magazine you have noticed some of the wonderful powers of Thakur Haranath Bannerjee. Permit me to relate what I know of him. I do not know what you mean by his being a psychic, but I know him to be a saint. He is not the man to amuse his fellow-believers with his wonderful powers. But let me tell you how I first came across him."

"At a certain railway station in the Northwest I met him. His appearance was very unprepossessing. He had a dirty coat and pantaloons, an ugly beard and an ugly cap. I received him rudely. But this irritated him not. He rather smiled benignly on me. I saw him again soon after, and somehow or other I found myself in the company of several persons who were listening to his words. He began at 8 p. m. and ended at 2 a. m. He was not talking of God. We heard him, spell-bound. I don't remember to have ever spent such a happy night in my life. We, all of us who heard him, recognized in him a saint of the first class. He had a talk with me soon after, and what did he say? He recounted to me my past life! He said: 'You had malaria, and had gone to Delhi, Gazeabad, where you first perceived symptoms of colic; you are still suffering from the disease.'"

"In this manner he began to read my past life to me. Gradually he came to be known to all of my friends. He healed me of my colic. As a healer, perhaps, he has no equal. He has in this manner cured hundreds of men to my certain knowledge. He heals men in a wonderful manner. He does not prescribe any medicine. To one he advises to utter the name of Krishna, to the second he offers another advice, always suggesting some religious exercise. And the diseases that he healed were generally incurable ones."

"He read not only my mind but the minds of others. He recounted not only my past life but that of others. You have already told your readers of the wonderful power that he has of stepping out of his body. I have seen it on many occasions. I will just mention to you an instance. He lived at a place where the Dak train passes from place to place. Usually I used to get replies to my letters on the fifth or sixth day. On one occasion I got it on the third day, and he wrote to me thus: 'I went to see you in my astral body and saw you writing me a letter. Possibly I was attracted to you because you were thinking of me. I read what you were writing. Are you curious to know what I read? Well, I will give a reply to your letter before it reaches my hands.' By reading the reply I became fully convinced that he had read the letter that I had written to him! Indeed, his answer to my letter was despatched by him the very day I was writing to him."

"Once he wrote me that a very great danger was threatening me, but I had nothing to fear; God would protect me. Within a few days of this prophecy, I had an attack of small-pox. For seventeen or eighteen days I was almost without consciousness, but, though unconscious, I saw him constantly sitting by my side, and encouraging me by his smiles. I told my wife of this, and she, poor thing, began to cry thinking that I was at the point of death. A little after a letter came from him to me to the effect that my wife had now recovered from her illness. 'It was I who used to go to you.'"

"I will now relate to you the crisis of my life. Thakur Haranath had taught me to revere God and lead a holy life. I was doing my best to follow his advice. A lady came to me once who was visiting all the sacred places of India. I did not know that she was a wealthy woman. For she lived like a poor mendicant. I did my humble best to make her comfortable, and I don't know how this made her feel profoundly grateful for my poor services. She went home and from there sent me an affectionate letter and some presents. This letter was written by her young widowed daughter. At first the daughter wrote in her mother's name, then she began to write in her own. Thus, letters passed between us for several months, and gradually we came to feel a fondness for each other. At last this fondness reached the point of love. She wrote to me that her mother was wealthy and she was her only daughter, and that she would make over everything, her person included, to me if I would come to her."

"My head at once became dizzy, and I felt an irresistible impulse to run to her. I was in service, and I wrote to my master for leave, which was granted. I was only afraid of Thakur Haranath; but I thought I would be able to deceive him somehow or other. I wrote to him a letter informing him that I had taken leave and was going to leave the place and would come back after the expiration of the term of leave. Thakur Haranath immediately asked me the reason of my going away. In reply, I told him everything excepting the truth. But my clairvoyant, mind-reading and saintly master was not satisfied with the reply. In his last letter he told me that I had tried to deceive him; that I was

about to fall; but he would yet follow and rescue me."

"Yet I did not mind the warning. The idea of the possession of the girl and large wealth turned my head. I was willing to go to hell for such possessions. And was I not going hundreds of miles away from him? Surely he would not be able to follow me so far. In this mood of mind I left the place and proceeded on my way to hell."

"When I reached the house, the mother received me with great affection. A grand dinner was prepared for me, and the best room was allotted to me. We were only three in that big, palatial building besides the servants—the mother, myself and the girl. As soon as I went to bed at night, the young widow came to me. She was wonderfully beautiful, and had been able, up till then, to lead a chaste and innocent life."

"But the ways of temptation are inscrutable. I did not know then that God had brought us together for our cure. When the girl came I felt pangs of conscience. The unsuspicious mother had received me as a son, and I was going to put a knife across her throat. I was also afraid of being surprised by the mother and the servants. So I asked the girl if she had closed all the doors. She said 'yes.' But I did not yet feel secure. I took a light and, accompanied by her, examined all the doors carefully. And seeing all fast we came back and sat on the couch."

"I shall never forget the noise at the open window, the room being on the second story. Of course I raised my head to see what the matter was. And what did I see? I saw, horror of horrors! that Thakur Haranath was standing there—as if suspended in the air. He had the same shirt on that I had made him and he had the same pants on that I had made him. He was coming to rescue me from hell, but his appearance, just at that moment, irritated me beyond measure. I forgot that he was my spiritual guru, and that he had come to save me. I told him, 'You are not wanted here. Who told you to come here? Go away.' Upon this, he glared at me and said, 'I am here to rescue you with surprise to whom I was speaking. I told her, 'Don't you see who is standing there?' But no sooner had the girl turned her gaze towards the window than the Thakur vanished. The girl again asked me whom I was talking to. I told her, 'I shall never know all in detail hereafter. He is not a man of whom I have told you. Let us first close the window.'"

"This I did to prevent further interruption. I was not to be balked of my prey. I was resolved to go to hell. So I closed the window and again came back to sit on the couch."

"But the Thakur was determined to rescue me. He was determined to rescue me. He is not merciful. Does he not love his fellows? Otherwise why should monkeys follow him, and beasts and birds love him? He began to shake the door, and this with such violence that it seemed that the building would come down. This gave us a terrible fright. The noise roused the servants, my mother herself. She ran towards my room and saw her girl. The girl told a lie to her mother to the effect that, hearing the noise, she had only just come from a few seconds' absence. The mother was almost moved to sleep there alone. A servant was deputed to remain near me. Was it a ghost? Was it a thief? That was the way they all talked. The mother said that she was sleeping soundly and hearing the noise had run to my room."

"Well, I slept in that room, and the girl with her mother. It is not correct to say that we slept, for sleep was impossible. There was such a revulsion of feeling that both of us spent the night in fear, trembling and weeping. I had informed the girl about my guru, about his being a saint, and his possessing wonderful occult powers. In the morning I was a changed and saved man. She had changed more. 'What infatuation was leading me to hell? How merciful is Thakur Haranath! From to-day I dedicate my soul to his keeping. He will lead me to God.' This was the way she talked. And as a matter of fact, her plea now is simply celestial."

"From that day I had to live a pure life. Not that I have conquered my passions, but Thakur Haranath is very inquisitive, interfering, all-seeing and all-knowing. For his sake I have to be good. Some time after I saw that my Haranath. 'Who was that disturbed me, at the supreme moment?' I asked of him. He smiled. He said, 'It was Sree Krishna Himself.' But he looked just like you; nay, he had the same shirt on that I had sent you, and he said 'You love me, and so you see me everywhere.' That is one of the symptoms of love.'—Hindu Spiritual Magazine.

True politeness is perfect ease and freedom. It simply consists in treating others just as you wish to be treated yourself.—Chesterfield.

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.—Janssens.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw on their full extent.—Horace Walpole.

REINCARNATION.

Considered in the Light of Reason and Philosophy.

To the Editor: Mr. A. Fisher, of Cleveland, Ohio, writes me as follows:

"I have read your article in The Progressive Thinker of Dec. 7 on 'Has Madam Blavatsky Been Reborn?' with much pleasure and profit. I myself am not in favor of the reincarnation theory, and I regard your article a hard blow to Theosophists and Spiritualists holding that belief. But how do you account for this? Many children are real wonders, such as Blind Tom. Some children of tender age show great musical ability, and discuss difficult problems with little or no teaching. This is certainly a hard problem to solve."

Answer: These problems are quite solvable to those who have studied heredity, prenatal influences, and environments, spirit influence and kindred subjects.

Blind Tom's mother was a negro slave—a house-servant in the South. Before his birth a noted lady pianist of Paris, France, visited the family. Every day she played soul-enchanting music. Tom's mother, who was herself fond of music, lived for months in an atmosphere of music furnished by the Paris musician. Tom was "marked" before his birth.

Again, Jesse Pomeroy is now serving a life sentence in prison for murdering children by cutting their throats. From a small child he seemed impelled to cut the throats of cats, dogs, fowls, and humans. His father's daily business was cutting the throats of swine at a pork-packing house. Jesse's mother, before he was born, often sat in the killing room with her sewing, and saw her husband cut the throats of hundreds of hogs. Jesse was "marked."

There are thousands of other instances which prove the truth of prenatal influences. I personally know a young man who from early childhood manifested high artistic ability, and who was a photographer at six or seven years of age. His parents, understanding the law of prenatal influence, talked art and philosophy before the child's birth, with a view to impressing the unborn child. He is just what they desired him to be.

Again, here is a farmer: He decides to plant one hundred acres to corn. He deeply plows, enriches and thoroughly prepares fifty acres. The other half of the field is poorly prepared. He plants the entire field with good seed. What is the result? Fifty acres produce fine, well-developed corn. The fruit of the other half consists of small stalks, and dwarfed, imperfect ears. The seed used to plant the entire field was the same. The environments of the seed made the difference.

Luther Burbank, the California horticulturist, whose fame is world-wide, took seed from the thorny, bitter, ill-shaped desert-cactus; he planted that seed in his garden of rich soil. He watered, pruned, and cultivated the plant. In a few years he produced a beautiful, delicious, thornless and beautiful vegetable. In a like manner he has worked wonders with other plants. He says a superior race of men and women could be produced in a few generations by improving the environments of prospective mothers.

The elemental human seed is the same. It is pure spirit, containing the potentialities and possibilities of a god—is in essence, god. It must be planted in matter in order to come to consciousness and to unfold its god-powers. Planted under good environments, it unfolds rapidly; under unfavorable conditions it manifests imperfectly.

Again: To some nature, God, seems partial and wasteful. Here is a giant oak tree. It annually sheds thousands of acorns. Every acorn contains the dormant, unfolded powers of a perfect tree; nine hundred and ninety-nine acorns are planted in unfavorable environments, fail to produce a tree. One, by accident or otherwise, penetrates the soil where the ground is moist, and the sun shines. It becomes a stalwart oak. The nine hundred and ninety-nine acorns that failed, do not go back, for they never left the seed or elemental zone. They will have another opportunity; yes, millions of opportunities to become trees. Will the giant tree ever have to go back into the elemental state—back into the acorn? No! It will retain on the next round of nature's ladder. Nature never works backward. As with the tree, so with man. One of millions of elementals born, planted in matter and a child is born. The nine hundred and ninety-nine elementals did not come to consciousness, hence remain in the "elemental zone." The law of evolution, of unfoldment, operates and is active only where there is a proper union of spirit and matter. Shall this one awakened conscious soul be forced to go back into the elemental unconscious state, and be born again? I do not think so.

If the doctrine of reincarnation is true then the departed soul wishing to become reborn can reincarnate in but one of two ways:

First. He must go back into the unconscious state—become an elemental, and pass through the father of a child; or

Second. If he takes possession of a child-body at its birth or before, then he is an intruder, a trespasser, and must rob another soul of its rightful body. No reincarnationist, though he writes ponderously and voluminously, can escape these propositions.

But do not some honestly disposed and intelligent people remember a former career on this physical plane? Yes, they think they do, but a careful investigation will develop the fact that the persons they think they were are noted characters, of whom they have read or heard, such as Moses, Elijah, Jesus, Napoleon, or some king, queen, general, prophet or distinguished personage. I have

Strange Spiritual Phenomena.

Manifestations by the Dying and the Dead, Noted by Gen. Roeliff Brinkerhoff.

In a number of The Sunday Republican of Springfield, Mass., my old friend William M. F. Round, has an interesting article upon the experiences of persons who apparently died, but subsequently revived and reported what they felt and saw in leaving and returning to their bodies.

The phenomena, of which Mr. Round gives several examples, are very interesting, but they pertain only to those who apparently died and then revived and reported their experiences. They tell us how their spiritual bodies were separated from the physical, and rose above them in the air, where they saw all that occurred in the room, but they were held to their bodies by what seemed to be a cord, which finally brought them back to their former life. Mr. Round was twice drowned, and so was I when a boy. Only once, however, did I become wholly unconscious, but my experiences were very similar to his. To me death by drowning was a delightful sensation, after going down for the third time, and strangulation had ceased. The only thing that worried me was the anxiety my sisters, who had charge of me, would have in not knowing what had become of me. Then it occurred to me that my clothes were on the bank of the stream, and they would know where to find me. Then all was serene. As reported by other drowning persons, in the few minutes before unconsciousness, my whole life passed before me like a panorama. I seemed to be floating in the air, and heard gentle music like the hum of bees in summer, and around me were bright colors in all the hues of the rainbow, and then came unconsciousness.

The disagreeable part of the incident came when I found myself on the bank in the hands of those who had rescued me from the water, and were using the ordinary means for resuscitation. The other cases related by Mr. Round I could duplicate a number of times from the testimony of others, but not from my own. One of them, however, apparently was entirely detached from his body and went far out into space and saw and heard things which changed the whole current of life after his return.

It is too long a story to repeat here; suffice it to say he was a lawyer and a judge, who for years had been a religious skeptic, and who had a book in manuscript ready for publication, which he thought, as he told me, "would pulverize the Bible," but after returning to his body (which was prepared for burial) he regained consciousness, and after many days was able to visit his law office, when the first thing he did was to take from his safe the manuscript he had prepared and burn it in his stove.

In short, he became a Christian, joined the Methodist church, and, as I can personally testify, was an eloquent exhorter until he died.

There is another phenomenon, however, which Mr. Round does not refer to, but which is much more frequent, and has attracted attention for centuries, and that is the visible appearance of persons who had died announcing that fact to friends at a distance, and sometimes across oceans and continents. Usually they have been called ghosts or apparitions, but in recent years since scientific investigators have given attention to them their messages are known as telepathic communications.

There is no phenomenon more thoroughly authenticated than the fact that persons in the act of dying can, and often do, communicate the fact to some friend at a distance. The best presentation of this subject that I have seen is contained in a book published by the Harper Brothers entitled "The Unknown," by the great astronomer of France, Camille Flammarion, who still I think, is at the head of the astronomical observatory in Paris. His investigations and conclusions were as purely scientific as the calculations of the eclipses. He advertised in several French journals of large circulation for experiences of telepathic phenomena, and received in reply 4,280 letters, and of these 1,758 gave more or fewer details, and out of these he selected 180 which he considered worthy of publication, and they are presented in chapter 3 of his book under the heading of "Telepathic communications made by the dying, and of apparitions." These witnesses were carefully investigated as to their character and trustworthiness, and their statements, in the main, are doubtless authentic.

I have been a student myself of these phenomena, in a desultory way, for half a century and a score or more of similar experiences have been communicated to me. In my Bible class, when the subject of the resurrection and appearances of Christ was under consideration, I found that two members of my class had seen apparitions of dying friends. One of these experiences was specially interesting. The narrator was a soldier in the civil war, and one night in his tent in Alabama he was awakened and saw before him a young man who had been a friend and neighbor near his home in Ohio. On arising to give him welcome the form faded away into the night. He had not thought of his friend for weeks, but in view of his strange appearance he made a note of it, and the date in his diary. Several weeks afterward he received a letter from home, in which the death of his friend was announced. Investigation later revealed the fact that his death occurred the very night he appeared in Alabama.

As to the reality of this kind of phenomena, there is no longer any doubt, but as to their meaning there are many opinions. To most people, I suppose, these apparitions are considered the spiritual bodies of their departed friends.

ROELIFF BRINKERHOFF.
Mansfield, Ohio.

never heard of one who remembered that, in a former existence, he was a murderer, a vagabond or a thief.

Some say they remember places or scenery they saw in a former existence. They probably saw these places clairvoyantly, or in dreams. When fully awakened these clairvoyant visions and dreams are recalled indistinctly, and they conclude they saw them in some former embodiment.

Heredity, ante-natal influences, environment, mental telepathy, hypnosis, obsession—one or all can solve all the riddles advanced by the reincarnationists upon which they rely, as evidence, that they have inhabited many successive bodies on this material plane.

An adult, conscious, disembodied soul, after leaving a physical body, can no more go back into the elemental seed, than can the giant oak again go back into an acorn. To do so would be to violate every known law of nature.

I AM PRETTY WELL CONVINCED, AFTER MUCH STUDY OF THE SUBJECT, THAT PLAIN, OLD-FASHIONED SPIRITUALISM, ACCORDING TO ANDREW JACKSON DAVIS AND OTHER GIFTED SEERS, COMES NEARER THE TRUTH THAN DOES THE THEORY OF MADAM BLAVATSKY, WHO REVISED AND REVAMPED AN ANCIENT PAGAN DOCTRINE AND INTRODUCED IT IN AMERICA AS THE WISDOM RELIGION.

R. A. DAGUE.
Denver, Col.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Beer.

BISMARCK.

Fretting Life Away, Animal Has Refused to Eat Since Mistress Died.

Bismarck, a thirteen-month-old Newfoundland dog, would not allow anyone upon the door of the home of his mistress, Mrs. Oliver Griffin, of No. 209 Richmond road, Stapleton, L. I., who died lately, aged ninety years. The dog was the pet of the old lady, who had cared for and fed him from puppyhood.

One afternoon, when the undertaker was putting the corpse upon the door, Bismarck howled and raised a great fuss, but was driven off. Shortly after the undertaker left, Bismarck took the corpse off the door, carried it into the front yard where he covered it with snow. It was again put on the door, and the dog again removed it.

Bismarck was again chained up in his kennel, where he has since remained, dejected and inconsolable, refusing to eat.

The Rev. J. C. Howard, pastor of the Coburn Avenue M. E. church, who preached the funeral sermon over Mrs. Griffin, said:

"I have read and heard of intelligent acts of dogs, but never of any so remarkable as that of Bismarck. The dog is evidently fretting his life away; worrying over the loss of its mistress. And that dog is entitled to immortality."

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—freeing the world with mercy, justice and joy.—Robert H. Ingersoll.

A Serious Question.

Do Preachers Believe What They Preach, and Preach What They Believe.—By H. V. Sweringen, A.M., M.D., Fort Wayne, Ind.

Is it not about time that the pulpit was making some effort in the direction of satisfying the intellectual craving of the present day for a larger and improved knowledge of the theological question? It must be clearly manifest to all branches of the Christian church that the younger members thereof are not attached to it with the enthusiastic spiritual and intellectual adherence which characterized its membership a half century ago.

The late lamented President Harper of the Chicago University, upon several public occasions announced his regret that not a single, solitary change had been made in the catechisms or other literature of the church during the last fifty years; no effort having been made to make church literature conform to the "higher criticism" or to the advanced theological thought of the day. He lamented the fact that the instructions or teachings of the church in print are precisely the same to-day that they were fifty years ago, while in not a few instances the pulpit preaching is far in advance of what it was at that time.

The writer heard a prominent Methodist preacher and president of a theological university begin a sermon he recently delivered with the announcement: "Much that I formerly believed and preached I do not now believe and preach." It is not unreasonable to suppose that that which he formerly believed and preached and which he now repudiates, yet remains in print in the literature of his church—its catechisms, its Sunday-school books, its tracts and periodicals. If so, these should be changed to conform to his advanced thought. Children should not be taught by the Sunday-school teacher that which is being renounced and repudiated in the pulpit, and which when of maturer years they will themselves reject and wonder with the laity in general why it was ever taught or printed in the literature of the church.

The young men of both the Protestant and Catholic laity are discovering that there is much to learn from the history of religions, and that neither Protestant nor Catholic Christianity can be considered as a primitive religion. They have learned as a part of the instruction of "modernisms" that if Protestantism is but an offshoot from Catholicism, Catholicism is but an offshoot from Paganism or Buddhism. They discover religions antedating theirs, which had their sacred books, their incarnate Gods for prophets, their priesthods, their traditions and doctrines. Two hundred years before the birth of Christ, Buddha is said to have been born without human father. Angels sang in heaven to announce his advent; an aged hermit blessed him in his mother's arms; a king or monarch was advised, though he refused, to destroy the boy, who, it was predicted, should be a universal ruler.

It is related how he was once lost, and was found in a temple; and how his young wisdom astonished the doctors. A woman in a crowd was rebuked by him for exclaiming: "Blessed is the womb that bare thee." His prophetic career began when he was about thirty years old; and one of the most solemn events of it is his temptation in solitude by the evil one. Young men in both Catholic and Protestant churches as a result of their researches into religious and theological history are finding in other religions far more ancient than their own, many things which they were instructed and were wont to believe were only and alone peculiar to their own. They now begin to see that all religions have sprung from a common, earthly root, all man-made, and that one has no more certainty than another. They have discovered that neither Catholic nor Protestant Christianity can prove itself in any supernatural sense to be sacred.

I well remember that while a mere boy, not yet in my teens, in reciting my Methodist catechism to my pastor, several of the questions and their answers impressed me even at that early period of my life as being unreasonable, and that impression never left me. Those are the question and answers which, in my opinion, the late President Harper desired to see changed, for the unreasonableness has undoubtedly impressed all alike.

If I may be permitted to judge my fellowmen by my own convictions, I question very seriously whether any intelligent man in pulpit or pew thoroughly believes that Jesus Christ was God, no matter how apparently among Christians this dogma is universally accepted. The same remark will apply to the doctrine of "eternal punishment in a lake which burneth with fire and brimstone," to that of predestination, and to that of infant damnation, with other dogmas, doctrines and ideas taught by the Christian church, Catholic and Protestant. The reason which God or Creator has implanted within us rebels naturally and emphatically against these dogmas and doctrines formulated at a time when that reason was chained, undeveloped and uncultivated: a time when the "orthodox" was supposed to be the only good, the only sure passport to eternal happiness beyond this vale of tears; a time when the word of the minister or priest settled every question in theology and science.

Surely the results of the investigations of men of science, of the "higher criticism," of the light shed upon theological and religious questions by astronomy, geology, philosophy and psychology, require that some radical changes should be made in our catechisms, Sunday-school books, tracts and church periodicals. The whole theological and religious question must be re-stated in terms conformable to and corresponding with the present advanced knowledge upon it if heresy trials are to be prevented and the Protestant church from being still further split up into sects unable to maintain even a respectable existence.

There is hardly a creed in Christendom to-day to which a man can conscientiously subscribe. The lamented Lincoln was in search of a church founded exclusively on love of God and man. God and humanity was the creed to which he subscribed, but he failed to find a church built upon it. "The Golden Rule," "Equal Rights to All and Special Privileges to none," and "Live and Let Live" are creeds any of which, if observed, would produce far greater results in promoting the peace and happiness of mankind, than any that are now taught. "If ye fulfill the royal law according to the Scriptures, thou shalt love thy neighbor as thyself." Righteousness exalteth a nation, but sin is a reproach to any people," in a word, a creed of just one word of four letters, "LOVE," is all that any church needs at the present day. "Love is the fulfilling of the law."

As showing the necessity of a re-statement of the creeds of Christendom, I need only point to the heresy trials of recent years resulting in the separation from the several churches of such men as Swine, Briggs, Thomas, Austin, Crapsey, Hillis, and many others who were far in advance of them. I will here quote a very significant communication to the New York Independent from a prominent Episcopalian minister whose name for obvious reasons was withheld by the editor of that paper. It reveals the present status of the religious question far better than any words of mine can do, and the officials of all churches should ponder it deeply, for upon them rests the responsibility of the future progress of the church. He thus writes: "I have never won distinction by my heresy, nor even acquired a local reputation from violent departures from orthodoxy. If I should set about some Sunday morning to tell my congregation all my divergencies from the accepted Christian belief, I would shock them beyond measure. They understand in a general way that I am a liberal-minded person, and I take occasion not infrequently to hasten their heels in their movements from worn-out dogma to the truth that is to be. That they are engaged in such a journey I have no doubt, and most of them are willing to maintain a reasonable pace. My congregation is above normal in intelligence, information and sympathy with forward movements; but nevertheless I am fully persuaded that a complete revelation on my part of the beliefs to which my studies have forced me would set their ears a-tinkling, and not only awaken antagonism to me personally, but also cause a turn of sentiment in the direction of conservatism and orthodoxy.

"So rapid is the advance in religious opinion—at least, as I experience it in my parish,—that I would not hesitate for a moment now to give fullest utterance to views utterly condemnatory of the whole scheme of sacrificial atonement and imputed righteousness. Devout saints who were wont to inquire anxiously why I did not mention that Christ made full atonement for our sins' every week or two after a sermon on any subject from Dan to Beersheba, now sit

patiently under preaching which never refers to Christ as a propitiatory sacrifice. Experience has taught me not to be too rampant in my heresies. I have learned that if one keeps his doctrinal discoveries in his study drawer for about five years, and take them out now and then to refresh his soul, allowing occasionally a delicate effluence from them to steal over a page or two of his next Sunday's sermon, he will find at the end of the period that the lay avow them as violently as he please, and they who aforetime would have lit the torch for his burning will sit peacefully under his doctrine, and sing the last hymn lustily in satisfaction that they have heard once more the truth they have always believed. For this reason, I am not shouting out over Sunday that I do not believe in the virgin birth of Jesus, nor in the physical resurrection. Much as I admire Dr. Crapsey, I am not scurrying to put myself in the pillory beside him, and I answer questions cautiously."

Well, now, what are we to think of the foregoing? Let the reader cut it out and get the opinion of his pastor upon it. When I first read it I was very much impressed by what I considered the genius of its tact or diplomacy. It reveals after all, perhaps, the proper method of advanced preachers "getting in their work," to use a more or less slang phrase,—getting it in noiselessly, insidiously, without producing any excitement or sensation which too often in the past has resulted in heresy trials and in the excommunication of the very class of preachers which the world so sorely needs in the pulpit to-day.

The whole question being one of education of the laity, that education must necessarily be imparted gradually, gently, slowly and decently. To at once abruptly instruct parishioners so radically different from and contrary to their former orthodox ideas, to the religion and theology in which they and their ancestors were reared, is to produce a shock so profound that its reaction is very apt to cause "trouble in the church," and result in the separation of pastor and people. If ever the practice of a certain shade of hypocrisy, or duplicity or dissimulation is excusable on the part of the preacher, it is under these circumstances. It is not wise or practicable that a new sect or a new church should be established every time an advance is made in theological thought. Being so far in advance of his congregation on theological questions, the preacher is obliged to practice a certain diplomacy which to the more observing and intelligent of his hearers may appear to consist in uttering different or contrary sentiments at different times, in relation to the same subject, but who will gradually catch the drift and the necessity for the deception, accept the advanced ideas presented, and aid the pastor in bringing the entire congregation up to a higher plane of thought and action.

How much better it is all around to accomplish the object in view in this way, than by the usual disturbance attendant upon heresy trials, which are invariably the result of premature, ill-timed, ill-advised, unnecessarily radical, abrupt, sensational utterances from the pulpit, although an occasional storm of this character is very useful, however destructive and unpleasant in character.

It is my opinion that the lamented Rev. David Swing indulged the hope of gradually, gently and lovingly bringing his Presbyterian congregation up to his own standard of education, of advanced theological thought and research; but that was thirty-four years ago when the old orthodox ideas were more firmly rooted than they are to-day, and when it was far more difficult for a preacher to practice the diplomacy indicated in the above quotation. The eagle eyes of his brother preachers were upon him, and those eyes were largely tinged with green because of his great popularity as a preacher. From the argument of his prosecutor, the Rev. Dr. Patton, I extract the following:

"I set out in the first specification that the (Swing) has not, in his sermons, given any distinct and unequivocal statement of certain doctrines, to-wit: Regeneration, the person of our Lord, salvation by Christ, eternal punishment, the Trinity, and the fall of man. I set out, moreover, that when he does refer to these doctrines he makes use of equivocal language."

As I have already intimated, it is very difficult for a preacher whose office is that of a teacher and who is himself being taught the while he teaches, if he be a student and progressive thinker, to effect a change in the minds and hearts of his congregation, to erase therefrom former false, erroneous teachings and to introduce in their stead the new and the true, without occasionally appearing, if not actually being equivocal in his language.

Prof. Swing in his declaration at the beginning of his trial among other things spoke as follows:

"A creed is only the highest wisdom of a particular time and place. Hence, as in states, there is always a quiet slipping away from old laws without any waiting for a formal repeal, as some of the old statutes of Connecticut are lying dead, not by any legal death, but by long enervation and final utter neglect of friend and foe; so in all formulated creeds, Catholic or Protestant, there is a gradual, but constant decay of some article or word which was promulgated amid great pomp and circumstance. And yet no church is willing to confess its past folly and repeal the injurious or untrue. All Catholic and Protestant, simply agree to remain silent."

Our church has suffered more than pen can record from the wild utterances of some of its great names, and from these it has been my frequent duty to try to separate her fair and sweeter present. There were ages when mothers wailed in awful agony over a dead infant because they had been taught that children "not a span long" were suffering on the hot floor of hell, and that each new-born infant was only a "lump of perdition," and, under the awful lashing of these thoughts, mothers used to baptize their dead-born little ones, piteously beseeching God to ante-date the sacred rite. * * * Not one of you, my brethren, has preached the dark theology of Jonathan Edwards to your whole life. Nothing could induce you to preach it, and yet it is written down in your creed in dreadful plainness. Confess, with me, that our beloved church has slipped away from the religion of despair, and has come upon Mount Zion, into the atmosphere of Jesus as He was in life and death, full of love and forgiveness."

My own opinion is that more rapid and decided advance might be made if these advanced preachers would direct their efforts first toward improving and changing the literature of their churches; their Sunday-school books, their catechisms, tracts and periodicals—toward wiping out the "damned spots," expunging the old, false, false and misleading doctrines, dogmas and ideas from their statute books, creeds, etc. An interpolation here, an interjection there, a suggestion, inference or commentary along progressive lines of theological thought in the literature of the church would very materially aid the pulpit in its effort to educate the pew upon the Higher Criticism, upon "modernisms" and upon the changes in theological thought which have been wrought in the last quarter or half century. The printed matter of the church press should keep abreast with the spoken teachings of the church pulpit.

Fort Wayne, Indiana.

H. V. SWERENGEN, A.M., M.D.

"OASIS."

Once, I walked a desert path—
The scorching sun made blind my eyes
To all the beauty of the world.
When all hope fled I cried aloud
To Him who sees each sparrow fall;
And lo! the cry was answered:
Life was changed, was not the same,
For, like a soothing wind
From distant seas, you came.

Then, the world was more than passing fair,
For as you kissed my lips,
Laid caressing hands upon my hair,
An oasis spread before my view.
What was once a desert waste
Became a garden lit by soft moon-beams.
And filled with luscious fruits,
Flowers of brilliant hues and perfumes rare.

Now, although you wander far in distant lands,
And I still walk the way of life alone,
This glorious pearl of truth I've found:
There are no desert paths,
No days of gloom, or care, or strife,
If Love abides within the heart.
Rules every thought, all thy acts,
For Love, and that alone, is Life.

MARGUERITE L. MILLER.
Rochester, Ind.

SAY ABE LINCOLN WALKED IN SLEEP: WOULD AID BURGALAR.

Old Soldier Ready to Testify for Prisoner That Married President Was Epileptic.

Volunteering to aid Ross Freeman, on trial for burglary in Judge Brennan's room in the Criminal court, Chicago, three old soldiers stood ready to-day to testify that Abraham Lincoln was a somnambulist. Attorney Quinn O'Brien, who is defending Freeman, and contends that the prisoner was walking in his sleep when he broke into the saloon of Fred Folger, 404 N. Dearborn avenue, declared that Lincoln, Julius Caesar, and other illustrious men were sleep-walkers and acted strangely while in a somnambulist state.

None of the three soldiers was placed on the stand. Attorney O'Brien informing them that the testimony was all in and it would not be necessary to call them. One of them, John Clark, told the attorney that they were willing to swear that Lincoln was a victim of epilepsy and that he suffered from frequent fits. They also said that Lincoln was unconscious for days at a time after such attacks. Closing arguments by counsel on both sides occupied the day.

"LIGHT, MORE LIGHT."

Deep Thought on a Very Deep Subject.

In your issue of Mar. 28, there appears an article by L. Aldrin, asking for "Light, More Light." For the last thirty years I have investigated all the phenomena of nature and their relation to each other and upon life, their causes and effects, and I find the following to be the relation of things as testified to by nature in all her departments:

This is a progressive universe. We know by experience that humanity on this earth is progressive, we know that all life-forms are progressive, and as a part we cannot progress without the whole, the earth, the solar system and the whole universe must be likewise progressive. This one fact, which I consider incontrovertible, settles at once and for all time all questions and speculations and arguments in regard to any "eternal" condition or entity. There can be absolutely no "eternal" being or entity or condition in connection with a progressive universe. For progression is accomplished by slow and gradual steps of advancement, and if we deduct mentally, or retrace all the steps of progression which an entity, a human being, a human soul, a planet, a sun, or a universe, has gone through, then we shall ultimately arrive at a time and place previous to the first step, the first experience as such an entity, as a human being, as a human soul, as a planet, as a sun, or as a universe, and that was the beginning of that entity as an entity, of the human being as a human being, of the human soul as a human soul, of the planet as a planet, of the sun as a sun, of the universe as a universe, and previous to this first step of advancement on any plane, the entity in question did not exist as such, but as parts, developed in and collected by and evolved out of the plane just one step below.

If we, therefore, retrace the progressive history of the Godhead of this universe, we shall inevitably arrive at a time when that Godhead was merely a human soul; we shall trace the history of the human soul, we shall arrive at a time when it was not one soul, but a large number of animal souls, collected together by slow degrees, soul for soul and faculty after faculty being added, and are still being added for its advancement.

If we retrace all the histories of the animal souls, we shall arrive at a time when each animal soul was merely a collection of a large number of vegetable souls or life centers. And if we retrace the history of each vegetable soul we shall arrive at a time when it was merely a collection of soul or life centers derived from the mineral or crystalline kingdom. And ultimately we shall find that we shall have to admit that all soul or life centers are composed of atoms, atoms of course, but atoms nevertheless, atoms so highly refined and with such intensity of axial rotation that they far outshine in brilliance the noon-day sun, but atoms just the same.

These atoms were evolved by slow and laborious processes from the laboratory of nature, and we shall know nothing of them until we have stepped by step and process after process. Every atom must go through all the various experiences of the different states of matter—the fiery, the solid, the powdery, the crystalline, the liquid, the vaporous, and the gaseous, first on a sun, then on a planet, and then on a satellite. First on the physical, and afterwards on all the spiritual planes, one after another. Finer, finer, always finer grind the mills of the universe, and the finer the atom the higher its velocity of motion, until when finally it graduates from the highest, spiritual plane to the most highly refined atomic combination of that plane, it enters the universal soul-sphere as a soul or life-center, and is then sent forth into the material universe for its embodiment in crystalline form, the lowest form of life in the universe.

This then is its beginning as a soul or life-center, and previous to which time it was not a soul-center but only a most highly refined spiritual molecule. What is true of souls is also true of atoms. Each single ultimate atom, being produced from the material, must also have had a beginning to its existence as such, and previous to its existence as an atom it must have existed as parts on a lower plane of being. And that lower plane is the plane of undifferentiated homogeneous and unparticled substance, which, for want of a better term, we may call "ether." The ether factor is that which is required to produce atoms from ether is force, or energy, these two when combined produce centers of motion, called atoms. Each such center stands alone and must gather up its own collection of experiences under all conditions and on all planes. And as all knowledge is the result of experience, all wisdom and intelligence is the result of knowledge. There can be, therefore, no knowledge, wisdom or intelligence aside from individual entities and individual experiences. And as all entities must have had a beginning to their existence and are therefore finite, there can be no infinite intelligence, infinite wisdom, or infinite love; all these qualities can only be found in connection with individual entities.

I maintain that these conclusions are inevitable, logical and incontrovertible, and in harmony with all the facts and phenomena of nature.

HERMANN FASCHER.
San Diego, Cal.

A Remarkable Case.

A remarkable case of a somnambulist who can walk and write in the darkness is told by Dr. James Russell, assistant physician to the Birmingham (England) general hospital. The case came under his notice in July, 1907, when a girl, aged 21, was sent to the hospital complaining of sleep-walking. She was a typist, a teacher and a student of music. Both her parents were dead. In her sleep-walking periods she writes letters and post cards in German, does crochet work, reads a book and studies harmony. She does all this in absolute darkness. If there is a faint glimmer from the gas she takes her work away to the darkest corner of the room. After a few hours she goes back to bed and beats her head against the bedstead or with her hands. Her eyes have been examined, but the doctors have been unable to find out why she can read and write in the darkness, while in her normal condition it is impossible for her to do so.

SOMETHING ABOUT CREEDS.

With Considerable "Spice" Permeating the Same.

To the Editor: Noting a communication in your issue of Mar. 14 from G. Major Taber, I am led to say that while I have about the same feeling toward the word "religion," that he has expressed, yet I am sometimes in doubt as to whether his position is the proper one.

The fact that religions of the past have been engines of oppression and persecution does not, argue that the religions of the future must be equally bad.

A creed is simply a statement of belief; it may be a good belief or a bad belief. Unfortunately the creeds of the past have been more or less of the latter class, or if not bad, at best false. A statement of a Spiritualist's belief need not be open to the same criticism.

Of course we try to embody all the personal ideas of each individual or try to meet the expectations of all classes of religionists, and declare ourselves on subjects on which neither they or ourselves know anything, then we will make a mess of it, and have a creed that only represents us "in spots." For instance, many Spiritualists believe in a personal God; I do not, and I do not see any reasons why we should go on record on the God question, because our orthodox friends consider it necessary. We are not making our creed for them, but for our selves. Many Spiritualists do believe in a God; that is their own personal business. Many of them believe in a protective tariff, but that is no reason why we should embody that belief in our statement of beliefs.

Some will say "the world (Mother Grundy) will expect us to declare ourselves on the 'God question.'" Well, let them expect; they are not paying our hall rent, and we need not form our creed to meet their approval.

All Spiritualists believe in a continuity of life. All believe in communication between the seen and the unseen worlds. All I think, believe in progress, growth, on the other side of life. All believe in honesty, decency, and the common sense morality, that works for the happiness and elevation, morally and physically, of the human race.

These few statements and such other unquestioned beliefs of the whole body of Spiritualists, make a good enough creed for anybody. What is the use of dragging in the "Great Holy Smoke," the marriage and divorce questions, and such other subjects on which we either must differ or know nothing at all about.

I believe in a creed, a Spiritualist "statement of belief." I believe in a Spiritualist church, and in such methods of organization and propagation (compatible with our belief) as have been found successful in other churches.

This does not mean we should blindly and slavishly follow their example in anything. I do not believe in prayer in public. It is largely insincere and of doubtful utility.

If we pray to God, we are addressing an alleged being, whom we know nothing of. If we are praying to the spirits we are praying to human beings just like ourselves, and what's the use? Why preserve a ceremony that has no meaning?

Don't try to force our personal idiosyncrasies on every other man who believes in part only as we do, keeping in mind these two points, that we are forming a creed that embodies the essential beliefs of Spiritualists, and not trying to go on record on all subjects that engross the public mind. I lately got a good friend of mine in a Western city to attend a Spiritualist meeting. He is interested, intelligent, aggressive, loyal, truthful, and everything that should make a good Spiritualist. The educational efforts of one of our Whitewater friends pleased him, but when the "medium" rolled up her eyes and addressed the "Great Storm Cloud," he quit. And he would be worth a dozen or a hundred of the weak-kneed jelly fish who are afraid some one will think they are "infidels."

Well, the greatest men of all the ages were "infidels," and I am mighty proud to say that I am too.

W. O. PURVIS.
Jamestown, N. D.

Good Report from Jackson, Mich.

I hope the friends of the Jackson Association of Progressive Spiritualists will excuse us for not reporting before, but the truth is, we have been having such good meetings with such an array of talent that we were almost swallowed up with our own zeal and enthusiasm. Commencing Feb. 16, Mrs. Abbie Sheets of Grand Lodge, gave us an intellectual treat, serving our society two Sundays. Mar. 1 and 8 rolled by with Mrs. Elizabeth Schauss of Toledo at the helm, dispensing both Spiritualism and humanitarianism in her usual pleasing manner. Next, Mrs. Amanda Coffman of Grand Rapids, who gave us four meetings during her ten days' stay, closing Mar. 22. She is quite original, and has a faculty of creating interest in a subject by her lectures and messages, which are of the very best quality. On Mar. 29 Frank T. Ripley began a five weeks' engagement with us. Our hall was filled Sunday evening, and it is safe to predict that it will continue during the stay of our old veteran Spiritualist, as every one is pleased. Our prospects are brighter than ever; our ladies (the Sunflower Club) have been working hard, getting up Saturday evening suppers, which were a great success, and we are taking in new members right along. We are about to start a Temple fund, and if we can locate that philanthropist within our boundaries, which we know lives here (her name and address) to start us off with a hundred or more, it will make it all the sooner. We have just one grievance, and that lies with the State Board and Association to settle, and if they want to ignore us, on a just and legal question, the most it can injure us will be our feelings, as we are regularly incorporated in both state and county.

A. L. BIRDSALL.
Jackson, Mich.

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By Ralph Waldo Trine. Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own exalted nature, it is to be able to condition your life in exact accord with what you would have. CONTENTS: I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fulfillment of Life—Body, Mind and Spirit; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Education of Perfect Peace; VIII. Coming into fullness of power; IX. Fifty of the Things—No Law of Prosperity; X. The Law of Attraction; XI. The Law of the Mind; XII. The Law of the Body; XIII. The Law of the Soul; XIV. The Law of the Spirit; XV. The Law of the Universe; XVI. The Law of the Infinite; XVII. The Law of the Absolute; XVIII. The Law of the Eternal; XIX. The Law of the Divine; XX. The Law of the Infinite; XXI. The Law of the Absolute; XXII. The Law of the Eternal; XXIII. The Law of the Divine; XXIV. 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What Spiritualism Has to Contend With.

A Vivid description of the Trickery That Has Afflicted Our Cause.

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 instead of passively endorsing the
 phenomena by remaining silent.
 P. A. JENSEN.
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SATURDAY, APRIL 11, 1908.

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL.

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

Facts and an Inquiry.

The writer claims to be something of a historian, but in all his reading he finds but one character whose existence was established by royal edict and legal procedure. Search the records from the days of Herodotus, the reputed father of history, down to the present, and only the name of Jesus, posed by the orthodox churchmen as a God, occupies that position. Though his lineage is traced back to the alleged beginning through conflicting earthly parents, yet, because of the hocus pocus of a dream, he is represented to have been sired by a God, to believe which insures eternal reward; to deny which is to be punished with terrible penalties, frequently by death!

Until the revival of learning—indeed until the abrogation of the Inquisition—it was death, usually by burning, to deny the mortal existence, or virgin birth of such a God.

Arius, who only denied the Godship of Jesus, was assassinated. Porphyry, the Tyrean philosopher, died in the year 304, though a scholar of universal information, deeply learned in history, and the author of numerous books, yet all are "lost," say Christian writers, publicly burned, says history, by order of the Christian emperor, Theodosius, in the year 388, because they were the most formidable opponents of Christianity. Porphyry denied the divinity of Mary's son.

All along down the ages where we fall in with what seems authentic history, these terrible crimes against humanity were repeated. The names of Bruno, and of Servetus stand out in bold relief and will when their assassins are forgotten.

Bishop Joseph Butler, born in 1692, in the preface to his celebrated "Analogy of Religion," tells very pointedly there were persons in that early day, when learning was awakening from the sleep of ages, who rejected belief in the personality of Jesus. We quote:

"It has come, I know not how, to be taken for granted by many persons, that Christianity is not so much a subject of inquiry, but it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this was an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world."

If force had been withdrawn as a means for propagating Christianity, and the people had been allowed to act on their convictions, it is probable the whole system at that early period would have been treated as a fiction. Remove the ban of ostracism, excommunication from the church, exclusion from society, and all the methods churchmen know so well how to employ to make life unbearable to the heretic, then how long would the average Christian remain in fellowship? About as long as the Chinaman in America would wear his pig tail, if he never expected to meet one of his own countrymen, or return to his loved China. The fear of an imaginary flaming hell would not deter the Christian from assuming his manhood if the other pressures were removed.

Suppose a power dominating civilization, as did the Roman empire when Catholicism gained control, had by decree of emperors, acts of legislation, sustained by powerful armies,

Inquisitorial dungeons, torture chambers, fagots in flames, and confiscation of estates, had declared De Poe's Robinson Crusoe a Junior God, how many generations would have passed, with the literature of the world destroyed, and its place filled with a multitude of forgeries, heaping on their hero the many wise and some foolish sayings of ancient philosophers, before he would have been received as a God in fact and worshiped as such?

Geological.

A gentleman from Alaska, visiting Washington, D. C., made the statement that the earth "tipped up" some time, and what was then tropical became a part of the frigid zone. There is an abundance of facts to justify the opinion that the polarity of the earth has changed, possibly many times. The existence of anthracite coal beds at various places in the Arctic circle is positive proof that the time has been when dense forests were prostrated, covered by drift, and through an almost eternity of years were transformed by chemical action into mineral coal. On the Andes, under the equator in South America, proof is also found that a glacial period held all that region bound in ice. Even there, on the summit of mountain ranges a species of verdure is found not elsewhere met with save in the lower latitudes of the frigid zone. How else, save by a change of polarity, could such conditions exist?

There is a constant accumulation of ice at the poles. The process is ever going on. Whenever the polar region shall increase in weight so as to over-balance the equatorial region, a cataclysm is sure to follow which may efface every vestige of human toil, and possibly convert the bed of oceans into continents.

The tradition of a universal flood, which ignorance made a penalty for man's disobedience to God, probably had its origin in one of these great disasters, when all life was destroyed, save that which chanced to be on mountain tops. The period was many times more remote than that related by Biblical fiction writers.

Similar natural convulsions again await the earth; but as its polar diameter is now thirty-four miles less than the equatorial there is no prospect of such an upheaval during the next "twenty-five" years, as some writers predict, so readers need not be distressed by the terrible calamity. It may be deferred for a million years, and then may not be universal in its effect. Were it not for these changes the time would come when all the upland, and the vast mountain ranges would be worn down and disappear in the ocean, which would engulf all, and whose waves would roll on forever, with no obstruction in all its circuit, chanting an eternal dirge to all the countless billions of humanity it holds in her relentless grasp.

Miracles Repulsed and Annihilated.

Lang, in his very interesting and instructive "Modern Zoroastrian" well says:

"When environment changes with a people, when knowledge is increased, and the domain of science everywhere extends its frontier, religion must change with it, if it is to remain in good working order, and not become unworkable and an unbelievable hypothesis."

The author has lived more than three score and ten years, and has one foot on the past and one on the present, and realizes how enormous is the change a single generation has made in the whole spiritual surroundings of civilized man of the nineteenth century. When a student at Cambridge, little more than fifty years ago, astronomy was the only branch of natural science which could be said to be definitely within the domain of natural law.

Geology was just beginning the series of conquests by which time and the order and succession of life on the earth have been annexed by science as completely as space by astronomy; and theories of cataclysms, universal deluges, and special creations of animals and man, still held their ground, and were quoted as proofs of a universe maintained by constant supernatural interference.

"Chemistry was, to a great extent, an empirical science, and molecules and atoms were at best guesses at truth."

"Science and miracle have been fighting their battles for fifty years along the whole line, and science has been at every point victorious. Miracle, in the sense our fathers believed, has been not only repulsed, but annihilated so completely, that little remains but to bury the dead."

"The result of these discoveries has been to make a greater change in the spiritual environment of a single generation than would be made in their physical environment if the glacial period suddenly returned and buried Northern Europe under polar ice. The change is certainly greater in the last fifty years than it had been in the previous five hundred years, and in many respects greater than in the previous five thousand."

These the statements of one of the ablest English scholars; and yet Christianity clings with all the tenacity of a viper to the errors of the last two thousand years, and there are Spiritualists, forgetful of our origin, who wish to imitate their bad example.

Truth and Error are Incompatible.

Colleges of the Interior were holding their sixth annual session in Milwaukee a few days ago. The organization seems almost entirely under control of Congregationalism, the Colleges being closely allied with that church. It is proposed to enlist the colleges of other denominations with them, and enlarge the curriculum. Discussion of the question:

"Are colleges sacrificing educational values and the scientific spirit to creed?" This elicited much interest. "The theory of evolution and kindred subjects in the sciences," says the report, "entered largely into the discussion, while one speaker suggested, the possibility of linking the study of science and religion in the regular educational course."

But this will never do. There is an incompatibility between science and religion, as taught by the churches, which will not blend. Science and knowledge are established facts, Religion, as priest-taught, is the guess of barbarism. One is the revelation of observation and experience, protracted through all the centuries since man had a being. The other is a system of belief of ancient ignorance. It was imposed on the uncultured in the infancy of the race by forgery, force and fraud.

Should science and religion meet on an equality in an educational course the fittest and the truthful will survive. The other will go to the wall. The hope of the future rests on the clash of Truth and Error. The friends of the former will welcome an enlarged curriculum in any college, as education will be in time the savior of the race. Error will cling to the past and insist on keeping true knowledge and sacred ignorance separate a few years longer; but Time has wonderful changes in store for progressive humanity, and they are being rapidly developed.

Fictitious Scripture.

Believe or be damned, says the Christian, and quotes Mark 16:16, as divine authority for the threat.

Belief is a mental effort, produced by evidence acting on the mind, and cannot be produced at will, or by force from without. A person may be forced into submission by threats of violence, yet conviction is an act of judgment, and the torture chamber cannot change it. The lips may declare Jesus a God, but lip service and belief are different subjects. We may say through fear, "the sun shines," when hidden by a cloud, but belief gives the lie to the statement.

To the credit of Jesus scholars know all that sixteenth chapter of Mark, after the eighth verse, is an ecclesiastical forgery and interpolation. It has served the church a great while as a scare-crow.

Eliminate the fraudulent interpolations in the New Testament, forgeries placed there long after the original writing of the book, which all scholars of all schools of religious faiths, less the Catholics, admit to be spurious, and the church would need reconstructing to bring it in harmony with the Bible.

Strike out 1 John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," and the doctrine of the Trinity loses its principal support, and yet the Revisers give other matter in its place.

Who produced these forgeries and thousands of others? Was it Christians or infidels? If the former they are cheats, and unworthy of confidence. If infidels, then they were laboring to create a God out of very humble material.

Another God.

Confucius, the Chinese sage, whose fame has survived the ages, born June 19, 551 B.C., has lately been raised to the rank of a god, and is to receive divine honors, by an edict of the royal highness, the Empress Dowager of China. He is declared to be Most Holy—one with Heaven and Earth, the Mentor and Guide of Ten Thousand Generations. His worship in the Highest Degree is declared a Mandate of Heaven.

Confucius was the first to promulgate the Golden Rule, and half a thousand years before Jesus was born. It became practical in the Celestial empire, hence the reason for so few bloody wars in her history.

China is credited with a population of 405,000,000, nearly or quite equal to the entire population of all Christian countries. Add to this the population of Manchuria, Mongolia, Tibet and Korea, and she considerably outnumbers the Christians.

Accepting Christian history as authority, it was the decree of Emperor Constantine that converted Jesus into a God, and made him co-equal with the Father, he declaring:

"What was approved by 300 Bishops can only be considered as the pleasure of God, especially as the Holy Spirit dwelling in the minds of so many and such worthy men, has clearly shown the divine will."

See Rev. Boyle's History of the Council of Nice, page 51.

Soft is the music that would charm forever—Wordsworth.
Some impose upon the world that they believe that which they do not; others more in number, make them selves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne

THE FIELD OF THE SPIRIT.

Editorial Views of One of the Leading Dailies of the United States.

A wider range is being given to intelligence in the thought of the day. There is no field so undefined as the field of spirit. The very name awakens hostility on the part of those who deny the existence of such a thing. But when these persons come to discuss their differences with those who believe in spirit life they usually find that they accept the same things, but are at variance as to the name under which they shall be generalized. Spirit to some merely means the sum of common effects in thought and life—the flavor rather than the force of action. Others mean by spirit an immaterial intelligence that dwells in the human frame and that is the seat of the morals and conscience. Yet this does not satisfy those who deny altogether the existence of materiality. For any classification by no means exhausts the variant views with respect to the spirit in man. Yet when comparison is made of the effects and the bearing of the diverse views upon conduct the differences dwindle. Vital as may be the question as one of faith, as one of fact it does not much signify. This is the conclusion to be drawn from similarity in the life codes of those who differ widely as to the nature of the spirit in man.

The vista opened up leads in two directions—back to man's derivation and on to man's destiny. Is man the only spiritual fact in the universe, or is the entire UNIVERSE ITSELF A GREAT SPIRITUAL FACT? Those who say matter is a myth readily dispose of the question. Others who dwell upon the arguments of the case admit that it seems to be a break in the continuity of natural order for a spirit to have come strangely into relation to the world in its contact with man. THEY SAY THAT SPIRITUAL LIFE IS A FACT OF EVOLUTION AS MUCH AS NATURAL LIFE; THAT IT HAS COME TO ITS CROWNING IN MAN, THOUGH ALWAYS EXISTING IN THE ENTIRE UNIVERSE.

Some of those who study the subject from the standpoint of destiny ARE LED INTO SPIRITUALISM. They do not see why there should be a chasm placed between the communication of spirit with spirit. It is thus, they say, persons in the flesh confer, and why should the ABSENCE OF THE FLESH MAR THE INTERCOURSE? Under the leadership of such men as Professor Hyslop and Sir Oliver Lodge the field of psychical science is being explored—at least, its outer edges—with the result that some of those who make the investigations become convinced that ACTUAL INTERCOURSE WITH THE DEPARTED CAN BE HAD. An ingenious outgrowth of this belief is the theory advanced for the works of Shakespeare's genius. This is nothing more nor less than that the Bard of Avon was by nature, training and education entirely unfitted to write his great plays.

HE WAS, IN FACT, BUT A MEDIUM FOR SOME MASTERFUL SPIRIT BEYOND LIFE'S VALE. HE WAS THE PROPHET OF LITERATURE, THE GREATEST OF MODERN SEERS. He simply wrote down that which was dictated to him by his spirit guide. One is reminded by this ingenious view of the claim of Cædmon, who wrote at the very dawn of English literature his work upon the creation—the forerunner of Milton's majestic masterpiece. It will be remembered that he was impelled to his task by A SPIRIT VISION. If it should be established that supernatural aids could thus be secured, it is readily seen that genius might become a common commodity, the range of human attainment making possible vaster parnasian flights and olympian attainments than yet essayed. The relations of the subject of spirit in man to deity are apparent. The one is conditional upon the other. So that every investigation into the realm of spirit tends to give reason for the domination of the present practical times as an age of faith—the faith being not that of accepted theological dogma, but the advance of reason in the realm of spiritual investigation and the conviction of the existence of much that has been beyond human ken. Science is lending willing aid.

The above is an editorial from the Baltimore, Md., American, and it is exceptionally important, as it illustrates the trend of thought in one of the leading dailies of the United States. Notwithstanding the fraud that has afflicted our ranks for many years, Spirit Return and Psychic Laws are being studied as never before, and abridged investigators admit there is an important truth connected therewith. Every exposure of a fake medium has a tendency to purify the atmosphere of our Cause, and render THE TRUTH more apparent.

A Thousand Times More Evidence.
Christians have zealously persecuted and ridiculed the Spiritualists who have for sixty years been offering a thousand times better evidence of a spirit world than they have from any or all other sources; and Christians say "Spiritualists are ignorant and superstitious!"

Thus The Humanitarian Review, of Los Angeles, a non-religious monthly.

Camp Meetings and the Fraudulent Element.

The report of Hereward Carrington in last week's Progressive Thinker will create a vibration throughout the entire ranks of Spiritualism; and when it is considered that the manifestations at Lily Dale are typical of those that occur at the other camps, it will set Spiritualists to thinking as never before.

There is a certain well defined measure of truth in Spiritualism, and that potent force has been instrumental in doing a vast amount of good, permeating through all the churches, and making them far more liberal, far more progressive and tolerant in everything pertaining to the future life.

The probing of a putrid ulcer in connection with any creed or code of belief, generally creates at first keen regrets that the same was not left alone and kept from the public; but gradually the sentiment changes, and a FEELING OF RELIEF is experienced that the act itself has been productive of healthier conditions. This has been the case in Spiritualism where it has been assumed that exposing the fraud in our ranks would result in injuring the Cause, but now the consensus of opinion seems to be that the probing process carried on by The Progressive Thinker has had an exceedingly beneficial effect. But The Progressive Thinker has not led in this one particular—the secular press has been an instrument of great good in exposing the bogus spirit manifestations, and millions upon millions of papers containing the same have been spread before the public. Probably 10,000,000,000 people read the exposure of the notorious Hugh R. Moore in New York City, showing by any number of witnesses that his materializations were wholly of mundane origin, having no connection whatever with the spirit world. Since then he has visited Los Angeles, Cal., Chicago, and Cincinnati, and is now back in New York City where he will no doubt remain until some one causes his arrest or exposes him again.

This year camp meetings will be watched as never before. Compel the materializing and trumpet mediums to sit under fraud-proof conditions, and the number who will attend the various camps will be reduced three-fourths at least.

Camp meeting officials throughout the entire length and breadth of the land should send to Prof. James H. Hyslop, 519 West 149th street, New York, and secure a copy of Vol. 2, Part 1, of the Proceedings of the American Society for Psychical Research. The price is \$1.50.

CALLS PALMISTRY ABSURDITY.

English Professor Says Humanity is Guilty by the Art—Hand Lines Meaningless.—Are Same on the Palm of the Barbary Ape.

"Palmistry is an absolute absurdity; the whole thing is beneath contempt," declared Prof. Stirling, dean of the medical faculty and professor of physiology at Victoria University, Manchester, England, in the course of lecture at the Royal Institution this week.

"Look at your palms," he continued, "and you will find certain classical lines. These lines—the so-called lines of life, heart, and head, and the girdle of Venus, and the bracelets of life around your wrists—what do you suppose they really are?" "They are nothing more nor less than creases or folds produced by the action of the muscles. The line of the heart, for instance, is the flexure of the four fingers; the line of life is the result of action of the thumb. All these lines that have been given astronomical names by palmists are characterized by the same thing."

"You will find the same lines on the palm of the Barbary ape."

"Humanity is daily gulled through its extraordinary ignorance of the elementary facts of psychology."

Prof. Stirling placed finger prints in a different category. The print of the thumb alone, he said, was sufficient to identify a person for all time.

DRIVEN BY DREAM TO SIDE OF INJURED SON.
Philadelphia Woman Reaches New York Just as Boy is Injured.

Separated from her son, William G. Cooper, by nearly 100 miles, Mrs. Ella Cooper of Philadelphia dreamed she saw him killed by a Sixth avenue elevated train. So vivid was the mother's dream that she hurried to this city.

Her route across town from the Pennsylvania railroad ferry lay through West Twenty-third street. By a remarkable coincidence, she reached Seventh avenue a few seconds after her son had been knocked down and seriously injured by an east bound trolley car. From the window of the car in which she was seated she recognized the face of the man lying on the ground surrounded by a large crowd. She jumped from the car and rushed to his side.

When he regained consciousness, his mother's face was the first thing that met his gaze. Believing her to be in Philadelphia, he could not account for her presence. In his dazed condition, the doctors who responded with the ambulance from the New York hospital thought it best not to tell him of the psychic phenomenon which had brought her to his side.

Mrs. Cooper bore up bravely during the strange reunion, but when the ambulance drove away, she fainted. The young man is badly injured, but may recover.

Spiritualists, At Work!

Important Letter From Secretary Kates.

It is high time that all Spiritualists should be at work. The cohorts are organizing against us. Even a Congressman lately said he would offer a bill in that legislative body AGAINST SPIRITUALISM, in order to make it impossible to hold seances or do mediumistic work. A hearer of this intent argued with him against the folly of his proposition.

Spiritualism is being called a "fad" because some scientists have proclaimed that the phenomena of the spirit are being demonstrated. WHY SHOULD WE BE LETARGIC? I feel impelled to say that you should ally yourself with some local effort to promulgate Spiritualism. If you have no society to ally yourself with, then hold some meetings in your homes and obtain the co-operation of friends who know that Spiritualism is demonstrating truth.

This office would like to have information of the status of the cause in your locality. Send a small amount of postage and it will all be used to pay for the mailing of SPIRITUAL ESSAYS to you for distribution. Send me the names and addresses of your local society officers.

Let us know your address, and what is needed. Speakers and mediums should keep us informed of their address where at work. Societies having a capable working medium should inform us. Tell us what your opinions of work necessary is for our people who can possibly visit you. This office should be a bureau of information. We must not slumber, nor must our workers be permitted to labor against odds that the Spiritualists can avoid. Do not hesitate to write to me any desire you and our fellow Spiritualists may have. Let us co-operate as never before.

GEORGE W. KATES, Secretary, N. S. A.
600 Pennsylvania Avenue S. E.,
Washington, D. C.

THE REAL LITTLE CHILD.

A Sublime Sketch of the Same.

Say, you little tot, tell me a story about yourself while you are sitting here; can you tell me why those great big eyes are bright and brown and clear, and what they see in this big, big world, while you talk it right in here? They are listening at the other end and are ready to send it out, there are thousands, millions, yes, the world wants to know from whence you started and where you will go—tell me, little girlie, while you are sitting here.

Now I know your soul is pure and your words are unfeigned—no selfish motive can warp the story that comes from a little child—nor will deceit step in with its cloven foot to tarnish one word you say, nor produce, nor false belief, nor even fear can sway, I will believe you, little girl, to-day.

I will believe you before these little feet have trod the long, rough road, before those little hands have learned to accept false favors wrong bestowed. I know you can tell me if you only will because you are near to the throne from whence all life must come.

Did destiny just happen to drop you down, like a rose in a desert of sin, to punish and quarter and draw you out and then repeat it again on some other little girl whose soul is as pure as I know yours thus far has been?

Are you like that device that stands by your side, empowered by a hidden force to carry a message of love and truth or send on its wings a curse? Will it harm YOU more than it does that phone when in the storm of your coming life the agents of sin train your beautiful mind to carry deception and strife? Or will you, like the phone and its hidden force, be the same sweet little girl, with a soul so pure it will always endure and reflect eternal life?

You have answered already, my dear little tot, with those eyes of wondrous hue, no evil can come to your pure, white soul, it is only a harm untrue. If that metal and force can transmit a curse and again send a message of good, without being tarnished or dented or broke or without losing its practical worth then you are as sacred in body and form as all the dross metals of earth and your soul will remain pure and your life undisturbed—would any ask more marvelous proof?

I can see through the years beyond babyhood's charms, to the twilight in some distant day. I can see you reach out to visions long gone, even now I can hear you say—"backward, turn backward, O, time in thy flight, make me a child again just for to-night"—but the body is all that can be marred in the strife, the soul remains pure, undented; fear, not the end for no harm can portend, a pure spirit is the real little child.—F. M. Wickizer in the Argos Reflector.

WIFE HAD PREMONITION OF FINGERMAN'S DEATH.
Fainted Soon After Young Husband, First Victim of the Elevated, was Killed by Train.

Alexander Fingerman, a young Russian, lately arrived in this country, was instantly killed on the Market street elevated tracks at the Thirty-second street station yesterday afternoon, when he was struck by a train as he tried to cross over from one side of the platform to the other. He was tossed a considerable distance and landed on his neck, fully fifty feet from the place where he was struck. Station hands, who immediately ran to his assistance, found that his neck had been broken. Death was instantaneous.

A remarkable circumstance in connection with the case was the fact that eight minutes after the accident Mrs. Annie Fingerman, the young wife of the man, was seized with a fainting spell in her home, at No. 1821 South street, and on her recovery told her relatives that she had a premonition that some dire misfortune had overtaken her husband. All attempts to pacify her proved fruitless, and up to 8 o'clock last night no word had been received of her missing husband. The police were unable to furnish any information regarding him, and the first intelligence they received of his fate was a message delivered by a negro employed by an undertaking establishment, who notified the family that Fingerman's body was resting at his employer's place of business.—Philadelphia Record.

I had rather be damned with Plato and Lord Bacon than go to heaven with Paley and Malthus.

Next Day the Bridgetender Suddenly Lost His Sight.

New York, Mar. 14.—Dreaming that he had been stricken blind while at work, Thomas Pendergast, aged twenty-five, of Hoboken, employed as a bridgetender at the Lackawanna ferry, awoke suddenly while in bed, and, finding it only a dream, turned over and went to sleep again.

In the morning he told his wife of his strange dream, and she told him not to worry. He also told his fellow-workmen, and they laughed at him. Shortly before time to quit work at 7 o'clock, and while he was winding the hawser about the drum at the ferry, he became blind suddenly as the crowds of commuters were rushing for their trains.

His comrades were quickly at his side in response to his terrified cry. He was taken into the waiting room and a doctor summoned. Pendergast was placed in a cab and taken home, where several doctors worked over him all night in a vain effort to restore his sight.—Chicago Daily News

Watch Ye; Stand Fast in the Faith. Acquit Ye Like Men; Be Strong.

Lecture Delivered by Mrs. H. L. P. Russeque, of Hartford, Conn.,
Before the First Spiritual Society of New York City, at Elks'
Hall, New York City, Sunday Afternoon, Dec. 22, 1907.

I shall read a part of the fifteenth chapter of 1st Corinthians, beginning at the thirty-fifth verse:

But some man will say, How are the dead raised up? And with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die.

And that which thou sowest, thou sowest not that body that shall be, but bare grain:

But God giveth it a body, as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, the first man Adam was made a living soul; the last Adam was a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy; the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruption must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

I select for my subject that passage of scripture which many of you, if not all, are familiar with:

Watch ye; stand fast in the faith. Acquit ye like men; be strong.

Truth needs the peering vision of intelligence. It is to the thoughtful mind what all the mysteries of the universe are to the scientist. It means the more careful discrimination of intellectual vision, the measure of careful judgment, the uplifting of the inspiration which it always brings to the thinker. Truth is not always revealed to us a bright and shining light; it is as when we looked into the world of matter, the laws, the principles, the mysteries, are all there, they have been there for ages, since thought, since law, since spirit lived, but man's vision has not been opened, his understanding has not made plain to him all these wonders that are multiplying every hour and every day of our lives, because with the development of his reason, with the opening of his intellect, with the investigation of his thought, he is revealing to his understanding the mysteries of nature.

Thus we look about us, seeking truth, forgetful that there is always a corresponding light shining within the human soul that must accept, apply and appreciate its goodness and its uses; forgetful that in the world there is so much for every man, for every woman, to know. There is so much for every eye to see, for every ear to hear, for every soul to feel, for every mind to grasp, to reveal the wonders that inhere the laws that belong to the universe.

There is nothing in this life which does not belong to you. There is nothing in the universe that the human mind may not encompass, if it be large enough, broad enough, high enough, and deep enough to measure their usefulness. We have shut out from ourselves the wonders of the universe, because we have closed our eyes to their mysterious appearances. To-day science has made such inroads into universal law, and has brought from the depths of that law such wonders for the uses of mankind, that the world is coming to see that there is something more, something better, something sweeter, something loftier, something nobler for mankind than has ever been known before. We look into this world for earthly things; we look here for earthly laws, for material objects. We find here the objective life from a present understanding, but can you conceive that **BACK OF ALL THIS THERE IS A POTENCY THAT IS TO THE WORLD A REVELATION.** This universe, this outer man, if you please, has been the Adam of the olden time, but the force, the power, the God of the universe, stands back of it all, and is the quickening spirit, the power that has revealed Himself more and more, and is writing Himself upon this objective life, until he who hears with open ears, and sees with open eyes, hath read the laws that are written there, and come into closer communion with His spirit.

The world is full of spiritual truths, full of spiritual wisdom. We forget that the world is in itself a spiritual world here, because it is subject to the divisibility to your observation. You forget that it is the expression of a mighty power of the spirit. There is not a rock, nor a metal, nor a grain of sand, nor a bone, nerve or a sinew of the human body that cannot be reduced to spirit. There is nothing in the universe that cannot be reduced to that primal element that belongs to everything, and that inhere everything, therefore, if spiritual life is the basis, it is also the summit; it is the beginning that we know not, and the end that we see not. Spiritual life does not mean the simple vision of a ghost-like form, it does not imply the simple object that may appear before our eyes and that we may say we have seen something that is spiritual because it is more refined than that to which we are more accustomed. It is something that has a force, a potency, that is active, that generates new resources, that opens new revelations, that points to better results, that reveals new laws, that knows no limitations, but is constantly unfolding new processes, new powers, new wonders, day by day. Thus we do in the scientific world.

If the astronomer had been satisfied with the discovery of the sun and believed it was a planet, what would we have done had that been the limitation of his aspiration, but there was a faith within him, and he acquitted himself like a man, and peered into the heavens, the truth was there, the planet was there, and it was shining on and on as it had done for ages, but he did not discover its environment; he did not discover its potency, but at last the inspiration of the vision led him to discover how near he was to it, until he has measured the distance, and the spectroscopic has portrayed its component parts, and he has come into the measure of its aura, and he has known of its consistency, in fact he has been able to mark its size, he has watched its march athwart the heavens, he has discovered its relations to other systems, and by its erratic motion he has found a prophecy, and what is it? That there is something beyond, something a little further on, and there he is peering on and on, making stronger his telescopic vision, carrying on the faith that is in him, and finding the object for which he sought.

Do we apply these laws to our spiritual understanding? Do we find the same processes of mind going on concerning spiritual things? Are we asking for the revelation of spiritual laws? Are we investigating them with as discriminating care as the astrologer, as the

geologist, as the mathematician is defining its science? Are we discovering the wonders that are all the time revealing themselves to us, not because they are new, but because our brains are quickened, because our spirits are larger, because we are coming into a realm more spiritual, more Godlike, coming closer, if you please, to the great heart and soul of life. But in spiritual laws we are far in the background. We are looking for something that shall move a ponderable object. We shall ask for something that shall excite our wonder, and we may gaze at it and wonder at its mystery.

Ah, me, what is more wonderful than the human organism? What is more wonderful than the hand that will obey the will of the soul within? What is more wonderful than the law that speaks itself to every particle of matter, to every drop of blood, to every nerve, to every atom of these bodies that belong to the earth, and that obey their behests—what is more wonderful than all these things? There is a better view of things than we have been given to observe, that is, that this life here upon this planet shall become more spiritualized, shall become purer and better, and what does this mean? Does it mean that we shall listen for a knock, or that we shall read the handwriting on the wall, or that the clairvoyant vision shall observe something grander than has been discerned before? Does it mean that a voice shall speak from the wilderness of ignorance and tell us some story that we cannot comprehend? Does it mean that we are to look beyond the skies to find the divinity of men, the divinity of God? But it does mean that we shall look within and find the divinity of humanity, the human soul, that God has enthroned within, and has made man and woman living quickened spirits, to appreciate His laws.

Friends, it is time that Spiritualism means something to those who think with its realms. It is time that it should mean so much that he who reads its lessons and receives its message should quicken him to higher responsibilities. The slave to habit should throw aside his fetters; the man of ignorance should come into the realm of knowledge and there discover what applies to his needs. It is time that he begins to think of a spiritual life here. I do not care for a spiritual world that take us away from the exercises of our thoughts, our conduct, every day of our lives, whether here or hereafter. If you are Spiritualists you are better men and women, you are living holier lives, you are consecrating yourselves to higher responsibilities and nobler duties, you are coming closer to the spiritual life everywhere in this universe, and it shall mean to you that you are knowing no law that shall tell you the story of death. If religion comes to you that prepares you to die, that death is the end of all things, there is no such thing as death. The poet sings, "what seems so is transition." There is no such thing as death, not a particle of matter can be destroyed, not an element in all the chemical world can be destroyed, not a star can be destroyed, not a globe of air can be destroyed, not a drop of water can be destroyed; all these may be changed in their expression, but the life that gave them shape, that gave them power, that gave them force, that may develop greater and greater possibilities, lives on forever and forever; but religion has proclaimed death for mankind, death to the human soul, death to the world of matter. Why, it cannot die. God is as much in it, and is its creator, as he is of that ideal world of which you dream beyond the stars. He is here, and if omnipotence and omnipresence mean anything, it means, aye, they mean omniscience, and if omniscience is the dominating power of the universe and universes, then the world cannot die. There is nothing that can die, nothing that can be destroyed, and above all these wonderful souls that think, and feel, and grow, and are reaching out into the universe for greater wisdom, aspiring to higher thoughts and to higher works, that are seeking the betterment of mankind, that are striving to establish heaven here amongst men, to make mankind better, to bring heaven down here and enthroned God within the human soul, that potency is eternal, and man is co-eternal with it.

Men believe this, whether they acknowledge it or not, they believe it whether they deem it wise to proclaim it or not. The aged man whose head is whitened by the frosts of many winters, is out in the fields planting seeds; he knows that he will never reap that harvest here; the trees will never bear fruit to satisfy his appetite; he knows there is nothing there for him, but he still tills the soil, plants the seeds he knows that before the blossom come, before the fruit is set, he will have been gathered to his fathers, that he will have crossed the threshold into another manifestation of life, but it matters not, he is laboring on the same. The scientist knows his investigations will carry him to the gate-way of his passage from this life; and he knows, too, that he has not discovered everything, that he has not found the great truth that belongs to the universe, but he seeks wisdom with as much diligence and earnestness as if he could measure the whole. Why is it? It is because the human spirit catches glimpses of that eternity which it inherits, and he is seeking for the good of the world.

Now as to the testimony that shall come to man. The present forms of dogmatic faith proclaim a faith in the immortality of the soul, but they circumscribe or limit its uses. When a man has gone out of the body into the kingdom of heaven he becomes a songster, he is singing around the throne of God, he has not entered into any employment for the betterment of the world, he has nothing to do but to praise God. I will agree with him there. I believe in no praise that is not useful, I believe in no praise that is not redeeming, I believe in no praise that is not uplifting, and if we believe in praising God by helping the world, then I am at one with praise. But the idleness of heaven. Oh, me! It stultifies faith, it throttles hope, it fetters growth, it buries desire, and leads man to a point where he neither comprehends himself nor his surroundings. Religion means activity, and the manifestations of that activity are everywhere present.

Spiritualism has brought to the world a message. Religion, or dogmatic faith, says: I hope for immortality, but no one has ever come back to tell the story. That is the common affirmation, no one has ever come back to tell the story. Oh! but the door of the kingdom of heaven is open and the ladder that reaches from earth to heaven still abides for man, and the angels are ascending and descending. They are not coming empty-handed, they are not coming to man without blessings, they are coming laden with helpfulness, with encouragement, with inspiration, aye with revelation, and are leading you out into a larger, better world. They are making this life the dwelling-place of God, as much as the life that you are reaching toward, that you believe is beyond the sun. Here, in your own souls is enthroned the divinity that belongs to godliness, belongs to the universal spirit, and here you find that divinity unfolding itself day by day. The varied manifestations that have become manifest since Modern Spiritualism came to the world are only in correspondence to the law that has always existed. There has never been an age since man was a thinking being, that there has not come in every generation some evidence of the presence and communication of those who have lived and walked and talked upon the earth.

You ask, then, why can we not all see, and I will ask again, in answer, why are we not all Raphaels? Why are we not wonderful musicians? Why are we not all chemists? Nature, and the God of nature, has endowed you with gifts to be developed through your activities, and there are in your lives potencies that are reaching out to that divinity in the outer world. You are the stars in glory that one star differeth from another star; you are the children of God, and all are as necessary in your places as the spirit that quickens your lives. When you are learning these lessons, then you may ask, why, why are we not all media? You are, for some phase of manifestation. Some may see, as in Corinthians you may read, some may speak in divers tongues, some will heal the sick, some will do this thing, and some the other, all differing, but all needful, because all life is involved in this law, all spirit inheres this divine principle, and all law belongs to mankind. Some organisms are adapted to the influence and manipulations of spirits who have been your friends, they may manipulate some part of the nervous organism, and be able to induce a message; that organism becomes a battery that sends out the telegraphic message, and through those organisms comes the story not of

death, but of immortal and conscious continuous progressive life beyond the grave; it comes to some in one way, and to some in another.

Nearly sixty years ago there came the tiny rap in its modern form of manifestation. Scientists have striven to put it down, to do away with it, it has been heaped with abuses, its application has been abused, it has been misinterpreted, it has been surrounded with clouds of ignorance and doubt, but it has rapped on and on, until it has sounded in every land, and to every people, and with it came the electric telegraph that sends messages across the seas, that has sealed mountains and valleys. With it has come clairvoyance, that has seen not only what was beyond the skies, but has seen into the depths of human nature and discerned there the spiritual atmosphere that has communion louder and clearer than that you have known before, and the voices of the angels have been listened to and the rhythm of heaven has been heard, and the harmonies of nature have come closer to the comprehension of mankind. Oh, me! when you are spiritually unfolded more and more these spiritual manifestations will come more directly to your understanding. Modern Spiritualism has not only taught you of the conscious continuation of life beyond the grave, but it has taught you more of life here, it has revealed scientific truths, it has unfolded scientific laws. The electrician it has led along the heights, until his soul has been quickened to the spiritual laws, and he has been able to discern their kinship with human necessity, he has portrayed the wonders of this air that you are breathing, he has brought also to those who will hear, and to those who will see, a higher spiritual sanitation, that a higher motive may impel your conduct, that a higher aspiration shall lead you up the heights, and sweeter, larger charity shall clothe your souls.

Spiritualism in its aspects as it is, does not come as the fortune teller, it does not come as the leader to greater wealth, to point out the home of money that you may acquire only material good, but it leads you to a garden where the tree of wisdom grows, and to a higher knowledge of truth, it teaches you a diviner brotherhood, it eradicates disease, it helps you to point out a better way for those in ignorance, which is sin. It leads you to a greater helpfulness for humanity, which is charity; it leads you to loftier heights of loving kindness, which is Spiritualism.

Benediction.

May your eyes and your souls be opened to the dear angels, who are walking beside you, till the good there is in the world, till the truth that your souls can see and feel, till the blessings that may descend like dew from heaven upon you with the Christlike spirit of love, all humanity may be one, one in spirit, one in love, one in helpfulness, one in hope, one in life, for the sake of this world, and the world to come. Amen.

INDIANA STATE CONVENTION.
The Attendance Was Large, and the Proceedings Impressive.

To the Editor:—The Indiana State Association of Spiritualists assembled in convention in Orpheum Hall, 135 North Delaware street, March 20, and terminated Sunday, the 22nd.

I believe that convention was the most harmonious and successful one that has ever been held since the organization of the State Association.

It was a grand and glorious success financially, and in every other respect. Especially so was the closing meeting, Orpheum Hall was wholly insufficient to seat the vast number of people who seemed very anxious to be present; in fact, there was not even standing room to accommodate all.

The spiritual stomach was dispensed to several audiences during the convention by two of our most eminent and logical exponents of the spiritual philosophy, Dr. George B. Warner, president of the N. S. A., and Will V. Nicum, of Dayton, Ohio.

The lectures delivered by these well known and eloquent speakers were profoundly interesting; both handled their subjects in a masterly manner.

Too much credit cannot be given to the officials of the State Association, for the zealous and earnest efforts they are and have been putting forth to promulgate, throughout the state the truth of our sublime and soul-quickening philosophy. They are now making one grand supreme effort to make arrangements for the entertainment of the N. S. A. convention to be held here in October.

Every Spiritualist in the State of Indiana should feel it to be a duty as well as a pleasure to co-operate with the State Association in order to make the N. S. A. convention a success, such as every Spiritualist will feel proud of. In order to bring about such a result financial assistance must be given in a liberal way to the State Association. Windy support will not accomplish desirable results.

Wind will run a deal-mill, and propels ships across the Atlantic Ocean, but the N. S. A. Spiritualists' Convention cannot be run successfully on a windy basis; so, brother Spiritualist, take due notice of that fact, and govern yourself accordingly.

If one-half of the Spiritualists of Indiana will send from twenty-five cents to one dollar to the secretary of the State Association, Mrs. Carrie Mong, Muncie, Indiana, the N. S. A. Convention will be an assured success.

October, 1908. It should be the aim of the Spiritualists of Indiana to entertain the officials of the N. S. A., and the delegates while they are here, with such generous hospitality, that when they take their departure from the capital city of the Hoosier State, the impression will be indelibly stamped upon the tablets of their memory that Indianapolis is no mean city in which to hold even a spiritual convention.

It was very strongly in evidence, during the State Convention, that many who were at the front when the first Spiritual Church Society was at its zenith, were very conspicuous by their absence. There are so many who seem to lose all interest in the Cause of Spiritualism just as soon as they are not the bell-wethers in a society, and as long as they can be left to dictate what shall be done they are very enthusiastic Spiritualists. I have often heard many who are now absenting themselves from all Spiritualist meetings, and affiliating with the Christian Science (?) Church, (Edgism), or some Orthodox church, make this statement: "Spiritualism is my religion; it's good enough for me!" I am fully persuaded in my own mind that such people never have any definite idea what Spiritualism stands for. In my humble opinion they were never anything but bogus Spiritualists—only that and nothing more. I do not believe that anyone who has intelligence enough to be a Spiritualist can or will ever be anything but a Spiritualist, after having been thoroughly tested and convinced that it is an absolute fact that we do positively survive the change called death, and that we retain our personal individuality and characteristics, and can return, under favorable conditions and communicate with our friends here on the earth plane.

Idiot and pin-headed people who

Anniversary at Baltimore, Md.

The First Spiritual Church celebrated the Sixtieth Anniversary of the advent of Modern Spiritualism in the afternoon and evening of March 28, at the Florist's Exchange Hall, corner St. Paul and Franklin Sts.

It was a great feast of rejoicing, and largely attended by Spiritualists and investigators. The hall was handsomely decorated with the Stars and Stripes, cut flowers and palms, and the dazzling brightness of numerous electric lights helped to make the environment a scene of beauty.

Walters' band of able musicians greatly enhanced the harmony of the occasion.

The exercises in the afternoon consisted of able addresses by the general president of the First Spiritual Church, Brother C. D. Pruden, and ever-popular pastor, Mr. G. W. Kates, the efficient secretary of the N. S. A., and his faithful companion and co-worker, Sister Z. B. Kates, who always holds her own when aroused by the foes of Spiritualism.

Mrs. Loane and Mrs. Allen very kindly contributed their melodious gifts in the demonstration of the continuity of life. The dear children of the Lyceum gladly gave their mite to the general enjoyment, in recitations under the leadership of Miss A. Fink, who never tires in her loving attentions to her pupils.

The evening exercises opened with the singing of "America," and the strains of music. The first speaker to address the very large audience, was our former president, Mr. Chas. R. Schirm, whose appeal to reason and patriotism called on generous applause from his appreciative audience.

Mrs. Kates was the next speaker, whose inspiration was far above the average, her telling points struck home, and she was sowing seeds, many of which will germinate and bring a bountiful harvest.

Mrs. C. D. Pruden, the presiding officer of the Ladies' Auxiliary, then followed with a trance address, fraught with encouragement and prophetic optimism for the coming years of Spiritualistic work.

The closing minutes were devoted to message work by Mrs. Kates, and she set her audience a-thinking with the accuracy of her descriptions and positive messages. Everybody agreed that this was one of the most enjoyable anniversary celebrations they had ever experienced. May the good work go on and on until the whole world shall rejoice in its spiritual freedom.

HENRY SCHAFFETTER, Sec.

Shadow Hanging Over a Young Girl.
Our cook in the main building of the Soldiers' home, whose husband is confined in the hospital, had two young daughters here working in the dining room, and one day about two weeks since, I happened to be working in the kitchen, assisting Mrs. Banfield, when Beulah, the youngest of the two daughters, came in after dinner, on some errand with her mother, and I stood only a few feet from her, and immediately a shadow came over the young lady, and seemed to grow more dense as I stood watching her, when I cried out, "Beulah, I have a message or warning for you."

I then described the shadow hanging over her, and advised her to be careful telling her that otherwise some dreadful accident would befall her.

Well, the next day and about the same hour, she in company with another young girl, borrowed a small boat, and went down the river, and just round the bend thereof the boat tipped and she fell into the water and was drowned. Now the mother, as well as others, are anxious to know what cast the shadow so plainly to me twenty-four hours before the accident.

DAVID J. MARTIN,
Iowa Soldier's Home.

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Regain Your Eyesight

A Remarkably Successful Home Treatment That Seldom Fails.

Costs Less Than a Single Fee of a First Class Specialist.

Cold printed words cannot describe the wonderful merits of the "Actina" treatment for all forms of eye troubles. You must see it, examine it, use it for a time before you can form a just opinion of its true value.

We can supply you with all the evidence that the most skeptical person could and does remove cataracts, granulations, and most all other causes of eye trouble, and impaired eye sight.

We can also show you the evidence from former patients that the "Actina" treatment has cured many stubborn eye diseases of ten to fifteen years standing, even after prominent specialists had pronounced them as being incurable.

Besides all this evidence we will gladly send you our treatment, with full directions, which you can thoroughly test for two weeks. If at the end of that time you are not satisfied, you have been benefited, or if for any other reason you do not wish to take the treatment longer, send

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 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.

The General Survey is intended merely to simply announce the engagements, movements and work of speakers and mediums, and not to report what they have to say.

Mr. Harrison D. Barrett is now located in Portland, Oregon, where he has an engagement to lecture. Address him there in care of general delivery, until further notice.

Elizabeth J. Jaquet writes: After May 5 I will be open for engagements, either as platform message bearer, to organize local societies, or answer calls to officiate at funerals. My address will be Cedar Rapids, Iowa, care of Miss Irene Garsette, 708 Third Avenue.

Loa N. Reck writes from Toledo, Ohio: "Mr. Fred Dunakin, of Cecil, Ohio, has just closed a month's engagement with the Independent Association of Spiritualists of Toledo. Mr. Dunakin is the president of the Ohio State Association of Spiritualists, and is well known as an able and eloquent lecturer. In spite of the inclemency of the weather, his meetings here were well attended, the audience evincing great interest and enthusiasm. By his cheerful presence and kindly manner he has won his way to the hearts of the Toledo Spiritualists, who hope at some future time to welcome him again in their midst."

Ralph H. Wilson writes from Joliet, Ill.: "Last week received premium book, 'Gems of Thought.' Many thanks. I already have read several of the lectures and they are certainly fine; anticipate more pleasure and instructive hours."

The Daily Journal of Excelsior Springs, Mo., has the following: "An intelligent audience of Excelsior Springs' leading business people and visitors greeted Mrs. Alla McHenry, the expounder of Spiritual philosophy (who done credit to her subject) at the Excelsior hall last evening, Mar. 29, in commemoration of the sixtieth anniversary of Modern Spiritualism in America. Mrs. McHenry will lecture again next Sunday evening, April 5, at the same place, giving tests after the lecture, and the meetings will be continued through April. This makes Mrs. McHenry's eighteenth anniversary address in the interest of Modern Spiritualism."

Mrs. S. A. Smith writes from Excelsior Springs, Mo.: "We have had Mrs. Alla A. McHenry again with us. She gave a charming address on the sixtieth anniversary of Modern Spiritualism. Our daily papers here have endorsed Mrs. McHenry in her work here. One pleasing feature of the occasion was an offering of about one hundred copies of The Progressive Thinker, to be given out among the audience, donated by Dr. Elizabeth B. Kenne of Michigan, who is now retired at 81 years of age, and a citizen of Excelsior Springs. She is highly honored by all of the Spiritualists here, and is now, as in the past, a good officer of The Progressive Thinker."

Eugene Hendricks of St. Louis, Mo., writes: "The Society of Spiritual Research celebrated the sixtieth anniversary of Modern Spiritualism at its hall, 3301 S. Broadway, where it had had from seventy-five to one hundred people in attendance. Mrs. E. B. Price, under control, spoke to the children of the Lyceum about the Fox sisters and Spiritualism. The great audience, after giving the star salute, were dismissed, and then Mrs. E. B. Price was again taken under control and took for a subject Modern Spiritualism. The audience thought her lecture was grand; the poem was most beautiful. Mrs. Nelson Armstrong and Mrs. Mary North, of the colored society, gave a few tests, and then Dr. Verling was called upon for a few words, and also Dr. Herman Faber, and then more tests by Mrs. Otto Verling, of the New Chain of Light Society. All were well pleased and went to their respective homes satisfied."

Mrs. Mary Drake Jenne writes from Monson, Me.: "Dr. Edgar W. Emerson, of Manchester, N. H., has just closed a series of lectures here in our town. His discourses were most excellent, containing the sweetest, most beautiful truths of our grand philosophy, presented to the people in such a clear, concise manner they cannot fail to uplift and purify humanity."

Maggie E. Dare writes from Sapulpa, Okla.: "When we came from the Gulf Coast country of Texas, we stopped in Houston, Texas, and called on Mrs. Jackson. They are holding meetings at the Stephens Hotel, 1615 Congress street. There was a nice attendance at the meeting. We came on to Oklahoma City, as two years before. We had the pleasure of meeting Mrs. Thorp. We stayed there over Sunday and attended their regular Sunday evening meeting. It made a person feel as though at home to be in such a gathering. The hall was filled to overflowing. After the speaking Mrs. Thorp gave some tests. She is a grand, good medium, and her whole heart and soul is in this grand work. She is away from home a great part of the time, organizing new societies. We expect to have her with us in the near future to help us organize a society at this place, as we find by conversation that a great many of our neighbors are anxious to investigate this matter."

TO THE SPIRITUALISTS OF OREGON

The State Board of Spiritualists earnestly desire to come into communication with every Spiritualist throughout the state of Oregon. Will all those who read this please write to the state secretary, Mrs. W. J. Youmans, 145 Columbia street, Portland, Ore. 953-31

Scribe writes: "The Baltimore Church of Spiritualists held a splendid celebration on the 25th of the sixtieth anniversary of Modern Spiritualism. C. D. Pruden, president, presided. Flowers and music were excellently given. Addresses were made by Hon. Charles R. Schirmer, Mr. and Mrs. C. V. Kates, pastors, Mrs. C. D. Pruden, and others. The evening was given by Mrs. Loane, Mrs. Allen and Mrs. Kates. The children also gave some interesting exercises."

The Spiritual Messenger is the name of a monthly magazine published by the First Spiritual Association of St. Louis, Mo., Mr. Grimshaw, pastor. Terms, 75 cents per year. It is gotten up in fine style, and will no doubt be instrumental in doing a good work.

Correspondent writes: "The Metropolitan Spiritual Society celebrated the sixtieth anniversary on Sunday, Mar. 29, at its hall, corner of Wentworth avenue and 31st street, Chicago, and the large hall was crowded. The rostrum and every available space was taken by the beautiful flowers banked up everywhere, sent by the devotees of the past. Mrs. Emma Jenkins' sweet voice was again heard in the solo 'Walling,' and she had to respond to several encores. Mrs. Alice Case delivered an inspirational poem, which was very much enjoyed. Madam Anna Cello and her pupil, Miss McKown, sang a duet entitled, 'Heard.' Mrs. J. A. J. Adams, again sang 'Rock Me to Sleep' in her beautiful soprano voice, which brought tears to many eyes. Mrs. Waite then concluded the evening giving messages from the spirit side, proving to the many strangers and skeptics receiving them that so-called death does not bring annihilation, but a continuance of life, and so ended the most instructive and interesting meetings that was ever held in this society in its six years' existence."

Mrs. Henrietta L. Lichtig writes: "I shall be in Sturgis, Mich., for two weeks. Societies or private parties wishing my services for hall or parlour meetings or private circles in that vicinity, can address me at Sturgis."

Mrs. Estella Nium, of Dayton, Ohio, writes that Will V. Nium met with quite a serious accident while attempting to catch a street car, and is now confined to his bed. After doctoring it for four weeks with no seeming improvement, he consulted one of the leading surgeons of Dayton, and with the aid of a skiagraph cast or X-ray, the arm was found to be badly fractured. The fracture is now replaced and healing. Mr. Nium desires to form a friends and correspondents through The Progressive Thinker that all letters will be answered soon."

C. C. Thompson writes from Newark, N. J.: "On the afternoon and evening of Mar. 29 anniversary services were held at the meeting place of the First Church of Spiritual Progression. Pastor H. C. Dorn, who is a great lover of flowers, had arranged on the platform a magnificent floral display. The audience was divided among those in attendance after the services were over. The audience in the afternoon was of fair size and in the evening one of the largest assemblages that has gathered in the house for some time was on hand. After an earnest prayer by Mrs. Dorn, a very interesting address was given by Mr. F. Adams, late president of the First Association of Philadelphia. Many messages were given by Mr. Dorn, assisted by Mr. E. H. Matlock, a young but very promising medium of this city. General interest in the subject of Spiritualism appears to be on the increase in this locality, and the field is a most promising one."

A Lyceum has been organized by the Golden Rule Society of Chicago with excellent prospects of success. Bring out the children next Sunday and join in the most excellent work of properly educating them for future usefulness.

J. W. Ring arrived in Chicago last Saturday, having finished his labors in California where his work was greatly appreciated. He is now at his home in Shelbyville, Ind., where he can be addressed.

Correspondent writes: "The Progressive Spiritual Church, 3323 Vermeil, under the management of Mr. L. Lyons and the pastorate of Rev. Denby held the usual Sunday afternoon services last Sunday, with a full house to greet them, and the indications are that they will soon move into new quarters to accommodate the membership and visitors. They are to hold a flower service on Easter Sunday, and request everybody to bring flowers."

Secretary writes: Don't forget the mass-meeting of the Chicago Spiritualists' League, Saturday afternoon and evening at Handel hall, 40 E. Randolph street. Come early and bring your lunch, and have a grand, good time."

Correspondent writes: "The Roseland Culture Club held impressive services Sunday, April 6, at Buck's hall, 1326 Michigan avenue, with Dr. T. Wilkins as speaker and Mrs. Nannie Campbell, Mrs. Walker and their local medium, Mrs. Longstaff, as message bearers, and all gave proof of a future life and spirit return. This club is always blessed with good music by the Richards Family Orchestra, and this occasion their music was sublime. Mr. Perry, the chairman, is a hustler in keeping good taste."

Dr. J. M. Temple, of Washington, D. C., platform test medium, is open for camp engagement. Liberal terms. Address Lanham, Prince George Co., Maryland.

TO THE SPIRITUALISTS OF NEW YORK STATE.

The New York State Annual Convention is called to be held in the city of Rochester at the Plymouth Spiritual Church, June 5, 6 and 7.

Miss Sarah Woodruff, Colden, New York, an individual member of the State Association, is especially requested to attend the convention. H. W. Richardson, State President.

Anniversary at Detroit, Mich., Sunday, Mar. 29, the First Church of the Soul, 46 Grand River avenue, held two meetings, afternoon and evening. The hall was crowded to its utmost capacity. It was decorated with the national colors. The altar was a mass of palms, ferns and flowers, in honor of our arisen one. A chair was beautifully draped with emerald flowers, and a box of white ribbon gave the finishing touch.

The pastor, Laura L. Crawford, gave the address of the day; also the christening of little Walter J. A. Parant Thomas. His life was consecrated to the good of humanity. Our Lyceum children favored us with selections of Longley songs. Rev. Amanda Coffman, from Grand Rapids, responded in a beautiful manner. Mrs. Crowell gave a rendition of the Story of the Cross. Then came a surprise to Sister Crowell, who is about to leave our city to make her home in Seattle, Wash. Mrs. Sharlow, in behalf of our society, presented her with a sunflower badge pin, and a bouquet of flowers as a token of love. Mrs. Crowell responded in like manner. Then came the messages, given through those untiring workers, Mrs. McDonald, Mrs. Dr. McCain, Mrs. Waterman and pastor, L. L. C.

The Sixtieth Anniversary at Seattle. To the Editor: On Mar. 29, in the Knights of Pythias hall of this city, the Seattle Spiritual Association celebrated the sixtieth anniversary of Modern Spiritualism under the most favorable conditions.

The contributions of potted plants, ferns, flowers and hanging were beautiful and profuse, and the artistic ability of the many friends who gathered early to complete the decorations was manifest in the wall decorations, grouped bouquets and the rostrum, which was a bower of ferns and artistic bloom.

The entertainment consisted of musical and instrumental recitations and speeches by local talent, as well as those who came from foreign parts. Among these were Brother Connell of Boston, Mass., also Sister Irene Smith of Tacoma, who has been our lecturer since November last.

Also Sister Hibern and Sister Dr. French, R. L. Little, state president of the Seattle Spiritual Association, and Mr. H. H. Little, president of the First Spiritual Association, and Brother Palemon C. Mills, our pioneer worker in Spiritualism.

Many tests were given by our local mediums, Sisters Ross, Jennings, Hibern and Lapworth, while Mr. Wright, Miss Wright and the local piano selections, all of which evidenced the beautiful vibrations and influence attracted to the gathering on this occasion which gave expression through the speakers and mediums in beautiful thoughts, recitations and tests, and continued into the banquet room where wine and merriment and beautiful harmony and spirit prevailed throughout the entire occasion, which lasted from 1 p. m. to 11 p. m., with an intermission for refreshments.

All expressed themselves as highly pleased and gratified, giving evidence of the success and appreciation of the Society's efforts. We wish to extend our thanks to all those who assisted in making this anniversary such a perfect success, which we feel assured will have a beneficial influence in the future success of the spiritual societies of this city.

We wish to extend our heartfelt thanks and gratitude to Sister Irene Smith, who on this occasion terminated her long and arduous labors in serving this society for the past four months, rendering long and faithful service as a lecturer and faithful, conscientious worker for the enlightenment of humanity along these advanced lines of thought, and we highly recommend her to other societies, feeling confident she will give them the same satisfaction as she has given us, knowing her ability to instruct, entertain and hold audiences, realizing that other societies are in the same relative condition with ours in relying upon the receipts to defray their expenses.

Sister Smith's ability covers a larger scope than that of lecturer and author, as she is also the author of several books, among which are, 'The Science of Palmistry and Its Relation to Astrology and Phenology,' and 'Inspiration Lectures and Psychic Lessons.' Her latest publication, containing several lectures delivered during the past four months, was published by the Seattle Spiritualists' Association, and have met with ready sale, thus proving the public's appreciation of her ability as a writer.

The Society was agreeably surprised when Brother Palemon C. Mills announced that his book, 'Modern Miracles,' was fresh from the press, and was now for sale.

This Society has engaged Brother Connell, formerly of Boston, to deliver a course of lectures during the month of April. P. K. MOHR, Pres. Seattle Spiritual Assn.

Reception to Dr. J. M. Peebles. The following from a Clyde, Ohio, paper, gives an account of the reception of the Pilgrim at the home of Mr. and Mrs. A. B. French:

"Dr. J. M. Peebles, the world's missionary at large" for Spiritualists, who has just returned from his fifth journey around the world and finished fifty-six years as a lecturer along all reformatory lines, arrived at Clyde Monday on his eighty-sixth birthday. He was given a public reception by Mr. and Mrs. A. B. French, as a surprise, at G. A. R. hall, which was beautifully decorated for the occasion with a profusion of flowers, etc.

The expressions of deep appreciation for his long and faithful service of fifty-six years as an exponent of the Spiritual philosophy as well as along all other progressive lines.

"The venerable traveler will lecture at G. A. R. hall Saturday and Sunday evenings at 7:30. His subject for Saturday evening will be on his 'Five Journeys Around the World.' Sunday evening, 'Spiritualism in Shadow and Sunshine.' Side."

The notable occasion was closed by a quartette of ladies singing 'God Be With You Till We Meet Again,' after which congratulations followed."

The Sixtieth Anniversary.

The rostrum of the Fraternal Order of Spiritualists was becomingly decorated with flowers, bunting, palms, etc., in recognition of the sixtieth anniversary of Modern Spiritualism, which was fittingly celebrated Sunday, Mar. 29, both afternoon and evening. After listening to a brief but appropriate address by Mrs. J. Stinner-Adams, our mediums voiced many glad tidings from the other side for which the recipients readily showed their appreciation. At 5:30 the supper march began, in which about fifty couples joined and enjoyed one of our old-time suppers. The violin solo by Master Earl English, accompanied on the piano by his sister, Miss Pearl English, was well done and well liked. It was a valuable addition to our popular concert at 7:30. The singing of our junior choir caused much favorable comment, and Brother Hadley, the 'man of the hour,' deserves praise as a singing master.

Our quartette also deserves honorable mention on this occasion. The evening service consisted of short talks and messages, which were interesting. Over three hundred people attended and assisted in this glorious event, and made it one to be long remembered. Prominent Spiritualists from every part of the city and many suburbs were with us and showed marked interest. On Sunday, April 12, at 2:30 p. m., we will have another class of about twenty-five initiates. This service is decidedly interesting and instructive, and is always productive of telling results, in gaining new members. The usual services will follow in the afternoon, and in the evening a memorial service for our lately departed brother, John M. Weirs, will be held. Let there be a good attendance. Special music will be rendered, and we will have a service worthy the name. Admittedly and repeatedly has the F. O. S. demonstrated its ability to create and hold the interest of the Spiritualists of Chicago, gaining the confidence and patronage of thousands since our organization, Jan. 13, 1907. Here every Sunday you find a distinct, away-from-the-ordinary gathering, harmonious, social and refreshing, and better testimonial could be had than our ever increasing attendance and deep interest shown by all. Our hall has become a popular rendezvous for Spiritualists and others seeking knowledge and progress through the aid of our corps of efficient mediums.

If you are a worker, join us in a meritorious way, and see us any way. Hyatt hall, 406 Ogden avenue, corner Robey street, top floor. FERD C. SUHRER.

THE PILGRIM IN NORTHERN OHIO.

It was indeed a rare privilege to be an invited guest at the reception tendered the famous traveler and author, Dr. J. M. Peebles, on the occasion of his eighty-sixth birthday, by Mr. and Mrs. A. B. French, at Clyde, Ohio, last Monday, Mar. 23. It was well worth a many miles' journey to hear the many letters of congratulation and the eloquent address by that other veteran, A. B. French. But no doubt, a better report than mine will give you a full report of that event. The following day Dr. Peebles made his first visit to Sandusky to deliver two lectures for the Psychic Research Society of that place, famous for its numerous and widely known summer resorts. The first lecture was descriptive of some of the marvelous sights he had witnessed in his five journeys around the world, and was thoroughly enjoyed by a large audience. Of the second lecture, the Sandusky Register said:

"The chamber of commerce was again crowded to the doors last evening, many being compelled to stand, on the occasion of the second lecture delivered by the noted author and traveler, Dr. J. M. Peebles, of Battle Creek, Mich., who has just completed his fifth tour of the world."

The doctor related some of the many experiences he has had during his long and busy life in the investigation of the proofs of immortality, which were interesting, as well as convincing, to all who heard him.

"The audience was loth to depart, and lingered to grasp the hand of the lecturer, and extend their hearty thanks and appreciation of his argument."

Dr. Peebles' lectures were affirmative, demonstrative and constructive, rather than destructive. During his last lecture, he said in a kindly spirit that the Bible had been changed, and changed and revised. At the close of the lecture, the Presbyterian pastor being present, he was introduced to Dr. Peebles, and he objected to the Doctor's remarks of the Bible changes. This led to a brief but spicy controversy. Greek words, Greek versions and mis-translations were dashed off pro and con, the Doctor telling the pastor that in the Bible phrase 'God is a spirit,' the word 'spirit' had no business there; it was in interpolation, and the passage, 'There are three that bear record in heaven,' etc. (St. John's Epistle), was another priestly interpolation.

This interview reminded us of the late Moses Hall. Shaking hands at parting, Dr. Peebles exhorted this preacher to investigate Spiritualism, adding knowledge to faith, and so find that peace of soul that orthodox theology could not give. The Doctor, as all who have heard him know, is pretty plain-spoken. Our people were highly pleased with the short controversy. The Doctor showed his scholarship, and his mastery ability in defense of Spiritualism. We hope to have the old (young) Doctor with us again soon, as it is indeed a great inspiration and assistance to a weak society to have such a powerful speaker. When he comes next time, we will secure a much larger hall, so that the brethren and sisters will not be obliged to stand up. May he remain in the physical body to celebrate many more birthdays is the sincere wish of all who made his acquaintance while here. CORRESPONDENT.

Sandusky, Ohio.

How Syracuse Woman Took Her Wrinkles Out In Three Nights

After Facial Massage and Beauty Specialist Had Failed

"Made Me Look 20 Years Younger"

Says Cincinnati Lady Who Tried It. "Now Past 40, but My Complexion Is Smoother and Better Than in Girlhood," Writes a Kentucky Woman, Who Used This Wonderful Process for Removing Wrinkles.

The Discoverer Offers to Give Particulars Free of Charge to All Who Write Her within Next 10 Days—Exacts Promise of Secrecy—Treatment Very Simple and Absolutely Harmless—May Be Used Without the Knowledge of Your Most Intimate Friends.

Ever since woman's beauty held sway over man and brought her power, influence and wealth, she has sought a way to stay the processes of old age and banish deep lines and furrows from the brow.

Chemists, beauty doctors and skin specialists have for centuries past vainly tried to fathom the sealed secrets of nature, and find a way to keep the beauty of youth in a woman's face and form.

Harriet Meta was no exception to the general rule of women. Trouble and worry left their ugly lines on her face, and she saw the beauty of youth giving away to the heavy imprints of coming age.

Her first resort was to the facial massage, cold cream and steaming pots; then next to beauty specialists; but all in vain. The wrinkles seemed, if anything, to grow deeper and deeper. Facial massage even appeared to stretch the skin; more wrinkles came. She had spent all the money she could afford to spend, and was ready to give up in despair, when one day a friend made a happy suggestion.

"This gave her a brilliant idea. She set to work on the thing herself, and after several months' hard labor and almost endless experimenting she succeeded in producing a wrinkle remover, entirely different from anything she had seen or heard of. She tried it on herself, and lo and behold! it worked a wonderful transformation in a single night. She tried it a second night, and her wrinkles were practically gone. A third night—three treatments in all—and her wrinkles had entirely disappeared, and her skin was soft, clear, rosy, smooth."

Mrs. J. E. Black of Yonkers, N. Y., writes: "When I look into the glass I scarcely know myself, so great is the improvement. My wrinkles have entirely gone. Miss Gladys Desmond, of the address of Pittsburgh, Pa., says: 'Your treatment made my wrinkles disappear in one night. It is certainly a Godsend to womankind. I tried cold creams, skin foods and various advertised wrinkle removers, but they all failed absolutely and I confess I was

very skeptical about your treatment, but in one night my skepticism had entirely vanished. When I looked at my face on the following morning and saw what a wonderful transformation had taken place I was sure at last I had found the right thing."

In speaking of her discovery, Miss Meta says: "Yes, I know it sounds too good to be true, but really I do not think removing wrinkles is half so wonderful as the telephone. Before the telephone was invented it appeared ridiculous to think of talking from New York to Chicago."

"Those who have used cold creams, etc., cannot understand how my treatment can act quickly. Yet, after all, it is very simple, and I wonder that some one did not discover the process long ago. My letters from patients tell the whole story. Here is one from a lady who says my treatment made her look twenty years younger: also letters from many others. I do not see how anyone can doubt in the face of such testimony as this. I tried cold creams, facial massage, etc., myself, without results, and I can thoroughly sympathize with them who have tried to get rid of wrinkles, and I am truly glad that I feel I can offer womenkind a surer and shorter way."

"I will give further particulars to all those who write me within the next ten days. I must exact a promise of secrecy from every one for my own protection before I give full information—you run up my treatment on yourself, or in your own family, but you must not tell what it is to outsiders."

"I guarantee my treatment will in no way injure your skin. On the contrary it will give it a soft, velvety feeling, and greatly improve its complexion, as well as banish unsightly lines and wrinkles. It takes only a few minutes to use it."

Address Harriet Meta, Suite 2601, Syracuse, N. Y. I will send everything in plain sealed envelope, so that our correspondence will be strictly private."

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.]

Mrs. Addie M. Stevens passed to spirit life from her home in Claremont, N. H., Mar. 26, 1908. For several years she was president of the New Hampshire Spiritualists' Association, and had never a doubt of the fullness of life in the 'Beautiful Beyond.' She was a helpful, cheerful personality, and was a strength and comfort to many, who will miss her tangible presence; but the spirit knows no separation.

FLORA F. THOMPSON. Passed to spirit life at his home near Fennville, Mich., Chester Peterson, aged 85 years, 3 months, and 27 days, leaving a wife and one son of 21 years old, to till the farm 2 1/2 miles from Fennville. He was an honest man and a worthy Spiritualist of 25 years. The writer officiated at the burial services to a large audience, proving that he was a worthy citizen and beloved by all who met to pay tribute to his passing to a land of sunshine. W. O. KNOWLES.

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Where the Responsibility?

What Abnormal Conditions Induced the Acts, Or Were Spirits in Control.

The following account from the Chicago Tribune is most remarkable, and affords a subjects for scientists, Spiritualists Theosophists and Occultists to consider. The question is, can a young man while asleep smash a heavy plate glass door and through the opening enter a saloon at 4:30 o'clock on a cold winter morning without waking? Can the same young fellow, by walking into a bedroom and beating a man almost 200 pounds heavier than himself, also beating the man's wife until his victim flees shouting "murder"—can he do that without being held either insane or responsible?

"He can," said Dr. Oscar King, a specialist in mental and nervous diseases, who was called by the defense in the case against Ross Freeman, accused of robbing the saloon of Fred Folger, 4001 Armour avenue, early on New Year's morning of 1907.

Attorneys Quinn O'Brien and Lawrence Potter, who represent the young man, are also certain that, though the defendant did all that he is accused of, he did it while in a somnambulistic state.

Assistant State's Attorney Hobart Young on the other hand, insists that such a thing is impossible and that the acts of the defendant clearly show that he was sane and conscious at the time.

Sleep Walkers Barred from Jury.

The jury, from which sleep walkers were excluded by the peremptory challenges of the state, was completed in the morning, and within two hours the state had made its case and rested.

Attorney O'Brien moved to take the case from the jury on the ground that no criminal intent, an essential part of the crime, had been shown. This motion was overruled.

Fred Folger, the victim, was the first witness. He said he was awakened by the breaking of glass, and his wife went out into the kitchen, which is between the saloon and the bedroom they were in, to see what was the matter.

Before she returned Freeman walked into the room and stood looking into an open trunk in which Folger kept his valuables. Folger asked him what he was doing. At the sound of Folger's voice the stranger turned and began to beat him. The saloonkeeper, who weighs 300 pounds, sprang from his bed and grappled with him, but after a tussle broke away and ran into the hall.

Bravery Medals Puzzle Anglum.

There Cornelius Anglum, the next witness, said he found Folger yelling "Murder" and shouting that his wife was being beaten by a thief.

Folger is a veteran of the Franco-Prussian war, in which he won the coveted Iron Cross, the Chancellor's Cross, Prince William's Cross, and, as he said, a cigar box full of other medals for conspicuous bravery.

"What are you doing here if your wife is being beaten?" cried Anglum, who has no medals, but used to be a Chicago policeman.

Pushing Folger aside he entered the kitchen, followed by his wife. There he found Freeman struggling with Mrs. Folger, whose face he had beaten till it was bloody. He grappled with him and threw him to the floor and Mrs. Anglum seized his feet and later sat on them.

After Freeman was arrested Folger tried to strike him and Freeman appealed to the officer for protection. On this, as well as on another short conversation, the prosecution bases its contention that Freeman was conscious.

Looks Like a Man on a Spree.

Lieut. Oscar W. Peterson of the fire department, who arrested him; Policeman Small, who took him to the station; Desk Sergeant Matthew Golden, who booked him; and Anglum, all testified that he looked normal "for that kind of a case," meaning a case where the prisoner had been out on a vigorous and protracted spree. They said he had all the earmarks of having been on a big drunk, but had no odor of liquor on his breath.

A conversation, which promises to be of considerable importance in the case, was as follows, according to Witness Anglum: Freeman (to Anglum when he was turned over to the police)—You've got me four-fifths now, but I'll get you some other time.

Anglum—What did I do to you? Did I hurt you? Didn't I keep these people from striking you?

Freeman—What did you break in here and hurt this man and his wife for?

Freeman—At the proper place and the proper time I will answer you: when we have an equal show.

Anglum—We have an equal show here.

Freeman—O, no! You are three to one.

Strange Feats of Epileptics.

When Dr. King was cross examined on the possibility of a person in an epileptic stupor carrying on such a conversation as this he said he doubted the correctness of the recollection of the witnesses. Everything else he said was consistent with such a condition.

"Outside of this sentence there is nothing mysterious in the matter," said the alienist. "One can pass into this state of mental epilepsy without convulsions, without stopping what one is doing. Men working at a trade have been known to pass into such a stupor and continue to do their work for hours and then try to walk through a solid wall. There is no reason to suppose he did not believe the place to be his own home when he entered it and the subsequent occurrences were the result of the actions of other people toward him. Such rough handling would tend to prolong the seizure rather than shorten it."

Men Fight While Asleep.

"Furthermore, it is a fact that is commonly observed in hospitals that while a person is still fresh from an epileptic seizure, his fighting propensities are greatly aroused."

In his opening address to the jury Attorney O'Brien said that Freeman had had seizures almost as extraordinary in his own home of which testimony would be given. His father, who was a millionaire oil magnate in Petrolea, Canada, until ruined by the Standard Oil Company, he said, had similar attacks, of which he eventually died. His sisters also have been sleep walkers.

Freeman has been employed by the Crane Company ever since coming to Chicago several years ago after his father's death. The company has expressed its confidence in him by giving him bond.

Indeed, may not somnambulism be another phase of spirit control? Who knows?

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Anniversary at Clinton, Iowa.

The Clinton Society of Spiritualists celebrated the 40th anniversary of Spiritualism on Sunday evening, March 29, at their hall, by a special program, consisting of vocal and instrumental selections by local talent, and a recitation by Mrs. E. M. Abbott, vice-president Mississippi Valley Spiritualists' Association, which was highly appreciated.

Our excellent resident pastor, Mrs. Alice C. Barry, ably discoursed from the subject: "The Spiritualist's View of Death," to a large and appreciative audience, every seat being taken and several standing up.

Mrs. Barry's address was one of those soul-lifting messages given in terms which could be grasped by the hungry soul seeking for spiritual truth and knowledge. "There were many strangers among us, some of whom expressed themselves as being well-pleased with the meeting, and it was pronounced by our members the most successful meeting held since the society has been in existence, and our meetings for the present year have been very successful.

Mrs. Barry has succeeded, by hard work, zeal and perseverance, and by her own exemplary life, in building up a nice little working society here, and gaining for the society prestige from the people of Clinton. The two daily papers of Clinton gave a nice write-up of the meeting, giving a synopsis of her remarks.

After the lecture a little child was beautifully consecrated to the truths of Spiritualism, after which Mrs. Barry gave a message service, reading from flowers of which the speaker's stand was filled with a beautiful variety. CHAS. E. POTTER.

Clinton, Iowa.

NEW-FOUND PEACE.

Written inspirationally, upon the sudden going home of sweet little Norman Spollett, by drowning, Xmas morning, 1907.

I planted a flower seed on the strand, With mingled hopes and fear, Close to the bordering Summerland, And watered it with my tear.

A thing of beauty it grew to be And I loved it in my pride, As it bloomed beside the mystic sea And drank of its living tide.

I watched its growth with loving care And thought it all my own, 'Till all its tendrils, twining fair, Into my heart had grown.

The swift-winged seasons hurried along, And rippled in their glee, While I hummed the tune of an old love song.

For life was sweet to me, I loved my friends and blessed my foes, Without a thought of guile; The halcyon days were free from woes.

And life a living smile, And I fancied my royal voyage of life Would be on a stormless sea; That azure skies, with sunlight-rife Would wait their sweets to me.

O! wonderful! wonderful voyage of life! How could we understand That joy and sorrow, peace and strife, All guide to the "Summerland"?

Or a time would come when the storm-swept sea Would be rent with a billowy foam, My dearest joy be torn from me, And desolate my home?

But I stood on the deck of my rudderless bark, And clung to its broken spars, And mutely gazed o'er the billows dark.

Catching the gleam of the stars, Softly they twinkled at first o'er the "sea," Then shone with a radiance fair, And bursting in splendor, enveloping me.

With the halo pervading the air, And I broke the spell of my fettered will, When I heard a sweet voice say: "The darkness is passing; peace, be still! Thy strength shall equal thy day!"

And I sang again that old love song, In a graver, gladder way, As the birds warble theirs, when fitting along.

And they sang to the new-born day. RUELE W. PORTER. An aged man of Detroit, Maine.

NEW YORK ANNIVERSARY.

The First Association of Spiritualists of New York celebrated the sixtieth anniversary of the advent of Modern Spiritualism at Elk Hall, Columbus Circle, 8th avenue and 59th street, Sunday, Mar. 29, 10:30 a. m.

President, Harry S. Ford, vice-president, F. E. Canniff, secretary, A. T. Riedinger, treasurer.

Although the weather was inclement, there was a much larger attendance than for years, and I have attended them all since Jan. 4, 1868.

My friend, W. H. Ware, of Brooklyn, reported the moving session, which enclosed. Mrs. Helen L. P. Russeque is a forceful speaker. You have the benefit of her discourses published in The Progressive Thinker this season.

All on the program did their part nobly and well. What change sixty years has made! Mar. 31, 1848, Dr. Franklin and associate spirit workers did succeed in influencing Katie Fox, 11 years of age, to ask this question: "Whatever you are, whoever you are, rap as many times as I do," she clapped her hands three times, the unknown something rapped the same.

Then the older sister, Margaret, 14 years, followed up the suggestion, and said: "Rap four times." Again the unknown complied, rapping four times. The girls were then frightened and said, "Why, Ma, it understands the question." Then the mother, Mrs. Margaret Fox, said "rap ten times."

It was done. The questioning continued until it was ascertained that a peddler had been murdered, his remains buried in the cellar, his spirit assisted by Dr. Franklin, gave the pleasing results which was telephoned throughout the spheres.

TITUS MERRITT.

The New Life. This book deals with the highest and laws which open untold new worlds of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; paper, 60 cents.

After Her Death. The Story of a Summer. By Lillian Whitting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind upward into the purer atmosphere of the higher life. Price, cloth, \$1.00. The Living Decalogue. From Spirit to Spirit. By W. J. Colville. This book is full of instruction and clear, cogent reasoning. Price, 60 cents.

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