

fatality.—The Sunday Advertiser, N. Y.

"SOUL'S LIGHT."

Dr. Baraduc's Own Explanation of the Mysterious Forces He Photographs.

ARE WE ON THE EVE OF MARVELOUS DISCOVERIES TOUCHING THE VITAL PRINCIPLES—CENTERS OF LUMINOUS FORCE.

As set forth by the New York Herald, Dr. Hippolyte Baraduc, of Paris, has just sent to a friend in this country a copy of a short pamphlet embodying his very latest statistics in "Thought Photography." The following is a translation.

"The subject matter of this pamphlet is the photographic expression of a man's thought, made without sunlight or electricity or contact of any material kind. In a word, these impressions are subjective, are man's own personal vibrations, are what one might call his 'life's light'—his breathing soul. I have in all two hundred of these impressions, produced in the dark."

"I have devoted some four hundred plates, all told, to researches relative to my book on 'The Living Soul—Her Movements and Her Lights.' Of these I have lost in the neighborhood of two hundred in one way or another, mostly in my efforts to perfect myself in the technique of photography. I have some two hundred perfect plates. Of this number twenty show the vital force with a 'curved basket handle, or horn' to it. Of these twenty plates one was made by an alibi, two by physicians, three by ladies, and the balance by myself."

"I insist upon the value of my discoveries from two points of view. "First, by reason of the images on the plates resulting from a force emanating from us or relative to our own proper vitality. That is to say, they are pictures of that invisible light which is intimately connected with the movements of our living souls. I say 'living soul,' because the words 'life,' 'soul,' 'love,' 'spirit' and 'light' have been always and absolutely synonymous. Neither heat nor electricity (which has a photographic imprint of its own) produces this same effect upon such sensitized plates as I have employed."

"We therefore find ourselves in the presence of forces supra-mechanical, spontaneous, entirely outside of and beyond all known modes of the exhibition of motion and energy."

"I am therefore fully justified in stating, as a logical consequence, that I have discovered a human, invisible light, differing altogether from all the different forms of physical energy, and also differing from the cathode rays discovered by Professor Roentgen."

CENTERS OF LUMINOUS FORCE. "These Roentgen rays have their point of origin in an electric centre-existing in the Crookes tube, whereas my distinct photographic impressions have their origin in human life itself."

"Our souls must therefore be considered as centers of luminous force, owing their existence partly to the attraction and partly to the repulsion of special and potent forces bred of the invisible cosmos. I call attraction 'aspiration' and repulsion 'expiration.' These two conditions together make up the atmosphere which flows around our bodies, and also the medium of our bodies."

"I have thirty photographs of 'aspiration,' which is that part of this circumambient force which we suck in, and 'I have forty photographs of 'expiration,' which is that part which we contribute from our within to the invisible without."

"Together they form the fluid or respiration of the soul of man, and they act as present their specific imprint. Both these imprints differ from each other and from the imprints of all the known forms of physical force."

"Sensitized photographic films are therefore not only affected specifically by the sun and by electric shocks, but also by the 'light' of the soul itself. They are affected, they reveal to us the vibrations of that fluid atmosphere of us with which we live and from which we recruit our vital powers in actual soul respiration. These are just as actual as inspiration and expiration of air, just as actual as the absorption and rejection by our bodies of the solid and liquid constituents of our planet."

"In the second place, I wish to draw attention to my explanation of the peculiar appearances of these photographs. When we float in the depths and shadows of our being we suck in from about us, attract breath in certain dispossessed and vacant spaces, which are in power and fitness in rapport with that which we call our condition of soul, thick and opaque or transparent and gauzy, and we expel from us into this same cosmos emanations more or less gross or subtle corresponding with or following an analogous vibratory condition of soul."

"We are, therefore, outside of and distinct from ourselves, under certain conditions produced by accident or created by environment, a zone, so to speak, a fluid atmosphere of aspiration and expiration which stands out in strong contrast—the us and the not us. This is the crucial point."

THIRTY IN MAX. "In more than two thousand instances my system of biometry has shown me this zone by its movement set up without physical contact and at a distance. The photograph has demonstrated the fact to me by its fixed picture. A sensitized film has permitted me to register the invisible, but visible effect, exhibited in the picture—a permanent proof of this zone of respiration; this fluid atmosphere in which man bathes."

"We are not, then, separate from the cosmos, but over and above and outside of solar light, of heat, of electricity and of more or less rarefied air; we are surrounded by other forces which we breathe in and out, just as we inspire and expire air."

"My theory, founded on my facts, therefore, leads me to suggest a trinity in man—the body, the soul (light of life) and the spirit."

"The vibrations of this life soul in us give rise to attraction or repulsion, outward. Biometry registers this movement, and its light effect is varied according to the photograph, which, though shy and uncertain, is a truthful picture of the phenomena which it reveals."

"In conclusion, the discovery which I have made shows: "First—The description of the vital cosmic force under the guise of the elliptical basket handles characteristic of the disturbances of ether."

"Second—The vital force of the penetrates and permeates the vital force of the cosmos."

"Third—The human soul contracts and expands in accordance with its respiratory movements. It gives rise around itself as a center, to a special respiratory zone, a peculiarly personal atmosphere, its own fluid habitat."

"The written demonstration of this luminous zone, of this photoplasmic life, proves that the essence of me, my soul, is not only motion, but light; that it moves and shines. To this truth may

MATERIALIZATION.

"Seek, and Ye Shall Find." Philosophie Expression of Some Weighty Truths.

Nothing worth having in this world has ever been attained without earnest seeking; not a casual looking, but "seeking" in all the weighty meaning of the word.

In this writing I have no quarrel with the one who says there is no such thing as materialization. With such an one I have sympathy and would reach out the helping hand, as I agreed with him fully during ten long years of "looking" in spiritual phenomena. But in four years of most earnest seeking I have seen more than one thousand genuine materialized forms.

Very many times I have seen one I knew and loved dearly when she was in the body, materialize from the floor and build her body before my eyes. Dozens of times we have clasped arms, talked and danced, and I looked in one another's faces. An hundred times I have taken her hands and held them in mine as she slowly sank down and went, as she came, into the unseen, at my feet. So I know what others may "doubt" or "believe," as they have little or more light."

With the higher guides I have talked over this phase of the phenomena many times and their teaching is, I know, truth. They invariably tell me that the material of which the materialized body is built, must be gathered from the people in the circle. The clothing also is generally taken from the circle, and is laid in the trance state by the hand of the medium. Sometimes the material for both the form and the vital force are taken from the medium, but always the vital force so taken. In these rare cases, where the spirit materializes and that of the medium are so-mates, the medium need not, and seldom does, go into the trance state, but in all other cases the medium is "under control," not necessarily entranced.

The man who is most cultivated intellectually may be the most ignorant one in spiritual matters and he will be the most earnest in his denial of the existence of the spiritual. He it is who most often will be in person or by proxy the "grabber." The grabber is the one so densely ignorant of spiritual law that he believes he can "expel" the medium by grabbing and holding the materialized form.

How many dozens of mediums have been "grabbed" by the grabber! In many cases he has seen the form build up from the floor outside of the cabinet and come directly from that point to some one in the circle. Just then he has made his famous grab, and has a strong grip on the hands or arms of the form he has just seen materialize. A trumpet thins the form and he finds the medium in his grasp and the medium is "exposed."

If the grabber would allow himself two minutes of honest thought, he could, maybe, get a ray or two of the truth to penetrate his spiritual darkness at this juncture. "The vital force of the grabbed form belongs to the medium, and at all hazards this must be returned or the physical death of the medium is a certainty. The materialized form is fast in the grasp of personified ignorance, and if the materializing spirit allows the form to dissipate into its elements while in the grasp of the grabber, the vital force of the form must also be dissipated at the same time. The physical life of the medium must not be sacrificed, and the inevitable course of the guides in these cases is to call the body of the medium to the vital force. So through all time and under all circumstances the grabber will find the medium in his grasp, and each time the grabber will be "exposed," and the ignorant public will say "of course."

Personally I know well four spirits to whom loving friends, in the body, have given garments such as we wear, and I have seen these materialized and dematerialized with the form over and over again. I have also seen the form dematerialize and leave the garment on the floor in full view. It is true also that these garments and the love that gives them carry a strength that makes these spirits come much stronger than others, in the material. Such a garment, left behind in the hands of a grabber, would be to him proof positive of fraud of the grossest kind."

It is a fact that the mediums themselves are to blame for nearly all their troubles suffered at the hands of ignorant sitters. One medium, through whom excellent materializations come, always tells her circle among other things, the guides have the privilege of being in interpretation or transfiguration if they so desire, and if you are in doubt as to whether the form coming to you is materialization, impersonation or transfiguration, ask the guides and they will always answer you truthfully. She is the only one of all the materializing mediums I know who has ever been able to give an explanation of the possible phenomena."

Then again, mediums allow almost any one who will pay to sit in their materializing circles. These circles are for the very highest phase of physical phenomena, and are no more fit for the participation of the spiritually uneducated than the strong acids for infants. The higher guides stand unequivocally that under no circumstances should any person, who has not become well acquainted with all the lesser phenomena, be allowed to sit in a materializing circle, and that in the infirming of this rule is always a case of pearl-throwing to some. "Poor souls," where angels fear to tread," more often in spiritual circles than in any other place I know of."

Down deep in the soul of every human being is the desire for something better and higher than has yet come him. Books are somewhat expensive and need of all social comforts have not been all a fraud. Therefore he will not read and thus inform himself somewhat in the only phenomena that prove the continuity of life. It is easier to pay a dollar and sit in a materializing circle, and once in the circle, with forms materializing about him, he cannot see what is the great question of spiritual identity should not be settled then and there. He cannot understand why the quivering voice, that tells him at her first coming it is his mother's, should not be as strong and why she should not show her face as fully as when she last clasped him to her heart in the flesh. To me now it is always a wonder how the dear ones on the better side of life can demonstrate at all in this way. In every circle there are from one to ten people who do not care whether any one else gets a thing, so long as they get demonstration. These people lose sight of the fact that the line of love for the neighbor. Their selfish impulses rule and they not only ruin the demonstrations for others in the circle, but do not get for themselves a tithe of what would be theirs if they became unselfish."

Another force for evil in all circles is the investigator. At a mental tension, determined to let nothing escape, critical in ignorance always, but to a de-

NEW YEAR THOUGHTS.

The Grand Mission of Spiritualism.

Spiritism—Spiritualism—Spirituality—Spiritual Life.

There never was a time when spirit did not exist, but time was when it was little understood. When Christendom was a death-struggle between superstition and materialism, spirit began to manifest itself to the senses by the raps at Hydeville, N. Y. and we may say, with the Hebrew bard who sang as if in anticipation of this event: "Out of the mouth of babes and sucklings thou hast ordained strength."

This was the advent of Modern Spiritualism, so-called, but as I think more properly, by some, called spiritism. Spiritualism implies spirituality, which does not always accompany spiritism. To be a Spiritualist is to live a spiritual life.

In the elucidation of this part of our subject we will quote from a paper in the Arena for December by our favorite contemporary, Lillian Whiting, who, as Editor Flower of the Arena, says, "gives to her work the luminosity of a strong, loving faith."

Miss Whiting says: "The life of the spirit is not to be considered as merely identical with devotional attitudes or with religious exercises. It is a life, not a liturgy, a conviction deeper than creed. It is joy, peace and love. Can a man or a woman in hard, sad, or exacting conditions live the life of joy, peace, and love? Here we face our problem."

Miss Whiting then speaks of the work of seeking for the truth and the necessary truth which helps to a busy, useful life, and asks: "How is one to lift up one's heart and live the life of the spirit?" She answers her own question in part as follows: "Right thinking makes right living, and a true conception of the nature and purposes of existence determines the process of living."

"The first truth to realize is that we are, here and now, spiritual beings living in a spiritual world governed by spiritual laws. Man is primarily a spiritual being, and only secondarily a physical being. There can be little question that the higher self, one's own self, dwells perpetually within the material, and more direct communion with the divine forces. To the degree in which we can realize this higher self, and establish an identity with it, to that degree can we manifest its power on the physical plane of life."

"So to live is richness of life; so to live is to find perpetual joy, peace and love; so to live is to radiate happiness, and happiness is the normal condition of the spirit, as health is the normal condition of the body. The life of the spirit is love and peace—the life of radiant energy and abounding joy."

Spiritualism is best determined by its fruits—its effect on society. A Spiritualist could not be guilty of any of the inhumanities which lie at the root of the materialistic civilization of today. All who are guilty in that respect are spiritually sick and have not "joy and peace."

When the millions advocating Spiritualism combine their force and make it felt on the money aristocracy and help to establish a just and equitable distribution of wealth, then we will have proof of their spirituality and virtue. There are private examples of spiritual heroism worthy of all praise. Plain people unknown to fame, with environment beyond the power of ordinary mortals to change, yet by spiritual power have been transformed into joy and happiness. But we want more than that."

The common people heard the Saviour gladly, but the rich young man went away very sorrowful when he heard that he must divide his earthly treasures with the poor in order to have treasure in heaven, "for he had great possessions." Yet he was not like our millionaires who monopolize land and trade, taking advantage of every facility conceded to them by society in the way of business organization, improved machinery, etc., which would not do, but they can; and it is tolerated because it conserves, in a sense, the interests of society and civilization. But, that the divine side is a blank, is seen in the fact that while they are getting richer and farther from the kingdom of heaven, the poor are getting poorer and more dependent, if not more wretched. But you ask what can we do with an aristocracy so strongly entrenched? I will give my opinion."

The rich must be saved as well as the poor. Jesus gave, as a proof of his Christship, that "the poor have the gospel preached unto them." Show your superiority in saving both poor and rich and making them one fraternal brotherhood."

In that excellent book, "The Next World," later introduced by Judge Edmunds, the spirit editor, says: "An earnest saying that Vanderhilt's religious impressions were not well grounded. Nourished in the hotbed of a sickroom, he had but a mushroom existence and has already come to an untimely end. He was heard to swear soon after his arrival, and a true judge for not giving him a true idea of heaven. Three days ago I spoke to you of his arrival in spirit-life; he is back to earth already, seeking to undo his will and add new bequests—beginning to realize that death is not that quiet rest in the arms of a crucified Redeemer which the teachings that were given him in his hours of weakness, he supposed it to be."

Teach the Vanderhilt of the world the sin and ruinous consequences of accumulating and hoarding up the wealth that should be used for the good of others. Show them that their own happiness in both this world and the next depends on their obedience to the law of justice and reciprocity, and give them the proof of it which you have."

This is the mission of Spiritualism. It must permeate, like the little leaven, the lump of society, till the whole is leavened, and spiritualized. Then there shall be joy, peace and happiness, not to the individual alone, but to the community at large, and the world will be a heaven where all shall be happy."

This is the mission of Spiritualism which all other social comforts have not been able to accomplish, and can only be done by bringing every passion and appetite under spiritual control. The poet well said: "This world is full of beauty As other worlds above, And if we did our duty It might be full of love."

R. NEELY.

ONE MILLION! ONE MILLION! We want to reach 1,000,000 new readers. We want to illuminate the minds of those Spiritualists who take no Spiritualist paper. We will send all new subscribers The Progressive Thinker three months for fifteen cents. Read the article on fifth page headed "Fifteen Cents." It will give full particulars.

ANIMAL SPIRITS.

Do They Survive the Disintegration of the Material Form?

Dr. Peebles et al. vs. 10,000 Intelligent Spiritualists, Trance Mediums, Etc.

Several weeks ago I wrote an article for The Progressive Thinker on the existence of animals in the spirit spheres, citing three or four personal experiences, any one of which, to my method of reasoning, constituted incontrovertible proof that animals do survive the change called death. And now comes Dr. Peebles, in a later number of The Progressive Thinker and attempts to prove the negative without producing competent evidence."

When the good Doctor asserts that he has "every known a scholarly, representative Spiritualist to affirm any such irrational, unphilosophical position," he flatly contradicts his own statements, for within the past eighteen months he has referred to the undersigned, in his writings for the spiritual press, as a "scholarly" and in those same articles he has flatly contradicted the evidence and intelligence of many platform mediums and lecturers whom I know to be firm believers—through their own experiences—in the doctrine that animals have their place in the economy of the spiritual spheres. The only proofs he advances would upset his own doctrine of the immortality of the soul of man."

It seems to be the Doctor's great fear that "serpents will sting," "fens bite," etc., "over there," and he asks how we know they will not? A motto at the head of his Temple of Health says: "The Spirit is Never Sick." If the spirit is not flesh and blood, if it is never sick; if it cannot be injured or mutilated; if the "corruptible shall put on incorruption," then how can a spirit feel the sting of a serpent or the bite of a flea?

We chance to know something about the conditions under which the question was put to W. C. Barber and J. J. Morse by the venerable Doctor. These gentlemen were guests of his and were aware of the controversy between the Doctor and myself upon the subject. While they were under "influence" the Doctor put his questions, at the same time placing himself in such a positive condition that his own spirit framed the compelled answers through the mental suggestion. I have had many conversations with Mr. Colville and find his convictions upon the subject quite in harmony with my own, and I have read some of Mr. Morse's lectures in which he assumed the existence of animals in the spirit spheres. However, I am not a doctor, and I do not intend to be, and though all the writers in our ranks were to turn upon me, I would not yield my point. Captain Geo. W. Waldron, author of "A Practical Guide to Spiritualism," an erudite gentleman, an excellent psychic lecturer and a fine clairvoyant, has had some remarkable experiences which which prove to us conclusively that animals do not perish with the body."

It is possible and quite probable that animals do not reach the higher spiritual spheres; hence spirits may return who have never seen them. If two spirits from our earth were to communicate with the inhabitants of Mars—one a human being and the other a dog, and another a denizen of the frozen North—and one should tell of the polar bear, the fields of snow and ice and the general barrenness of the country, and the other was to say he had seen no such thing, but bananas, tropical flowers, birds, fruits and plants, both would be right, each according to the conditions which they were in.

I fear the good Doctor has been sailing these forty years in an orthodox ship on the great faithfulness sea of spiritual truth without taking the trouble to explore its hidden resources, its coral reefs, and its hidden pearls. Excepting at intervals when the power of the spirit is upon him, he still seems to be psychologically by some materialistic orthodox spirit, but it is to be hoped that the recreation contingent upon his third trip around the world will completely relieve him of the obsession."

According to the philosophy I have received from the higher intelligences, the spirit of man passes through the mineral, vegetable and animal kingdoms, and ends its evolution in man, or the spirit which evolves through him. This theory was recently explained to me in a lecture dictated by these intelligences, and delivered by me at La Fayette hall, San Diego, the subject being: "The Origin of the Evolution of the Kingdom of Man." If The Progressive Thinker can give it space, I may send it for publication therein at some future date."

ERNEST S. GREEN.

RINES ON SPIRITUALIST PAPERS AND BOOKS.

To the Editor:—I am only an investigator, and yet I find The Progressive Thinker intensely interesting. How Spiritualists can get along without a paper is more than I can understand, and yet they are content with Spiritualists in your ranks who do not consider a Spiritual paper of any benefit. Last Sunday morning, January 12, I attended services at the K. of P. Hall, 900 Market Street, San Francisco, of which society Dr. Rines is the president. In the course of the service, the good doctor gave an address in which he said he never read spiritual papers or spiritual books, as he believed that what the spirits revealed to one, they could reveal to all, hence spiritual papers and books were useless."

San Jose, Cal. J. M. CLUNE.

The above letter illustrates one remarkable phase of Spiritualism. This Dr. Rines is the one who withdrew from the National Association. We presume that he would be of great benefit to his society if he would retire from it and devote himself exclusively to some secular purpose. Any Spiritualist who is so weak in mind that he believes that what the spirits can reveal through one person, they can to all, is to be pitied, and not censured. He is simply lacking brain force. He is unable to think clearly. He would not have made a success of himself, but for the Progressive Thinker that he read. The Progressive Thinker then, I tell her, the paper is like a good, sound nut—cheerful, delicious and I read it, commencing with the first article on the first page, and never ending until I have gone through every page, advertisement and all. I thank you for publishing such a good paper at so reasonable a price. THOS. E. ADDY.

Aurora, Ill.

How is your liver? If torpid, drin Golden Laxative Coffee, 50 cents by mail. Golden Laxative Coffee Co., Ayer Mass.

CALIFORNIA NEWS.

Many Items of Interest Are Noted.

To the Editor:—The interest in things spiritual has been revived in this city by the return of Mrs. Maude L. Freitag, the young ballot test-medium, whose first appearance in the aroused spiritual enthusiasm during the meetings held in September last under the auspices of the California State Spiritualists' Association.

Mrs. Freitag was re-engaged by the officers of the State Association, and is here for two months, giving her wonderful platform tests every Sunday evening in Scottish Hall.

The phase of mediumship possessed by Mrs. Freitag is quite similar to that of Mrs. Ada Foye, who is located in your own city. The raps are loud, and distinctly heard, names and relationships are readily given, questions read and answered, clairvoyant descriptions and channelled messages follow in rapid succession while Mrs. Freitag is upon the platform. The greatest enthusiasm prevails as one skeptic after another is confounded and converted. A brilliant future of usefulness and success awaits this—the youngest and best of our present platform mediums.

Amongst the local mediums who keep to the front in public work may be mentioned, Madame Young, who has recently fitted up a neat little hall at 418 McAllister street, where her own meetings are held and also those of the Ladies Aid Society. Mrs. B. J. Meyers conducts meetings at her own hall, and Katie Henshaw holds public meetings, while Mrs. Hennes-Bogers, Mrs. Shirner, Mrs. Egger-Atkins, and Clara Mayo-Steele hold Sunday evening seances at their own homes. Dr. Rines conducts the meetings of his society as usual, and Mrs. Fleming still presides over those of the Progressive Spiritual Church.

The leading society of the city—the Society of Progressive Spiritualists—is taking a vacation this winter while the State Association is in the field. The Children Lyceum is flourishing under the management of those veteran workers, Mr. and Mrs. C. H. Wadsworth and W. J. Johnson.

Edward K. Earle has just closed a series of most wonderful slide-writing seances, which he has been holding Sunday evenings in Scottish Hall, before large and interested audiences, and has gone to Los Angeles, where he is engaged by the Harmonical Spiritualists for a month of January.

John Slater has been astonishing Spiritualists and unbelievers in Los Angeles and San Diego during the winter thus far, but expects soon to revisit England. As two great lights—Earle and Slater—leave us, we are compensated by the return of Mrs. J. J. Whitney, who has been doing such excellent work in Boston, and also Pastor Scholinger, who has returned from an extended tour in the Northwest and Kansas, where he has made hundreds of converts, and healed the afflicted. These two popular platform mediums expect to remain at home during the remainder of the winter, and it is hoped by their many friends that they may be induced to engage in public work during their stay.

Madame Montague, a brilliant and talented speaker is at the front of things spiritual in Oakland. Mr. and Mrs. Little, the noted Eastern workers, are meeting with cordial receptions at each point they visit. San Diego, Los Angeles and now Santa Barbara has been favored with their ministrations and it is hoped that San Francisco will not be overlooked or passed by.

Dr. N. F. Ravlin has found a field of labor in San Diego, where he is much appreciated. Mrs. Sarah Seal is engaged as speaker for the San Jose Society and is doing good work. Elsie Reynolds, the materializing medium has been holding some remarkable seances in San Diego at the rooms of Dr. Ravlin, which have given great satisfaction, and are declared to have been held under the strictest conditions.

Fred Evans, the slate-writer, has been creating quite a sensation in Sacramento and awakened some of the sleepy Spiritualists of that city; but like all the others has gravitated to that Mecca of mediums—Los Angeles—where he is at present entertaining the Harmonical Spiritualists.

Mrs. Griffin, an excellent platform medium, has returned from San Jose and located here permanently. The philosophy of Spiritualism is in the background, while the phenomena take a back seat. SCRATCHUM. San Francisco, Cal.

BEAUTIFUL ISLE OF THE SOUL.

O, wonderful isle where soft echoes stray Deep in the soul's caverns. Like crystal streams that shimmer and play From mountain and valley in rhythms of May.

How the years go drifting like the deep waters flow While the days lie soft between, And oft we recall wherever we go, Loved faces and scenes of the long, long ago.

When life was sunny and green, And this musical isle, sun-lit and fair, Holds over a sacred control, And we gather fondly our loved ones there.

Radiant in form and free from care, In the beautiful isle of the soul, O, remembered and dear be the blessed isle.

In our heart's affection for aye, When the evening descends with its radiant smile And our eyes shall close in dreamland awhile, To wake in an infinite day.

BISHOP A. BEALS. Summerland, Cal.

A STRONG ENDORSEMENT. I have given up the other spiritual papers, they were too expensive. The Progressive Thinker covers the whole ground, and really so much better, that I had no desire to read the others after they came. Tuesday morning I always look for my paper, and read a good share of it before I eat my breakfast. My wife often says she thinks I would rather read The Progressive Thinker than eat. I tell her that the paper contains food for the mind, and when the mind is well fed and in a healthy condition, the body otherwise can take pretty good care of itself. My friends often say that such and such an article is good this week in The Progressive Thinker. I tell them the paper is like a good, sound nut—cheerful, delicious and I read it, commencing with the first article on the first page, and never ending until I have gone through every page, advertisement and all. I thank you for publishing such a good paper at so reasonable a price. THOS. E. ADDY.

Aurora, Ill.

A SWEET COMFORT.

It Is Found in Genuine Materialization.

To the Editor:—I have been reading my last "Progressive Thinker," and believe it to be one of your very best issues. W. H. Bach makes timely suggestions in regard to holding the Centennial Jubilee at Rochester, N. Y. I wish every one in the United States who claims to be a Spiritualist or a medium would take this into serious consideration and help to put the idea into effect. As I believe all who are interested in our beautiful religion, whether on this continent or not, will act with us and take pride in making it a success, and one worthy of the religion that is the truest and best ever given to earth's inhabitants—making us to know beyond the shadow of a doubt that we live and move and progress when we lay aside the physical body."

Let us act at once; be of one mind, and success will crown all our efforts. I live where I stand alone and have to bear the shafts of persecution, because of ignorance and superstition, but I have never yet doubted the knowledge of our ability to demonstrate our favorable circumstances, that we continue fully alive after death, as human beings, with all our peculiarities of temper and disposition, all our loves and hates, and ability to do good or evil, as we desire; if we can only get a medium through whom we can communicate or control for that purpose."

I remember an experience which came to me many years ago, which is as vivid now as when it occurred and I am positive of its truth, as I was wide awake at the time. It was in summer. As my husband was a postmaster and also a physician, many times he would be overworked. At this particular time he was away professionally, and I had more than I was able to do, but reached the end of my labors for the day at 10 o'clock and retired, but not to sleep—I was too exhausted for that, and thought I would die if no help came to me. I did not try to get any assistance, as it seemed to me I could not. My room door stood open.

All at once I saw my eldest brother in the doorway, with a beautiful reassuring smile on his face and a wealth of brotherly affection in his whole demeanor, he rapidly came near me, making passes as he advanced to me; then, when I was fully up, he was a gentle "good-bye" and he disappeared. I was all right—he appeared to sink through the carpet and I went to sleep and slept well. In the morning I was as well as usual.

My brother was a Presbyterian preacher, passing out of the body October 19, 1881. It was a very gentle passing, and I was fully up, and he was in the same garments he wore when in the body. This took place in 1884, several hundred miles from where his body lay. This is but one of many experiences it has been my lot to have, and I am firmly of the opinion that our loved ones are some of the time, even now, in materialization, and we would do well to beget, at a materializing seance, for him to take me with him, as I could not remain alone, his answer was: "You are never alone. Because I drop my mantle, and you cannot see me with your physical eyes, it is no indication that I am gone, as I shall go home with you, though to you I shall be invisible."

Such assurances are of more value to me than all the wealth of this world, and no amount of persecution can ever make me deny the truth as it has been given to me, and how my one can go and connect themselves with a church, when a cloud arises, is beyond my ability to comprehend. I feel that the popular is with some of the way to all happiness, not realizing that to be true to the truths they have gained is far better than gold or popularity. Dear Editor, I rejoice that you are not afraid of becoming unpopular, and may you always be so true and just toward all that when you change your earthly conditions for the spirit world, you have been visited to come up higher, having never denied to give the truth to anyone as you saw it. MRS. S. C. TRACY.

MRS. CORA L. V. RICHMOND'S WORK IN CHICAGO.

The Church of the Soul, organized last June, has met with the most successful results. The first Spiritualist Church, has held its regular meetings at Schiller Theater on Sunday mornings. Mrs. Richmond, its pastor, through whom the church was founded, has officiated every Sunday except one—she being called to Washington to attend the meeting of the Board and the Annual Convention of the N. S. A. The discomfited have been of the high order that we ever receive from her inspirations, and the work goes on in a steady stream of enlightenment that promises well for the great spiritual awakening that is upon us.

The Sunday services by no means constitute the whole, or even a majority of the work of the church. The socials, christenings, weddings and anniversaries take up her time and ministrations. Only a little over a week ago she was called to Iowa to officiate at a funeral, and immediately returned to go to Michigan City to attend one there; while last Sunday evening a christening service and communion called her to the extreme southern portion of this city.

Added to this is the Band of Harmony, which has extended its sphere of influence and usefulness by meeting in the three sections of the city alternately, and by adding an afternoon session for the ladies, at which there are very interesting topics discussed, and the feature of the tea-cup and—dame Rumor is to be believed—harmless fortune-telling and no end of chat; making those of us who belong to the sterner sex rather envious, as we are only invited to the evening sessions. However, we get a good many spiritual crumbs, even if we are denied the previously served sandwiches and tea."

It is the intention, I understand, to extend the work of the Church of the Soul to many active branches of practical labor, as well as for the promotion of the teachings of spiritual truth. A Young People's Club has been formed for the purpose of mutual improvement, and spiritual study; Mr. Richmond being occasionally at liberty from other engagements to attend.

Thus are the many branches of local work carried on by the indefatigable labors of our pastor, who also neglects no duty in connection with her official relation to the National Association. May glad tidings spread from pole to pole.

As our secretary is very busy, I am requested to send this imperfect sketch of the work being done here. Wishing you and your readers a Happy New Year, I am, yours very truly, CHAS. L. LAYMAN. Chicago, Jan. 1st, 1897.

"Mahomet," the "Illustrations" By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. I should read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

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