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

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Spirits In Prison.

Mortals Confined in Material Prisons—Prison Poets Are Cheerful—No Walling Notes When They Strike the Lyre.

Among the prisoners in the Charlestown State Prison, Mass., are men of rare ability in many directions, men who but for some unfortunate circumstance in their lives would have arisen to eminence in the world at large, says the Boston Globe. And it is not surprising to find that among the eight hundred or more prisoners from nearly every walk of life there should be some who can write good songs and poems that reflect their feelings, their hopes and aspirations.

It is nothing particularly new, this embalming of thoughts in verse in the prison solitude; this expression in song of hope for the future, or the effort to amuse other prisoners by a recital in verse of things that are obvious in a criminal's career. And these unsigned songs and verses pass among the prisoners and are committed to memory and quietly hummed or recited.

When a prisoner was asked if he had a department of song and poetry in the prison he smilingly said: "There may be some poets here. If you care I will look them up—or rather some specimens of their work." As a result of the investigation the writer was permitted to see some of the songs and poems written by prisoners which are the most popular in the Charlestown bastille. Some of these are appreciated more by certain sets of prisoners than others, as, for instance, the song known as "The Boston Brawler," which is as familiar to second-story workers and safe-blowers who have "done time" in Charlestown as their own names. The one related to many verses how a man who was raised tenderly became a thief and was arrested. Here is the last verse, with the moral:

The jury found me guilty—
The clerk he wrote it down;
The judge then passed the sentence;
"You must go to Charlestown."
They put me aboard an eastbound train
On a cold December day,
And at each and every station
You could hear the people say:
"There goes that Boston brawler;
In iron chains he's bound,
Far from crime or another
He's off for Charlestown."

Now young men all take my advice
And keep it if you can,
And don't go on the streets at night
To break the laws of man.

The men who have had experience in the varied and unsettled life of a tramp appreciate this song and the full significance of the last line:

Riding in the box cars
Le-de-de-de box cars,
We are two bums,
Two jolly good chums,
We live like royal turks
When we have luck
In humming our chuck—
To holl with the man who works.

Then there are a number of songs about noted criminals—men who were famous and noted outlaws. These are familiar to the men who have served more than one term and who are regarded as belonging to the strictly criminal class.

But there is another class, who, though serving time because of a keen temptation or an ungovernable impulse which has been their immediate undoing, are usually well educated men, and these are able to give a different turn to their music. Among these songs of boyhood days are popular, and the following is the most noted perhaps in this class:

I am thinking of my homestead; I am dreaming of my farmhouse on the hillside far away;
Of quiet, shady nooks, of the little babbling brooks, and the orchard where a boy I used to play.
And I seem to see again my dear old mother, and I seem to hear her gently say to me:
O, no matter where you roam, you are always welcome home; don't forget your home my boy, where'er you be.

Chorus:
Dear old homestead on the hillside,
'Midst the maple and the pine—
Their branches making music in the breeze;
How I long to see the pastures with their herds of feeding kine—
The sunshine on the clover and the bees.

Some prisoners given to song find in their downfall a lesson they are apparently anxious to pass along to others. A wrong has been done, that is freely acknowledged, but an optimistic view is taken of the situation, as the following entitled "Hail!" which was written by a young Southerner, at present in Charlestown prison on a charge of forgery committed when he had been graduated from college but a year:

Listen to me, you erring ones,
You men who can think and feel,
Shake out the kinks from your atrophied legs
And recover your old-time zeal.
Straighten your drooping shoulders up,
Throw off your burdens of care,
Look into the future with fearless eye
As men who can do and dare.
Don't loiter about with a lazy air
And imagine your race is run;
Don't be a fossil at twenty-five—
Be a youngster at sixty-one!

Don't think that because you're in prison
You must drop into senile decay—
Rather think of the fun you used to have
And you'll have again some day.
Don't brood over things that have passed and gone!
Don't idly sit and prate
Of the many failures you happened to meet.

In eighteen seventy-eight!
The world and the people have both improved.
They are better than ever before;
There's no reason at all why you shouldn't succeed.
In nineteen hundred and four,
So pause, you sinners, while yet there's time;
Shed the armor of might and main
Put on the armor of love and pain
And go to work with a will!
Talk of the present and not of the past!
Then all the world will say
These are no longer the fools that were,
But the men that are—today!

The same writer has evidently had experience with some of the learned "doers" who are probably found in

prison as well as out of prison. He summarizes such here in the following facetious verses:

There lives a man in our town and he is wondrous wise;
Why, all the things that that man knows would fill you with surprise.
He talks to you of Darwin, of Huxley and of Huxley,
In fact, his cranium is full of scientific names.

He understands astronomy, knows the names of all the stars;
He even knows what's happening up in the planet Mars.
He's versed in all the languages, in Latin and in Greek;
He studied all the "ologies"—this educated freak.

He owns a lot of sheepskins granting every known degree—
AM, PM, BC, AD, PO, and XYZ.
How came he into prison? O, what an unkind fate!

That man was born to guide the helm of the mighty "ship of state."
But where's the helm of this knowledge that he holds within his grip?
I wonder if he pinched it when he was on the dip?

And if ever he imagines that the others see his sham
And are stinging him for something 'twixt a rhye and a clam?
The play of his fellow men may be won by any chap
Who will find some way of muzzling this empty headed yap.

Memorial day is the theme for many a burst of song from some of the gray-haired men behind the bars. Sad must have been the hours of retrospection to the veteran who puts his thoughts into words while his comrades were holding their national convention in Boston last year. There are four stanzas ringing with the glory of the flag and the valor of his comrades, the final being:

Ah! how the veteran ranks are thinned
By the swiftly passing years,
How dim the blood and thrilling story lay
Bathed in blood and tears.
How dim the eye, how hushed the lip,
Once resonant with song,
When "Glory Hallelujah" inspired a million strong.

Slow move the feet that swift and strong
Through bloody onsets whirled.
While deeds of peerless courage thrilled
A watchful, startled world—
The flowers of Northern valor with the fragrant bloom of May
Are coming, comrades, coming, to re-crown the Blue and Gray.

In all the songs and verse written behind the prison bars that through the courtesy of Warden Bridges the writer was permitted to see not one touches a pessimistic note; there seems always something to look forward to. "What though death assails, there is life beyond the grave!" is the hopeful expression of one in a verse called "Compensation."

The various changes of nature, the birds, the trees, the falling leaves, all bear a message of cheerfulness, "that must be passed along in song for others to enjoy."

The spiritual help received in these hours of trouble is expressed by some in almost exultant praise.

All manuscripts are unsigned and the authorship is not always known. Possibly for this reason a deeper and more personal note is often struck, as in the following:

Father, thou God of truth and love,
In lowly state I called to thee;
And thou, my voice in heaven above,
Didst hear and justly answer me.
Fetters of sin in bondage held
The soul of one thou didst create,
And all thy love thyself bestowed
Him caused thy love to view with hate.

Bitter the dregs of woe he drained
From chalice on thy blessed name;
Sorrow unto his life had stained
When back to thee he voiceless came.
But in thy mercy thou didst hear
His cry that said, "O God, I pray,
Lifted him up came wondrous near,
That thy heart of love couldst see.

Prophetic words of hope revealed,
That he on ear might do thy will;
Unto his eyes thy truth beamed
Him gave a mission to fulfill.
Father, in love, thy promise true
Thou gavest to the soul that cried,
Taught him thy holy will to do,
Who once thy blessed law defied.

The above from the New York Times is a graphic description of poor mortals behind prison walls. But what of Spirits in prison? Ah! each one by sinful acts creates his own prison, and it is far more dismal and unwholesome than any mortal prison. Let each one bear that in mind.

REFLECTION.

AB INTRA.

FLASHING down on mount and river,
Shedding rays of light afar,
Tinging all things with its brightness,
Causing hearts to beat with lightness,
Shines the twentieth century star.

How the sad old earth is groaning
At each wayward, erring child,
Who has turned against his brother,
Who his lamp of life would smother,
Leaving him in darkness wild.

But we bring the love of sages
From the archives of the past,
Thousands glean truth from its pages,
Breathe again the life of ages,
With its mystic teachings cast.

Then we open wide the portal
Where the light has never shone,
Rays we clutch from the immortal,
Myriad-colored, grand and awful,
Clothed with love from heaven's zone.

So we bid you watch, my brother,
Dawn has broke across the hills;
Though the enemy may fight us,
Never can his power afflict us,
Grands no more the Gods his mills.

But with love and power undying,
We will work with heart and hand,
Never swerving, never turning,
Day by day grand entrance earning,
To the beautiful spirit land.

ABIE WALKER GOULD,
Moline, Illinois.

Every noble life leaves the fibre of it
Intervened forever in the works of the world—Ruskin.

I am to see that the world is the better
For me and to find my reward in the act—Emerson.

People do not lack strength, they lack will—Hugo.

Miss Mollie Fancher.

Mollie Fancher, sixteen, a student at the Brooklyn Heights Seminary, standing high in her class was near graduation, which she was obliged to forego because of failing health. Her physician fearing lung trouble advised horse-back riding. At this she soon became expert.

At this time she was a tall, slender and graceful young lady, a decided blonde with profuse light wavy hair reaching down over her shoulders, and, probably, no young lady in the city was more widely known.

A neighbor had a trick pony which she persisted in riding. One day she accidentally dropped a rein; quick as a flash the horse jumped, throwing Mollie against the curb stone, a heavy hat saving her skull from being crushed. Two ribs were broken and she was taken up unconscious. Doubtless from this accident she would have recovered but for another. In alighting, within the year, from a street car, her crinoline caught and she was rolled over and over for a block before the car was stopped. She was taken up unconscious. It was found that several ribs were broken and her body thoroughly bruised. Months passed, muscles contracted, eye-sight failed somewhat and it was evident that her spine was affected.

From that time on for nearly forty years Miss Fancher has been bed-ridden and the relation of the phenomena that has occurred would fill volumes.

After mentioning my own introduction to her, I will content myself with brief extracts from a letter of Prof. Charles E. West.

Judge A. H. Dailey, of Brooklyn, N. Y., a native of Berkshire, has written a book entitled, "Mollie Fancher; Who am I? An Enigma." Prof. Charles E. West, Judge A. H. Dailey and Henry Ward Beecher are names that figure in, to some, incredulous story, of the "Widow's Mite," by the Rev. Dr. I. K. Funk. The judge and myself are old friends. E. T. Blodgett and myself were stopping with the judge over night, some twelve years ago. He invited us to go and make a call on Miss Fancher. Upon entering the room, the judge said: "Have you ever seen either of these gentlemen before?" "Why, no," said she, "they have never been here before." Then she exclaimed, "Oh, yes, this is the man I saw at your house (pointing to me) that night. He has changed some, but he is the man." The judge had told her a year or two before of her seeing me while in a trance. Since then I have frequently been with the judge for a call on her. I'll not take time to relate my own observations.

The following within quotation marks are extracts from a letter written to a friend by Prof. West, and published in the Buffalo Courier, November 10, 1878. He states his first visit as on "March 4, 1867, and from that time I have been an intimate visitor of the family; I have kept a journal; I have used all the sagacity I possess to detect fraud, but have never seen any; she is a lovely Christian girl; Spiritualists and curiosity-seekers have sought access to her, but have failed.

"First, her physical. For twelve years or more she has lain in one position on her right side. For nine years she was paralyzed, her muscles only relaxing under the influence of chloroform. For the last three years she has been in a new condition—the limp instead of the rigid. Her muscles are so relaxed that her limbs can be moved without the aid of chloroform. While passing into this state her sufferings were intense. For days it did not seem possible that she could live. Her eyes were open and staring. For nine years they had been closed. Now they were open and never closing day or night. They were sightless. She could swallow, but take no food; even the odor of it was offensive. During this twelve years there have been times when she had not the use of any one of her senses. For many days together she has been to all appearances dead. The slightest pulse could not be detected; there was no evidence of respiration. Her limbs were cold as ice, and had there not been some warmth about the heart she would have been buried.

"During all these years she has virtually lived without food. Water, the juices of fruit and other liquids have been introduced into her mouth, but scarcely any of them ever make their way to her stomach. So sensitive has this organ become it will not retain anything within it. In the early part of her illness it collapsed, so that by placing the hand in the cavity her spinal column could be felt. There was no room for food. Her throat was rigid as a stick. Swallowing was out of the question. Her heart was greatly enlarged, severe pains passed from it through her left side and shoulder. With slight exception she has been blind. When I first saw her she had but one sense; that of touch. With that she could read with many times the rapidity of one by sight. This she did by running her fingers over the printed pages, with equal facility in light or darkness. With the finger she could discriminate the photographs of persons, the faces of callers, etc. She never sleeps, her rest being taken in trances. The most delicate work is done in the night. She performs none of the ordinary functions of life, except that of breathing. She longs to die, but says she cannot, as there is nothing to die."

"Second—To me her mental state is more extraordinary. Her powers of clairvoyance, or second sight, are marvelously developed. All places in which she takes any interest are open to her mental vision. Distance interposes no barriers. No retirement, however secluded, yields to her penetrating gaze. She dictates the contents of sealed letters, which have never been in her hands, without the slightest error. She visits the family circles of her relations and acquaintances in remote places describes their attire and occupations. She points out any disorder of dress, however slight, as the basting thread in the sleeve of a sack which to ordinary sight was concealed by the arm. Any article which has been mislaid she sees and tells where it may be found. She discriminates in darkness the most delicate shade of color with an accuracy that never errs. She works in embroidery and wax without patterns. She conceives the most beautiful forms and combinations of forms. She never studied botany or took a lesson in wax work and yet she never mistakes the form of a leaf or flower. Leaves with their ribs or veins, their phyllotaxis; flowers with calix, corolla, stamens with their anthers are given with a most truthful regard to nature.

"Holding pen or pencil in her left hand she writes with most extraordinary rapidity. Her penmanship is handsome and legible. She wrote a poem of ten verses in as many minutes—her thoughts flowing with the rapidity of lightning. In cutting velvet leaves for pin-cushions, like the sample sent you, she held the scissors by the knuckles of thumb and fore-finger of the left hand, and bringing the velvet with the thumb and finger of the right hand, she cut the leaves as sharply and without ravel as though they had been cut with a punch. These leaves do not differ in size or form more than leaves growing on tree or shrub. In the early part of her sickness, she cut more than two thousand such leaves. In April, 1875, she worked up two hundred and fifty ounces of worsted; to December, 1875, she had written six thousand five hundred notes and letters. She has kept an account of all expenses of the family during her sickness. She keeps a daily journal, except when in trances of longer duration than twenty-four hours. In passing into the new condition, three years ago, of which I have spoken, she forgot everything that had occurred in the previous nine years. When she was able to speak she inquired about matters that occurred at the beginning of her illness—the nine intervening years were a perfect blank to her."

The above rather liberal extract from Prof. West's letter has been given; first, because many readers of the Sun knew the author and of his truthfulness, and also because it is a condensed statement of Miss Fancher's condition for the first twelve years of her illness. The professor mentions that she sleeps only in trances but does not tell how there are six Mollie Fanchers in these trances, and each one of them a clean-cut personality. They are named "Sunshine," "Idol," "Rosebud," "Pearl," "Ruby." It would be interesting to stop and give the peculiarities of each, but this letter is now altogether too long. Sunshine is the daytime Mollie, the one that is usually met by visitors. The others succeed each other after about 11 o'clock at night, in the order named, until daylight. During this time a recuperation of brain power seems to take place.

So, for the past thirty-eight years, day by day, through trances, spasms, rigid and relaxed, physical and mental changes, strange and most wonderful this mortal, Miss Fancher, has lived a daily exhibition of an occult force that can be nothing less than the spiritual. The question as to the strength and stability of our own identity is raised and we ask: "What are we? In fact, Am I Am I? or Am I not Am I?"

Pittsfield, Mass.

H. D. Sisson.

BITTER EXPERIENCE

By a Medium and a Lover of Truth.

To the Editor:—Eight years ago when I was first controlled by the unseen forces, it came to me, as a most beautiful and divine gift. It seemed to me that I was just awaking to a beautiful reality after a long unhappy dream, as now I count my life prior to that time as naught. When I first overheard the voices from the spirit realm, saw the faces of those long since passed over, and felt the gentle touch of the hands of my loved and so-called lost, a new and beautiful world had opened to me.

Naturally I sought Spiritualists, and in going from one place to another, I heard (to me then) many astonishing things about materializing trumpet and slate-writing mediums. Being a young convert, I was anxious to hear and see all I could. I did not doubt any phase, I had seen materialized forms in my own room, and had seen "them" vanish. I felt that nothing was impossible with the "spirit" and did not doubt spirits materializing from a cabinet under proper conditions.

My husband and I attended different circles. We were where musical instruments floated above our heads, supposed spirit hands touched our cheeks. We had messages on slate supposedly from our spirit friends; we saw so-called materialization. After taking the rounds, we were heart sick, for we could not be blinded. We knew that all we had seen and heard was nothing but fraud. The odor of liquor was on the breath of the so-called materialized spirit. I went one Sunday afternoon to the circle of a so-called wonderful slate-writer. I did not doubt her, and went with only truth, and a longing for a message from some loved one. I happened to be seated just in the right place to see the medium unfold and read fifteen billets, containing questions from the different ones present. Holding the billets between her fingers beneath the slate, placing her thumbs above, so few suspected what she was doing, her fingers were very nimble. I could hardly contain myself. There was a mistake. I saw her unfold the papers, read them, fold them up again, beneath her slate. Then she held the folded paper between her fingers, and placed her hand on her head, so every one could see the folded paper, after she had answered the question, giving the name of the spirit asked for, etc.

I called the attention of a gentleman in the room to the fact that she was watching her eyes, hands and slate. He did so, and found within a very few minutes, that she was beyond any manner of doubt not a spirit, but a human being. I saw a story short I will say, after going to all these places, and finding nothing but fraud, then I heard of the "stock test," the "Blue Book," etc. I was still more heart sick, but I was so anxious for these frauds to be found out, I was still awake nights thinking of it—for Spiritualism is too sacred to me, to have untruth linked with it in any way. However, I concluded that any effort of mine would avail nothing. All I would do, was to wait. Sometime it would all come right. Since, I have stayed away from camp-meetings, seances, etc. from disgust at so-called spirit messages, etc.

To-day I have read Harrison D. Barrett's views. They thrill me through and through. I am so glad he dares to speak the truth; I feel that now, as the good old Progressive Thinker has taken up the work in helping to weed out that which the right eye has been struck in the great scale. Truth must and will prevail. I think it is the duty of every Spiritualist to take a paper. If they would read The Progressive Thinker, there would not be so much trouble, for their eyes would be opened, and many dollars saved, that could be used to aid our worthy poor. Hoping only truth may be linked with Spiritualism, I close and am, very truly,
CLARISSE H. MULLINS.

A NOTE OF WARNING.

Turning Spiritualism Into Orthodox Channels.

The article so ably written by Clara Watson in No. 325 of The Progressive Thinker, is incontrovertible, and every word is true. Is it reported to have said "The tree is known by its fruit, and if this test be applied we need not go back to the dark ages for the result, but look over the earth today and behold the bloodshed, the misery and the intense suffering, and degradation caused by the so-called Christian rulers, and that, too, by the grace of God, in whose name they claim to rule!" If Spiritualism needs the orthodox as a sort of "stepmother," it will truly find itself in bad hands, and will need a "Moses" to lead it out of bondage. Give some men authority and they are prone to abuse it.

Let us guard our liberties!
S. HARTMAN.

A GRAVE.

Faded off by wall and rail and padlocked gate.
A shrub-grown plot of grass, a lonely mound,
And one plain stone, on which the sparrows roost.
And chirp a song in praise of love and spring.
All night, all day the life-o'erflowing street
Against this island throws its tide of sound;
The crunch of wheels, the shuffling noise of feet,
And voices, that with mirth or sorrow ring,
That ebb away upon its silent shore,
I pause and think of some Egyptian lore:
And see around the city's banquet board
The mummies by the master held in thrall.
Gazing upon a dream—beyond the wall.
—A. von Ende.

IT IS COMING.

The time is coming, we must wait
For common-sense to master fate;
The minds of people, small and great,
In commerce, and in church and state;
Then all will know God made things straight,
That death is not disaster.
H. E. P.

The instinctive feeling of a great people is often wiser, than the wisest man.—Kosuth.

A main difference between men is whether they attend to their own affairs or not.—Emerson.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony.—Glaubebrand.

THE POT POURRI OF SPIRITUALISM.

Concerning the Variety of Beliefs and Opinions of Spiritualists.

We are often questioned upon the variety of beliefs, teachings and assertions of Spiritualists and met with the declaration that if Spiritualism is true all, would see and understand it the same.

Now if the seeker after the reasons of things will scan the mental horizon when the particular demonstrations were made at Hydesville, he or she will find a part of the answer to the query.

Another factor in the problem is that no two persons see things from the same standpoint, because no two brains have exactly the same formation. And there is still another side of this question to be considered, and that is that every atom of the human body is a thought atom, capable of being educated in any line. So the diligent may readily see that many of the discrepancies in view-points come to be because of inherited proclivities and through education. Out of the various sects, as well as from non-sectarians have Spiritualists come, all more or less tainted with former concepts, as witness the writings of so many.

In the one matter of God, how few have wholly lost the association of separateness and personality! how few apply themselves to analytical study upon this one momentous question, for Job's question has been answered, and all may understand it if they will not hold to preconceived notions.

But progress is of slow growth; that is sure is our consolation. True in some cases there is a volcanic upheaval that upsets all former concepts, but ordinarily the evolving process is slow; thought atoms must be regenerated by chemicalization or by non-use become atrophied before the whole is changed.

This is the plane occupied by many Spiritualists to-day; they are not yet "transformed by the renewing of their minds," the old thought habits are not fully changed, consequently they do not accept, arrange or verify to meet the full demand of the hour.

Theology has been very dictatorial, church obligations very binding, breeding a positivity that is very narrowing in its effects. Liberty of thought was restricted to certain dogmas and the majority grew dogmatic on all questions. Many scientists, too, have trodden in the steps of theologians and found difficulty in advancing.

Another phase of the subject to be studied, is the variety of the teachers on the one side of life; the same difficulties are to be met with there that we have here, diversity of opinion and dogmatic tenacity. Advance there is, but the old thought habits are not readily thrown off, they qualify the revelations given back to earth.

Were each planet left to its own evolution we should be very slow to discover the secrets of Nature, but fortunately the younger can have the benefit of the older, in systems as well as in planets. Our sun system is not the only one, it is not the most advanced, there are those far, far older, and our planet earth is in charge of intelligences belonging to a sun system the third older than ours and it is from these that the truths of life are being unfolded. They have, from time to time had sensitive sufficiently refined to receive the advanced teachings. Such an era culminated in the ministry of the Nazarene who gave the fundamental principles of the Science of Being, but he met with so much physical suffering that further work was difficult and much was withheld lest martyrdom be the result. Intelligence was not sufficiently evolved. But a new era is upon us and the spirit spheres of this planet are receiving through sympathetic ethers the revelations that will bring about a unified system called—and rightly so—the Science of Being, a science which will correct all illegitimate systems and show the race on this planet that there can be no religion apart from science and no science that has not in it the elements of adoration and adoring.

One of the wonderful, the marvelous combinations that are expressed in form. Until this era is well advanced we shall have the pot pourri that makes up both the advance guard and the rank file of Spiritualism, becoming more and more modified as its students and sensitives become more and more refined.

MRS. M. A. CONGDON.
Cloud Cap Inn, Mt. Hood, Ore.

OREGON NEWS.

Convention of State Spiritualist Association.

On Saturday, Sept. 2, the State Spiritualist Association of Oregon held its annual convention and elected officers for the ensuing year as follows:

President, Ben F. Atherton; vice-president, Mrs. Sophia B. Selp; secretary, W. H. Behnke; treasurer, Mrs. Dean D. Rogers, J. T. Greenfield, Chas. H. Piggett, Mrs. Ladd Finnican, Geo. M. Lazzelle and J. B. Trigg.

On Sunday, Sept. 3, the State Association held an all-day meeting, which was well attended and proved to be a grand, good meeting. At 11 a. m. there was a conference meeting; at 2 o'clock p. m., we had short talks by those who were termed pioneers in Spiritualism, letting them choose their own line of inspiration and subjects. This service was followed by forming three circles in which some good tests were given.

Among the speakers of the day we had Dr. N. F. Ravin, Mrs. Taylor, A. Reed, C. Affler, Mrs. Nora Armstrong, Chas. H. Piggett, the president of the State Spiritualists of Michigan (if I mistake not) whose name slips my memory, Mrs. Noble from Houston, Texas, Mr. Bennett, Ben F. Atherton and many more whom I could mention if I could remember their names. In the evening Dr. N. F. Ravin gave us a grand lecture after which Rev. G. C. Love closed the day's service with a short talk.

I doubt if a better all day meeting was ever held in the city of Portland, Oregon by any Spiritual society. All that attended, as far as heard from declared themselves glad to be there. I might add that at the business meeting a correspondent was elected state missionary, also delegate to the N. S. A., which I shall attend if nothing more than I know of now, prevents.

REV. G. C. LOVE.

If you see a man doing a thing and doing it well, tell him so. It will help him do it better.—Everett McNeil.

No subject can be too sacred to be understood.—Ingersoll.

Never throw mud: You may miss your mark; but you must have dirty hands.—Joseph Parker.

A GREAT QUESTION.

What Must I Do to Be Saved?

To the Editor:—The question, "What shall I do to be saved?" is a most pertinent and important one, and J. L. Dow's lecture on the subject is both timely and suggestive.

Timely because of the lax notions so common among Spiritualists as to moral obligations and responsibilities; and suggestive of a growing demand for a higher order of spiritual pabulum from those who would load us to the spiritual heights, and to the avoidance of the spiritual depths.

All the lecturer has said as to the vanity of prayer, praise and sacrifice offered to man-made deities is fully endorsed. But the logic of the lecturer wobbles to its fall when, after stating a well known law that "love cannot be forced," he dogmatically declares that only those can be saved who do good works, because they, "like to do them." If this last conclusion is the statement of a fact, then the percent of saved will be as meager as it would be under the orthodox scheme.

It must be evident to all observers of men and women that if our doing for others is only valuable to us or our beneficiaries in proportion to our love for the work of the doing, then indeed, will the Summer Land be a sparsely peopled country.

"Love cannot be forced." It is beyond reason to ask the pure and refined to entertain a feeling of love for the vile and abominable. Such a nature abhorrently revolts at such a proposition.

But this natural revulsion from a distasteful work does not relieve us from the requirements of stern duty's call.

"Am I my brother's keeper?" If all men are brethren, then indeed, in the most important sense I am, and I am bound by the law of kinship to guard his welfare and personal rights with the same care I guard my own. The brotherly, altruistic thought, "all for others" finds no sympathy or place in this rigid system of ethics.

It is a bold, frank statement of the worldling's creed—"Every one for himself and the devil take the hindmost."

It is the agnostic materialist's idea—"One word at a time; fight the devil when you meet him; every bug on its own bottom, etc."

Dear reader of Truth's best Advocate, who are delighted with the evident progress that has been made in the past few months in the work of driving out of the thieves and robbers from our fair temple of Truth and Life. While this long-delayed house-cleaning is in progress—heaven grant it may be thorough—us who hear the least son that son that individual welfare and progress on all enduring lines must depend on and be in proportion to our faithful doing for others the things we would have them do for us. Not all our specious pleadings will avail in the least degree, to relieve us from obligation to this immutable law.

"Every bug on its own bottom" is the rule governing the most groveling of the earth earthly. Each for all, and all for others, is the law of progress and development that leads to the highest levels in mortal or spirit life.

We will find in the day of "summing up," which day is not distant from any of us, that it was what we did for the good of our fellow mortals or neglected to do for them builded our but or "man's eternal in the heavens," or spirit spheres.

"Ah, well!" golliques the optimistic lover of self and present ease, "If I find my habitation is a hotel in the spirit realm, I'll get about the work of building greater."

Will you? You will find the same law operative, limitless, and holding you in its grasp there as here.

Will you realize humiliation and disgrace? You think it will be easy to reform and get on the up-grade in that new life. So can the man in earth-life who, from a career of high-flying suddenly finds himself unmasked and behind prison bars, but at what a fearful cost.

Life on earth and in the spirit spheres is one and identical,

What About It?

A Different Personality in the Same Individual.

The Somnambulistic State is one of the puzzling problems of the Occult world. Some affirm it is purely spirit control. Others claim it is one of many discrete degrees of the immortal spirit taking on action. Many assert that multiple personality explains the phenomenon. Whatever it really is, it is worthy of the most careful consideration.

What Wonderful Occult Influence Is At Work Inducing the Somnambulistic Condition?

To the Editor:—Somnambulism is a problem not yet wholly solved, as illustrated in many well-authenticated instances, as set forth in the Chicago Chronicle:

The phenomena of somnambulism, the marvelous performances of people who are asleep and yet able to do about as much as when awake, have been understood by scientists and their mysteries are a constant source of study to physicians and psychologists. Often a somnambulist will accomplish feats which would baffle his skill or for which he would not have the courage while awake. He will rise in the night, walk from room to room, climb out on porches, in some cases go to the top of a building, and frequently will wander for hours through streets and fields, returning home and to bed without a knowledge of having left his room.

As to what abnormal action of the nerves occasions somnambulism, doctors have been unable to determine, but for a long time they have known how to induce an artificial form of sleep-walking, which is a phase of hypnosis.

Sleep-walkers are particularly apt to be people who suffer from epilepsy and though they are insensible to pain their mental faculties are apparently quickened.

The ancients, who looked for a supernatural cause in every mystery which they could not explain, believed that sleep-walkers were possessed of a divine spirit. But modern scientists have pooh-poohed such superstitious notions, yet in somnambulism, as in catalepsy, they have advanced no compensatory theory to replace those rejected.

In all cases of somnambulism one thing has been observed, that the awakening of the victim is both difficult and fraught with danger, and in some instances it has cost the life of the afflicted.

Feet of a Clergyman.

One night, while passing along the main street in a town in Tennessee, a physician was surprised to see a clergyman whom he knew pass him, clad only in a night shirt and a wide-brimmed straw hat. As the minister went by the doctor noticed that his eyes were closed, and seeing that he was a somnambulist, followed. The clergyman walked to the county courthouse, opened the gate, walked around to one side of the building, seized hold of a lightning rod and began to climb up it. Grabbing the man by the shirt, the physician tried to pull him down, but the cloth gave way and the minister continued to climb to the cornice, and then crawled up the steep incline of the roof to the ridge pole. Seating himself on this the dominie waited a few minutes and then slid down to the bottom of the incline, catching by a slight projection at the very edge. From this he crawled up again, and repeated the performance until the doctor became alarmed, and, seizing the rope of the courthouse bell, rang for help.

The people of the town gathered around the courthouse, but no one dared to go after the clergyman for fear of awakening him and causing him to fall. For half an hour they watched his antics. At the end of this time he made his way to the lightning rod and descended to the ground, passed through the crowd and returned to his home and to bed. On being questioned the next morning, the clergyman declared that he had nothing of his night's performance.

Takes Swim at Night.

A singular case of somnambulism occurred several years ago near Bakersville, N. C. A young man, who had been in the habit of walking in his sleep from childhood. Like most somnambulists, when unmolested, nothing injurious happened to him or to others. Consequently, his wife paid no attention to him when he rose from bed and sauntered forth. But finally he began to stay away longer and longer periods and when he returned he was weary and when his wife asked him where he had been he could not tell, nor was he able to account for the condition of his clothes.

Thoroughly alarmed, his wife determined to follow him the next night. After leaving his home the man walked along the highway till he came to a rough, narrow trail leading to a river called the Tow. As the man advanced at a rapid pace it was only with difficulty that his wife could keep in sight, for the path led through thickets, over stones, in and out among fallen trees and along the summit of a precipitous cliff. For more than a half mile the sleeper trudged on until he came to a large poplar tree which had fallen with its topmost branches extending far out over the river.

With not the slightest hesitation he stepped on the log and walked out on it till he came to a large limb. As he reached this he got down on his hands and knees and crawled still farther till his weight bent the branches to the water. Slowly he rose, balanced himself and then dove into the river.

In horrified amazement his wife stood on the bank and watched him. Anxiously she peered through the darkness over the water and to her delight saw something moving on the surface. Nearer it came and nearer till she could discern the form of her husband, and she noticed that he was swimming powerfully.

Touching the shore he crawled up on the bank, shook himself and then started back over the trail to his home.

Night after night had this man been performing this feat, which the aweing of the large tree and limb would have made almost impossible for a man who was awake to have accomplished and night after night he had come home unharmed.

Ghost Scare in Graveyard.

Years ago the little town of Hillsboro, Ark., had a ghost scare. An old chapel in a graveyard was chosen by the specter for the scene of operations. On the chapel was a steeple, and in this steeple hung a bell. Thither, between the hours of 1 and 2, in the morning, the ghost wended its way, and apollo the sleep of the villagers by ringing the bell.

Time and again a tall figure, clad in white had been seen, and venturesome men and boys had stoned the bell.

paying out of the chain. After leaving the ship the youth ate a hearty dinner, boarded a train for New York and went to bed.

He remembered being jolted to sleep by the steady motion of the train and awoke as plainly that when he awoke he was in the hold of a ship. The vessel was apparently under way, though moving faster than he had ever known a ship to steam before, and a terrible storm was in progress.

He tried to go out on deck, but he could not get out of the cell-like chamber. Indeed, he was able to stand on a small table, but he could not stand erect, small was the compartment. Prone with fright he looked about and found to his relief that there was a window in the room, evidently a deadlight, but square and unusually large. Quickly he strove to raise it, but, failing, struck it a hard blow with his fist. No sooner was this window smashed than he discovered to his surprise that there was still another glass. This he also broke. Fearing that if he tried to crawl out through the opening he would cut himself, he carefully picked out each piece of glass from the window sash.

But with the breaking of the window a dash of light struck his face and he landed the ship was sinking. Panic-stricken he thrust out his head and arms and felt for the anchor chain, that he might draw himself up to the deck. But the chain was nowhere to be found. Wonderingly he pulled himself half out of the window and reached up. With a feeling of joy he found that he could touch the deck, but this pleasure instantly turned to dismay when he discovered that it was smooth and curving and offered no projection by which he might pull himself up.

Not willing to drown, he crawled back into the chamber. He was soaking wet, but whether from water or blood he could not tell. Convinced that he must escape from the chamber or be drowned he tried to find some way by which he could reach the deck.

As he lay panting and frightened he accidentally reached out in the direction opposite to the deadlight and to his surprise touched a swaying curtain. And the next moment he was sprawling in the sea, and a systematic search was commenced. Farmers and a number of Omaha friends lent their assistance, and the entire countryside was scoured, but to no avail.

Girl Married While Asleep.

Strange as the acts of sleepwalkers always are, the case of a young woman who was mysteriously married in the somnambulistic state is probably the most unusual.

This young woman was loved by a likely young fellow, but without money or prospects. Because of his poverty the father and mother of the girl objected to the marriage and forbade him to see her. To their surprise their daughter, who was acting very quietly and they were also very quiet, and the burst of affection the girl showed for an aunt who lived in another part of the city. Indeed, so fond of the aunt did her daughter become that she went to see her three or four times every week, and always in the evening. If the parents had followed their daughter they would have discovered that the reason for her frequent visits was that she was meeting her lover at the aunt's house. For the aunt liked the young fellow and was perfectly willing her house should be used as a trysting place.

On their way home from a party one night the young man urged the girl to marry him at once, no matter what her father said. At first she objected, saying that while her father was friendly and would allow them to meet at her house she would never consent to their marriage without the consent of her parents. There was only one way out of the difficulty and that was to elope.

"Let's elope, then," declared the young man. "I'm sick and tired of deceiving my father and mother. If they won't forgive us after we are married, all right; they can't keep us apart."

He then unfolded a plan for their marriage that very night, announcing that he had proceeded to the extent of asking a minister to perform the ceremony, and that the minister had consented and was even then awaiting their arrival. The girl hesitated and finally begged for a day to consider the matter.

After leaving his sweetheart the young man called on the minister, and about an hour later returned to his home. Just as he put the key of the door into the keyhole he saw some one coming down the street. The figure looked familiar, and as it came under the gaslight he saw it was his sweetheart. Thinking perhaps she had changed her mind, he rushed out to greet her.

But for a young woman who was about to elope she seemed singularly quiet. To his eager question if she was ready to be married that night she returned a perfunctory affirmative, but she overjoyed to notice her manner, the young man led her to the minister.

Quickly the ceremony was performed, and the couple left the minister's house. When the husband offered the marriage certificate to his bride she did not seem to care for it, and he put it in his pocket. As they walked along the street she suggested that he take her to her father's house for the night, and agreed to meet him at her aunt's the next evening to arrange for the announcement of their marriage.

At their meeting the following evening the ardor of the young man surprised the girl, but when he made mention of the marriage she drew back in alarm, declaring that she did not understand.

Although she had dreamed the night before that they had been married, she said, she had come to ask his consent to a longer delay, that she might consider the proposed step more fully.

The groom was greatly surprised, but he settled the question by producing the marriage certificate, signed by the clergyman, and proposed as he wished.

This was convincing proof, even to the girl, and, after pondering for a moment, she confessed to her husband that she was a confirmed sleep-walker, a fact of which he had been ignorant.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling *Deeds of Darkness*, I have tried the same method with wonderful success. I have sold less than 50 copies for the last six months. The *Deeds of Darkness* gives good satisfaction and every family wants a copy. I wash and dry the dishes without removing the grease and can do this in two minutes. The *Deeds of Darkness* is a small book, 100 pages, 10¢. I use it to take orders for the *Deeds of Darkness*. I will start you. Write them for particulars. Ladies can do as well as men.

JOHN P. M.

A DREAM OF MURDER.

Inculcating the Important Fact That Some One in Spirit Life Knew of the Contemplated Murder and Induced the Victim, the Wife Seeing the Dark Figure of a Man Following His Victim.

Omaha, Neb., Sept. 7.—A mystery that may never be solved surrounds the recent death of Isaac R. Andrews, a leading member of the Omaha bar, whose dead body was found after a four days' search in the Platte river, twenty miles from his home.

Notwithstanding that the coroner's jury returned a verdict of accidental drowning, Mrs. Andrews holds tenaciously to the belief that her husband met with foul play, declaring that she had a premonition in her sleep the night before he disappeared that harm was coming to him.

Besides six credible witnesses have asserted that they saw Andrews alive twenty-four hours or longer after he is supposed to have fallen into the river and not one of them will admit that he could have been mistaken.

Mr. Andrews was a half owner of a gravel pit near the banks of the Platte river, in this state. When the August payday came around Mr. Andrews, as was his wont, went down to Cedar Creek with his check-book to pay off the men. Having disposed of his business and after eating a light supper at the little cabin at the pit, he put on his hunting attire, which he always kept at the cabin, and started along the river bank to hunt muskrats.

That he did not return to the cabin that night did not surprise the old caretaker, William Bush, because Mr. Andrews had frequently before started off on similar expeditions and wandered off by himself into the woods with his gun, and spent the night at the farm house of a family named Davis, about half a mile distant, where he remained how long, when it was learned that Mr. Andrews had not been at the Davis house, Mr. Bush became alarmed. Bloodhounds were brought from Plattsmouth, the county seat, fifteen miles distant, and a systematic search was commenced. Farmers and a number of Omaha friends lent their assistance, and the entire countryside was scoured, but to no avail.

The report came that the missing man had been seen at several places. Three men who knew him well talked with him twenty-four hours after his disappearance in the railway station at Ashland, twelve miles from where he was last seen. Others, including an attorney whose office adjoins Mr. Andrews' were equally certain they saw him in Omaha the following morning, ten days after he was reported missing on the street for several blocks.

After two more days of search the body was found in the Platte river, east of Cedar creek, lodged on a bunch of brush in the stream. It was seen first by John Davis, at whose home it was thought Mr. Andrews spent the first night after his disappearance. The water was only about four feet deep at the spot, which was about a quarter of a mile distant from the cabin at the gravel pit. The body was in a badly decomposed condition, indicating that it had been in the water for several days. The gold watch in Mr. Andrews' pocket had stopped at 7:10.

It was Friday night when he disappeared, and Tuesday night when the body was found. The only mark on the body was a little scar on the back of his neck, probably made during his struggle in the water. His diamond ring was on his finger and there was a little money in his pocket. When taken from the water the body was clothed in the hunting garments, consisting of a blue checked negligee shirt, blue overalls and old shoes, which he had donned at the cabin, whereas all witnesses who saw him at Ashland and Omaha declare he was wearing ordinary business clothes.

Attorney Brome, a former law partner of Mr. Andrews, who took an active part in the search for the missing man, was present at the inquest and afterward expressed himself as entirely satisfied with the verdict of the jury. He said: "It is my opinion that Mr. Andrews was walking along the river bank at the point near where the body was found, and the river, which was two feet higher Friday than it was on Tuesday, had so undermined the bank that the weight of this body caved in the bank and he fell into deep water. He was not an expert swimmer, and lumbered with his clothes, he was drowned where he fell into the water."

Other friends also express similar satisfaction with the verdict of the jury, but there are those who think differently. Among these is Frank W. Coleman, bailiff of the Supreme Court at Lincoln, before which Mr. Andrews had frequently pleaded. Mr. Coleman is one of those who saw and talked with Mr. Andrews at the Ashland railway station on the evening of the day following his disappearance. Mr. Coleman was his way to Cedar Creek, where he was taken by a passenger train due to leave Ashland at 6:44 p. m.

"When the train pulled into Ashland," Mr. Coleman said, "Mr. Andrews was standing on the platform. I saw him from the car window and went out on the platform to talk with him. Mr. Andrews asked me what the supreme court was doing and then followed a long and rambling story about the weather and trivial things. I left Mr. Andrews still standing on the platform when I climbed back on to the train."

Professor Beatty, of the Cotner university at Lincoln, also spoke with Mr. Andrews while the train was waiting at Ashland, and E. H. Stevens, a Lincoln contractor, who had met Mr. Andrews a few days before and negotiated with him for the purchase of some of the gravel from his pit for use on a building which Mr. Stevens was erecting at Ashland, also saw him on the station platform talking with Mr. Coleman.

Early the following morning, Sunday, three Omaha men declare positively they saw the missing man in Omaha. One of these is F. W. Fitch, deputy county attorney, whose office in the New York Life building, next door to the law firm of Messrs. Andrews, Mr. Fitch, who naturally knew him intimately, affirms that he saw Mr. Andrews on the gravel platform of a street car going up town from the depot about 7 o'clock on Sunday morning. Mr. Fitch saluted and Mr. Andrews in response waved his hand and his cane as the car passed.

Mr. Fitch also saw Mr. Andrews on Sunday morning on Sixteenth street shortly after 7 o'clock, which is in entire accord with Mr. Fitch's statement, because the car on which Mr. Fitch saw him was headed in the direction of Sixteenth street. John S. Dirgan, an ex-constable, also testifies that he walked with Mr. Andrews some time with Mr. Andrews for several blocks about the same hour.

To all of these witnesses Mr. Andrews appeared to be his usual self. In the matter of identification it is well nigh impossible for any of them to have been mistaken, because Mr. Andrews was a man of striking personality. On account of a slight lameness in his left ankle he always carried a cane, on

NEW ERA CAMP, OREGON.

Closing of a Successful Camp-Meeting.

The First Spiritual Religious Association of Clackamas County, Oregon, on the sixth day of August, 1928, closed one of the most successful and beneficial camp-meetings ever held on its grounds, with G. C. Love of Portland, as president.

We had with us during the camp-meeting many of the most prominent workers as speakers and mediums from different states of the Union. Harrison D. Barrett was with us for three weeks and was loved and esteemed by all. The association was highly honored by having the presence of the president of the N. S. A. on its list of speakers as a worker for the cause. He was always eloquent, earnest and forceful in his arguments for truth, sincere and willing always responding to the call and with a magnetic personality that made him more and more as the days passed by, and we earnestly hope that circumstances and conditions will make it possible to have him with us again on a future occasion.

We also had with us as a camp worker, for the season, Brother Harry J. Moore of Rochester, Ind., who came to us well recommended and who by his many fine discourses won for himself a host of friends. He, too, is worthy of a place, as a public worker, in our future camp work.

Mrs. Eva McCoy, the well-known medium was with us on the list of workers and was fully appreciated and loved for herself as well as the work done through her mediumship and personality by the spirit world.

She was always pleasant and kind, and sincerely honest in her demonstrations.

Mrs. Ladd Finnican of Portland, Ore., another medium employed by the board of officers, was exceptionally fine in her line of work, and also made for herself a standing in the estimation of the people.

Dr. Espanto of St. Louis, Mo., known as the Indian medium, gave many fine tests and found many friends in the far West who regretted his departure from our midst. Mrs. Espanto, his wife, gave us many good talks and we found her lady-like, refined and willing at all times to assist in any and all ways in making the camp a successful one.

Mrs. Lavinia of Seattle, Wash., also found her way to our warmest praise and friendship, she being very successful in preaching and demonstrating the truth of Spiritualism.

We had with us Mrs. Elizabeth Craig of Texas, Mrs. Jackson of New York, from Portland, Ore., we had Mrs. C. Cornelius, Mrs. Ella York, Mrs. Mabel Wilson, Mrs. Siep, Mrs. Armstrong, Mrs. Florence White, E. De Yongh, together with C. B. Peat, president of Ministers and Mediums Protective Association of Portland, Ore.

Visitors came to us from nineteen different states of the Union and Canada. The meeting financially was also a success, leaving us money in the treasury at the close of the session.

At the annual business meeting, officers for the ensuing year were elected as follows: President, G. C. Love of Portland, Ore.; vice-president, Benj. F. Atherton of Portland, Ore.; secretary, L. D. Quirt, Barlow, Ore.; treasurer, John Burgoyne, New Era, Ore., and all possible will be done to make the camp-meeting of 1929 better if possible, than the one just closed.

For earnestness, energy and push will be the controlling spirits of each office of the board during the year ending June 1, 1929.

L. D. QUINT, Secretary.

Barlow, Ore.

which he placed considerable reliance when he walked. He had a large head, covered with a profusion of hair of reddish color, and wore a moustache which was streaked with gray.

Andrews was the owner of a beautiful home, built about two years ago, and he was devoted to his wife and only son, a boy of 16, just graduated from the Omaha high school, and it is considered passing strange that if he came to Omaha on the Sunday morning that he did not go directly home. The theory has been advanced that he might have been affected by the heat and although appearing perfectly rational he may have been unconscious of his movements. This would explain why he did not go home and why his intimate friends did not know he was in town. It is supposed that he left Omaha Sunday morning and returned to Cedar Creek.

Mrs. Mary Girard Andrews, wife of the unfortunate man, is president of the Omaha Women's club and a leader in sociological and philanthropic work in the city. Their home life had always been the happiest. Mrs. Andrews declared from the outset that the theory of suicide was absurd, as her husband had absolutely no reason to be despondent. She also asserted the idea that he had met with an accident. Her statement, made after the finding of the body, is as follows:

"One sometimes has those subtle intimations which defy analysis and can not be submitted to the scrutiny of reason. It was such an intimation which alarmed me in my sleep Friday evening. I seemed to see my husband followed by the dark figure of a man in a long coat and a narrow moon. I awoke I was trembling. And yet at the time I had no knowledge that anything was wrong. The next morning I received word that he had disappeared."

"From the first I suspected that he had met with foul play. I still believe so. The strange thing is that in my dream I saw him going toward the river, being followed along the railroad track by a man in a long coat and a narrow moon. I was told at what we were told at the cabin near Cedar Creek. We were told that he started off with his gun in the opposite direction, whereas the body was found at a spot in the direction in which I had dreamed he was headed."

"I refuse to believe that the dream, which was so undeniably real to me at the time and was borne out by the facts in so many particular details, was a mere misadventure with reference to the man following my husband toward the river's brink. The picture of that man is so vividly impressed on my mind that I should ever meet him face to face I could not fail to recognize him."

A GRAVEYARD POEM.

Within a country graveyard small,
Where faded roses gleam gently fall,
There lies a low and narrow mound,
Where children softly gather round.

To read this lovely epitaph:

"Below the body of a child we lay,
Of whom her playmates often say,
A tender girl to heart and memory dear."

"Twas easier to be good when she was here."

I can not tell how long has been her rest.

Since first the rose leaves fell upon her breast,
Nor paint the picture of her form and face,
Nor tell the name of this sweet child of

A STORY OF A MANUSCRIPT.

And How It Was "Pirated" in This Country.

I have a story to tell which will illustrate the difficulties with which writers of spiritualistic literature have to meet. For years past, a young lady, working in the seclusion of an English village, had qualified herself in psychic gifts sufficiently to become an amanuensis of an advanced band of spirits who dictated to her a series of romances, recounting their earth lives and subsequent experiences in the spirit world. Her difficulty was, how she could give the work to the world.

Publishers are hard to find who will undertake the publication of our literature at their own expense; the authors were poor and inexperienced in business matters. At last a generous lady came forward and helped her to publish one of the smallest of these tales under the title of "A Wanderer in Spirit Lands," in an edition of some 1,000 copies, the sale of which would about cover expenses. Some five years ago I had the honor of an introduction to this author. She consulted me as to the literary value of another story in MS., entitled "Ahrimanzim," purporting to be written by an ancient Persian who born in the royal harem, had been sent away as a baby to a distant temple in order to escape the jealousy of the Queen. There he was brought up, like a Samuel, as a psychic in a temple. The methods and mistakes of old-time psychic training are fully set forth. Ignorant of his royal birth, and tiring of the temple discipline, he ran away as a youth and fell among a tribe of nomad brigands. Years of a life of intense action pass, full of romantic episodes; but again tiring of this life, he runs away to a distant city where he becomes the servant of one who ostensibly was a physician but really an occultist and magician. This master discovers by occult means the secret of the boy's birth and reveals to him, or rather opens his clairvoyant eyes to, scenes in his past and scenes in his future, which promise the youth one day to be seated on the throne. The lad's spirit mother rescues him from the hands of this magician and the rest of the story shows, in a series of exciting adventures, how these visions fulfilled themselves. Then comes a second part of the story. All the dramatic scenes are transferred to the spirit world and we are shown how action and reaction continue from one life into the other. I found the whole written in a true Eastern mode of story-telling and as full of interest and instruction in psychic matters as any book yet published. As purchasers of this kind of literature are much more numerous in the States of America, I advised the author to transfer the story to the States, the sale of which, I was sure, would be profitable. I secured the copyright there, but all her efforts to do so have been unavailing. My advice has been justified by her experiences with her book already published in this country. While "A Wanderer in Spirit Lands" was receiving high encomiums, and interesting thousands of readers in our Alliance library, the sale of the small edition was very slow. An enterprising pirate publisher started an edition on his own account in the States, the sale of which, there is good reason to believe, has already reached 17,000 copies.

Of course, not one penny of the profits of this sale has come to the pockets of our poor authoress, who, all this while, has had to earn a hard living by the honest unobscured manual work, and finally has been obliged to emigrate to the States in order to find more regular employment. There, luckily, among the Wisconsin State Spiritualistic Association, she has at last found some energetic helpers and friends who are issuing circulars inviting admirers of the other book and all interested in spreading spiritual knowledge, to subscribe to the first edition of this new work. Publishers in America, it appears, are willing enough to publish an English approved story at their own risk if they can get the whole profits by piracy, but they refuse to do so when they have to share profits. Hence the necessity for subscribers. The book is to be published under the title, "The Story of Ahrimanzim," at 75 cents a copy, and to be sold in England at 3s. 6d. a copy. Are not some of us ready to help her also in this country? If anyone desires to do so, a postal order for 3s. 6d., with name and address, should be sent to Nurse E. Parker, 16, Wandie-road, Croydon, who has kindly undertaken to transact all the necessary correspondence and to forward the subscription to the American collector, the Rev. N. K. Baker, Fort Worth, W. Va., who will send circulars with full particulars of the book to anyone applying for the information.—Frederic Thurstan, in Light, London.

The above needs an explanation. We are the one charged with "pirating" the book, "A Wanderer in Spirit Lands," when in fact we received full permission of the author to publish it in this country where it had no sale whatever. Although we have distributed thousands of copies of the book, we have made no money thereon; on the contrary we have lost a few cents on each copy sent out to our subscribers, aggregating several hundred dollars. We are well acquainted with the author, Anita Silvani, and she has enjoyed the hospitality of our home for several months.

The fact is the works published in England have little or no sale in this country. In the future we propose to publish any book we please that appears in England, and is not published simultaneously in this country, and give the same away to our readers, we receiving NO PROFIT WHATSOEVER, ON THE SAME. Anyone in England who desires to publish there any one of our Premium Books, is at full liberty to do so. In fact we would be delighted to have them do that very thing.

I kneel by this green grave, this prayer upon my lip,
"Grant me this seal of Christ's discipleship."

I shall be happy if but a child shall whisper o'er my head,
"Twas easier to be good when she was here."

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SATURDAY, SEPTEMBER 30, 1905.

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.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violence," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary,
600 Pennsylvania avenue S. E., Washington, D. C.

Personal Revelation of Spirit Power.

The expression is often made, "I KNOW there is some law relating to mind and matter, which is incomprehensible on any other hypothesis than the interposition of occult forces with intelligence from without." Questioned, and the chances are a hundred to one the narrator declines to relate his personal experiences which justified his positive assertion in the premises, because he does not want his character for veracity called in question. Here is a case in point: Our informant is a gentleman of education, well known to the readers of The Progressive Thinker. Any statement over his own signature would be received without hesitation. We vouch for his integrity. He says:

"It was upwards of thirty years ago, I was alone engaged in the garden, thinking of the seemingly impossible incident related by Spiritualists, which were counter to every known law relating to matter; coils buttoned around the body removed instantly, without the knowledge of those wearing them, then mysteriously thrown some distance, musical instruments floating about the room, playing all the time; rings and hoops of iron, solidly joined, appearing around the neck, or arms, and disappearing without human aid. And thus on with all manner of apparent impossibilities.

"While thus cogitating on the matter, still using the hoe, I attached a gold fob chain, one end attached to the watch in the left vest pocket, the other fastened to a button hole, was swinging before me, and I was watching. Strange, I thought. I had worn the chain almost continuously for more than a dozen years, and nothing of the kind had occurred before. I raised the chain in my hand and critically examined the peculiar arrangement by which the link was opened by turning a screw-nut backward about one-eighth of an inch, then the loop could be opened, slid over the ring in the stem of the watch, then closed and the burr turned, making it impossible to be opened and released from the ring without breaking, or reversing the screw. A careful examination betrayed no break, no turning back of the burr, no opening of the loop. Then the thought: The ring in the stem of the watch, to which the chain was attached must have become deranged. The watch received attention. It was intact. There was no possibility of the chain being separated from the watch by normal forces. Of course some tall thinking followed.

"The burr was then turned back, the loop was opened, and the burr was screwed over the loose end of the loop, extra force being applied at the finish to make sure such a mishap could not occur again.

"Resuming work with the hoe five minutes, I question if one minute passed, until the chain was again detached from the watch, and was again swinging loose before me. Then I KNEW intelligent and, to my senses, unnatural forces, had operated on that fact to my wife, which she tells me she distinctly remembers."

Our friend continues:

"These facts, Mr. Francis, which I would verify under oath, I accept as a personal revelation to me. Others of a somewhat similar character, preceded and followed this. Notwithstanding the multitude of frauds which are practiced by fake mediums, I must either reject my own senses, else receive the evidences furnished me as incontrovertible. An incomprehensible law of nature was contravened, and I am more ready to credit the act to some dear friend in spirit life, who wished to furnish ocular proof of spirit power, than to ascribe it to that mighty being we call God, without ability to comprehend his magnificence."

Thus our friend, and thus a wonderful revelation of spirit presence, and activity.

Any tyrant is willing that people should be free and happy in the way he himself prescribes.—American Sentinel.

A Lamentable Arrangement.

The following excerpt was clipped from an editorial in a late issue of the Morning Star, a secular paper published at Rockford, Ill. We commend it to the careful consideration of thoughtful folk:

"The liquor consumption in the United States is but little more than half that of the British empire, per capita. But the liquor consumption of the United States has been on the increase in recent years, not merely in the total, but per capita, so much that the consumption of beer is nearly double what it was a decade ago. Whether drunkenness has gained with equal step is not so certain. But drunkenness is becoming a national vice here just as it is in every country in Europe.

"The worst feature of the undue indulgence in intoxicants is that it demoralizes the very classes which have the most to stand against it. It weakens the vice of the rich alone it could be dealt with more easily. But it is more the vice of the poor. There is no novel so dejected that it does not reach and add a stain to its dirty walls. It is a vice which does not confine its ravages to the generation that is addicted to it. The reports of every board of control in the United States show that the asylums and penitentiaries are full of men and women who owe their degeneracy to the drinking habits of their ancestors."

Note especially, it is in Europe and America where the Christian religion is dominant, this vice of intemperance is on the increase. It is not Mohammedans or Buddhists, it is not Spiritualists, Agnostics, Infidels, Jews, or even the members of the liberal churches, as Unitarians or Universalists, who are victims of this deplorable vice; but it is they, followers of the reputed founder of the Christian religion, who at the marriage festival in Galilee, on the third day of the carnival, when the guests were "well drunken," his mother informed him: "They have no wine." Then came that first miracle. Six water pots of stone, containing from two to three firkins (nine gallons) each, were filled to the brim with water. This the Christian founder and exemplar converted into wine. The governor of the feast complimented the production, by assuring the bridegroom he had kept the good wine until now. Jesus' biographer was so pleased with this miracle, John 2:11, he says, Jesus manifested his glory by the act, and his disciples believed on him in consequence.

Sad to relate, this manufacturer of wine gained the distinction of being known as a "wine-bibber." At his last feast with his disciples he took the cup, blessed it and directed them: "Drink ye all of it," and his followers continue the practice still, though for himself he said: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Not enough that he had gained an earth reputation of being a wine-bibber, but he proposed a continuance of the practice in the immortal life!

And then we have the instruction of Paul, the chief apostle of Christianity, to his beloved Timothy: "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." Saloonists delight in displaying this text over their bottles of intoxicants, to incite an appetite for the destructive product of the still-worm.

The advocates of war, of slavery, of intemperance, persecution and even death of heretics, get their authority from the inerrant Bible. Worse than all, they censure those who invite attention to its vicious teaching. Do they wish to conceal a disreputable record?

Orthodoxy Pure and Simple.

Rev. J. Furness, C. S. S. B., of England, has given to the world a "Book for Children and Young Persons," entitled "The Sight of Hell." Starting with the inquiry, "Where is Hell?" which he locates "in the bowels of the earth," then "How far is it to Hell?" "In the middle of the earth," so hell is just 4,000 miles away.

Without following the Reverend's catechism we want to get into the middle of the thing at once; so we learn that all is darkness in hell, thick, black, heavy, aching darkness; one eternal night. The fire burns, but gives no light. The smoke ever ascending, is terrible. The noises from rivers of fire, with oceans of tears running down countless millions of eyes, and the cry night and day forever, with the smell of death that never comes, are grievous afflictions, to say the least. But the individual just gets fits. He will never steal a pin again, or, if he does, he'll believe "Jesus is the eternal son of God," and escape just retribution, which the learned author, with a full knowledge of the facts, thus describes:

"The sinner lies chained on a bed of red-hot, blazing fire. On a man sick of fever is lying on even a soft bed, it is pleasant sometimes to turn round. How will it be when the body has been lying on the same side on the scorching, broiling fire for a hundred million years? All the body is seared with fire. It burns through every bone and muscle, and nerve. It rages inside the skull, shoots out through the eyes, it drops out through the ears, it roars in the throat."

But the author excels himself when he comes to depict the duration of this horrible nightmare. Reason and weep: "Think of a great solid iron ball, larger than the heavens and the earth. A bird comes once in a hundred million years and just touches the great iron ball with a feather of its wing. Think that you have to burn in a fire till the bird has worn the great iron ball away with its feather! Is this eternity? No. Eternity has only just begun."

The book with these damnable descriptions, is for children and youth! What child of ten years educated in our common schools can be made to believe such hellish teaching? It is because it cannot be crammed into the brains of properly educated children the Catholic priests and the Unitarians at that time, and they were classed with Infidels for denying the faith. Billy Sunday's religion is a survival of that period, as is that of Sam Small's, and as was that of the late Rev. Talmage's.

And the moss-backs hate Spiritualists for aiding in giving hell and its defenders a black eye.

Self-reliance, self-restraint, self-control, self-discipline, these constitute an educated will.—Anon.

Be wary of the man who always wears a set smile.—Ethel Payne.

Popish Diplomacy.

How plainly the slimy tentacles of the cunning old octopus are discernible in the movements put forth by the pope, as related in the following statements in the daily press. If Japan will know the character of Romanism as manifested in the dark ages of the history of the Roman Catholic church, it would shrink from that institution as from the fangs and fangs of a vile and poisonous serpent.

Popish diplomacy is more to be dreaded, despised and shunned, than any deadliest cobra or other serpentine monster.

Portland, Me., Sept. 17.—Bishop William H. O'Connell of the Roman Catholic diocese of Maine, announced today his intention to leave here Thursday for Japan on a special mission on behalf of Pope Leo XIII. Bishop O'Connell declines to state the purpose of his visit, but it is believed to be an important diplomatic mission from the Vatican to the emperor of Japan decided upon about the time of the conclusion of peace between Japan and Russia. It is understood in Catholic circles here that the bishop will present to the emperor the papal nuncio, and the pope in the magnanimous manner in which Japan yielded to Russia, and also thank the emperor for his kindly interest in the Catholic subjects of Japan and express the hope that the interest may continue.

Rome, Sept. 12.—In connection with the forthcoming visit to Tokyo of Bishop William H. O'Connell of the diocese of Maine as special envoy of the pope to the emperor of Japan, it is now known that the appointment of such a representative has been in contemplation for a long time. It was thought that the Japanese people could never be converted individually, but would have to be Christianized, if at all, by diplomatic methods.

At the present time the Catholic church in Japan is suffering from impatience that it is a French institution, and France being the ally of Russia, the church comes in for a share of popular disfavor. To counteract this it was suggested that the pope should come forward with a sovereign and appoint a representative at Tokio, at the same time requesting the Japanese government to appoint a minister to the Vatican. The suggestion was well received by his holiness.

It was at first believed that Archbishop Ireland of St. Paul would be sent to Japan, but the pope has fallen on Bishop O'Connell, who is laid up at the Vatican. Bishop O'Connell's stay in Japan is likely to be a protracted one.

The selection of an American for such a mission is considered evidence of the friendship entertained by the pope for the people of the United States, such missions being usually entrusted to Italians.

Justice to Moses.

P. LePage Renouf, in his Hibbert's Lectures on "The Origin, and Growth of Religion," p. 61, says:

"The opinion which used to be universally received, that Moses is the author of the Pentateuch, must assuredly be abandoned."

Renouf gave a series of eight lectures at Oxford University "to confirm and establish the Christian faith," and the above sentence is quoted verbatim from his second lecture. He was chosen, because of his great learning by the heads of the twenty-two allied colleges which make up the university, as provided for by Hibbert in his will.

In former issues of The Progressive Thinker we have shown that the Lord was labeled when credited with the authorship of the "This saith the Lord," so frequently occurring in the Pentateuch. Renouf now exonerates Moses, whom we charged with falsifying. Further on in the lectures Renouf shows that the Pentateuch could not have been written until at least 500 years after the period ascribed to Moses. If so, then Moses was not the libeler. A violent presumption follows that the five books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, with probably Joshua, were compiled from Babylonian records, and attributed to the Jews, by some priests after their return from captivity—provided, always, there was such a people as the Jews, and such a captivity.

Another New Sect.

What is apparently the nucleus of a new religious sect of the strenuous sort represented by the Holy Rollers, Holy Ghost and Us society, etc., is brought to public notice by the reports in the daily press of this city to the effect that, charging that she was dragged from a sick bed and forced to kneel between two men, who compelled her to sing and pray for more than three hours early yesterday morning, Miss Blanche Bingley, 26 years old, caused the arrest of Henry J. Lawrence and his sisters, Marie and Anna Lawrence, 190 Thirty-fifth street.

The storm that had been brewing between Miss Bingley and the Lawrence sisters reached a climax when, after a night of fasting and prayer, she was forced from her bed and made to kneel, and, taken to another room and compelled to renew her devotions till she was exhausted.

In the afternoon she swore out a warrant for the arrest of her fellow "workers." On the way to the police station wagon. The wings of the women were heard for blocks, and a crowd of boys followed.

Lawrence, who is 50 years old, assisted by his two sisters, founded a new sect a short time ago. They style themselves "Missionary and Charity Workers."

A Valuable Find.

A human foot imprint was found in anthracite coal, quarried in the Eagle Hill Colliery, near Pottsville, Pa., quite recently. It is said to be the first evidence of man found in the coal beds of this country. But here is an amusing statement made by the paper telling of the find. It says:

"The imprint, it is estimated, must have been made 10,000 years ago."

We venture the assertion, there is not a bed of anthracite coal on this globe which was not laid down ten millions of years ago, and probably fifty millions of years ago. Geologists laugh in scorn when priest-led philosophers talk about thousands of years in connection with the great physical changes the earth has undergone, to produce the present order of things.

The natural rights of men, civil and political, are liberty, equality, security, property, social protection, and resistance to oppression. Liberty consists in the right to do whatever is not contrary to the rights of others.—Thomas Paine.

Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

The Death of Henry Slade.

The passing to spirit life of Henry Slade has been the occasion seized by the newspapers, especially of the yellow sort, of turning a flood of falsehood on Spiritualism. Every scribbling hack has made the most of the event, and drawn liberally on imagination.

The death of Slade has been almost universally discussed by editors and contributors, and this is the more remarkable, as for the past few years he has been lost to public sight in the quiet of a sanitarium, where he has been cared for by friends and assisted by the National Spiritualist Association. For many years before, he was in Europe, and hence that his complete biography should be at the finger tips of a thousand scribes who are not supposed to be conversant with the person of Spiritualism, is notable. On no one subject has a title of the clippings been received, as on this. From the "patent" papers, to the "Corner" "patent" papers, to the "Four" "patent" papers, and the drawn out falsehoods concentrated into a few sentences, different they are, yet similar, dictated by the same mind, for one purpose, and that to degrade Spiritualism. It would seem that full preparation had been made against the death of this medium that the occasion might be seized to make the attack.

As a specimen and type of the articles that have appeared, containing the gist of the whole, the following is presented, and one would have to look far and wide for a more untruthful and mendacious piece of writing.

"The name of Slade is doubtless unknown to many of the present generation, and yet it has been but a few years since this celebrated slate-writing 'medium' disappeared from view. With clever feats of sleight-of-hand he imposed not only upon Spiritualists but upon some of the best-known scientists of the day. He accumulated a large fortune, and was a frequent guest at European courts and universities, and then was exposed, discredited and ruined. He lost his mind and for the last ten years has been confined in a hospital for the incurably insane."

"Slade's greatest feat was no doubt the complete befooling of the German scientist, Dr. Zoller, in England. He had been exposed and convicted of frauds, and yet he was able to go directly from jail to Germany and there to persuade a cool-headed professor of physics that his apparently miraculous phenomena were genuine. Dr. Zoller, as a result of these séances, published a large book on 'Transcendental Physics,' in which he aimed to prove the existence of a fourth dimension of space.

"All of Slade's tricks were finally exposed by Mr. John N. Maskelyne, the London conjurer, and by Professor E. R. Layton, the English scholar. He was exposed, and yet he was able to go directly from jail to Germany and there to persuade a cool-headed professor of physics that his apparently miraculous phenomena were genuine. Dr. Zoller, as a result of these séances, published a large book on 'Transcendental Physics,' in which he aimed to prove the existence of a fourth dimension of space.

"Slade's death, however, does not plunge him into complete oblivion. He has had the bad fortune to be immortalized in all his 'trickery' by Robert Browning in 'Mr. Sludge the Medium.'"

Spiritualists who have been cognizant of the history of the cause will not require the facts in the above to be pointed out. They are many who are not so familiar. Slade was never exposed in this country, and the Maskelyne and Lankester affair was a farce, and had they not appealed to prejudice would have redounded more to their discredit than to his dishonor. It was considered a disgrace by all impartial minds that he should be held in contempt. That was the reason why he was received by the "cool-headed" scientists of Germany who were not too bigoted to be just. Dr. Zoller revived an old theory of the "fourth dimension," to show how spirits can accomplish seemingly impossible manifestations, for he was fully convinced that the phenomena of Spiritualism in origin, the death of Zoller was years afterward, and from organic trouble which had no relation to his belief in Spiritualism.

The implication is made that the immense wealth of Slade was acquired by dishonesty. His "immense wealth" is a myth of this writer's imagination. Whatever he did have was from the gifts bestowed by the nobility and wealthy before whom he appeared and whom he satisfied.

He returned to New York, it is true, broken in health and destitute. He had met with financial reverses as shrewd business men do. He was past 70, and old for his years. Paralysis was slowly creeping over his nervous system and his brain was affected. He was not insane, but senile. He was not confined in "an insane asylum," but the free inmate of a sanitarium.

And last, it was not Slade who stirred the fire of Browning to disgrace himself by writing the doggerel poem, "Mr. Sludge the Medium," but some other man, who was intensely jealous. Browning never held a séance with Slade.

This peculiar blunder is an ear mark of all these screeches, all making Slade the original of "Sludge."

"Even the New York Evening Post (copied and endorsed by the Boston Transcript) in its story with this matter of 'Sludge' and the mournful reflection: 'Thus the cruel frauds of mediums are made possible by the very intensity of human affection.'"

The most amusing absurdity is from a correspondent at Lockport, near Bismarck, the boyhood home of Slade: "Slade died last Friday in a sanitarium at Belding, N. Y., at the age of 80. On his last visit to Lockport, eight years ago, Slade promised a party of local Spiritualists and one unbeliever that when he died he would return to them in spirit form and make himself known to them by a sign. He made a pact whereby they should be notified of his death, and agreed to meet them four days after his death at his former home, in Somers, at a specified hour."

"Two of the party, Charles Zimbrist, a Spiritualist, and John Zimbrist, the unbeliever, were notified on Monday of Slade's death, and went to Slade's old home on Tuesday evening, but the spirit of the future, and in Slade, who once was regarded here as almost superhuman, is below par, even among his staunchest Spiritualist followers."

This writer is evidently outside the ring. He knows nothing of Slade's "insanity" and correctly places him in a sanitarium. He knows nothing about the fortune told to "mediums," and his fortune told to "mediums" is "with it." On the contrary—about this time Slade returns to his boyhood home to visit old friends and neighbors. They

LOOK! LISTEN! DANGER!

Spiritualists of Michigan, Now is the Time to Wake Up!

Spiritualists of Michigan, you have barely escaped a disgraceful disaster. Temporary victory has been snatched out of the jaws of impending defeat. The hour of opportunity has again struck for you, a MIGHTY RESPONSIBILITY IS UPON YOU.

After a hearing on the 19th of September, your Supreme Court granted a peremptory writ of Mandamus, compelling Judge O. W. Coolidge, of the Cass County Circuit, to certify up your bill of exceptions to his rulings at the trial of the John Goff will case. The upper tribunal thus decides to later hear your counsel upon a motion for reversal of the lower court, and a remanding of the case for trial before a new jury.

Had this preliminary proceeding ended in the opposite decision your State Association would have lost forever all legal rights to Brother Goff's munificent bequest.

A combination of reasons made necessary the petition for a Mandamus; NOT LEAST AMONG THEM WAS YOUR OWN INDIFFERENCE TO THE ISSUES AT STAKE AND FAILURE TO PROVIDE ADEQUATE FUNDS TO CARRY ON THE CONTEST.

Your attorney, A. Lynn Free, Esq., was obliged to advance over one hundred dollars out of his private pocket for absolutely necessary expenses.

The Court stenographer delayed the perfecting of your appeal to the Supreme Court, because he was not paid for his transcript of the evidence. Failure to keep pledges of financial payments to him led your attorney to drop the case.

In this condition of affairs the Chicago

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

This gathering will be one of the grandest convocations ever held in the name of Spiritualism; no one, no matter what his sect or faith, should fail to attend. Spiritualists can afford to sacrifice much, if necessary, in order to be present at every session.

Note the fine array of platform talent expected to be present and participate in the exercises, none better in the world: Prof. W. F. Peck, Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Mr. and Mrs. Sprague, Mrs. Ressegué, Oscar Ederly, Mrs. Lillie, Mrs. Fiken, Eva McCoy, Margaret Gaulle-Redinger, and a host of others.

The musical program, under the auspices, for one-half of the convention, of the well known artist, Mme. Ida May Poulson, and for the other half, of Prof. Paul Zumbach, will be a rare treat which none will care to miss.

The business sessions will be of the utmost importance and interest, come and listen to them even if you are not delegates.

The lyceum movement will be explained to you by its enthusiast, John W. Ring, the general superintendent of lyceums; he has something more than good to tell you of the children of the lyceum.

Come one and all and give your influence and encouragement to the N. S. A. and its hard-working auxiliaries. Secure your rooms at the Nicollet Hotel, one dollar a day for good accommodations—a first-class cafe is attached to the hotel. Be sure and get certificate tickets at your home railroad office and by it secure your return trip for one-third regular fare; bring those certificate tickets to convention with you.

All sessions, day and evening, open to the public, FREE.

MARY T. LONGLEY,
N. S. A. Secretary.

WITH FOLDED HANDS.

With folded hands she sees the sun-glow fade
Down swooning in the shade
Of evening quiet, and its last beam shut
Beneath the curtain round the couch of days;
The royal purple curtain newly cut,
By the gold scepter which the night queen quivers.

Cloud-angels fill the heavens in noiseless bands;
She watches all with listless, folded hands.
The night comes softly out and hangs a star
Low swung from heaven's bar,
A clear and lustrous lamp; then thrilling low
A nightingale pours out her piteous strain
Beneath the window where the jessamine grows.

And fills the night with her impassioned pain.
In shimmering ranks white rose and lily stands
Unplucked, unsong by those calm, folded hands.

A murmuring breeze drifts gently from the South,
Touching the quiet mouth
With sweet caress; stirs the pale gold on her hair
Upon her bosom, but she heeds it not,
For all life's vague unrest and heavy care
Slips from her heart, and is with life forgot,
Her soul has joined her sister-angel bands.
Sweet dead, sleep on with idle folded hands.

BEATRICE ST. GEORGE.

THE BURLINGTON ROUTE SELECTED.

The Burlington Route has been selected for the delegates to take to the N. S. A. convention at Minneapolis. See advertisement next week. Office at 211 Clark street.

LIFE IMMORTAL REVEALED.

Half the glad day—beautiful day,
For Error's mists now melt away,
The rays of Truth effulgent shine
With heavenly radiance divine.

Half the glad light—beautiful light,
Dispelling all the gloom of night;
And Truth's uplifting shining ray
Brings in the reign of joyous day.

Half the glad truth—beautiful truth,
Renewing man in strength and youth;
Glad Day, glad Light, glad Truth, that bring
To man a priceless offering.

Glad souls on Tabor's glorious height,
Behold fair Truth in robes of light;
A nearer glimpse of heaven scan,
And life immortal dwells with man.

J. C. UNDERHILL,
Hammond, Ind.

"Materialization." By Mme. E. d'Esperance. B. F. Austin. Excellent. Price 10 cents.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony.—Chateaubriand.

Spiritualists, Attention!

Dr. Geo. B. Warne, Who is Ever on the Alert in the Interest of Spiritualists, has Something of Special Importance to Say to Those Who Reside in Michigan. Read His Statement, and Then Act!

LOOK! LISTEN! DANGER!

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In this condition of affairs the Chicago

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

This gathering will be one of the grandest convocations ever held in the name of Spiritualism; no one, no matter what his sect or faith, should fail to attend. Spiritualists can afford to sacrifice much, if necessary, in order to be present at every session.

Note the fine array of platform talent expected to be present and participate in the exercises, none better in the world: Prof. W. F. Peck, Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Mr. and Mrs. Sprague, Mrs. Ressegué, Oscar Ederly, Mrs. Lillie, Mrs. Fiken, Eva McCoy, Margaret Gaulle-Redinger, and a host of others.

The musical program, under the auspices, for one-half of the convention, of the well known artist, Mme. Ida May Poulson, and for the other half, of Prof. Paul Zumbach, will be a rare treat which none will care to miss.

The business sessions will be of the utmost importance and interest, come and listen to them even if you are not delegates.

The lyceum movement will be explained to you by its enthusiast, John W. Ring, the general superintendent of lyceums; he has something more than good to tell you of the children of the lyceum.

Come one and all and give your influence and encouragement to the N. S. A. and its hard-working auxiliaries. Secure your rooms at the Nicollet Hotel, one dollar a day for good accommodations—a first-class cafe is attached to the hotel. Be sure and get certificate tickets at your home railroad office and by it secure your return trip for one-third regular fare; bring those certificate tickets to convention with you.

All sessions

NOT "PSYCHIC HASH."

Some Comments on Charles Dawbarn's Essay.

In The Progressive Thinker of September 2, 1935, there is an article from the pen of the gifted California Philosopher, Mr. Charles Dawbarn, entitled "Psychic Hash."

He says: "For instance some one sees beyond the normal sight of the rest of us, and we call it clairvoyance, which is merely an effect of added vibrations to certain of his nerves. In the same manner his hearing becomes clairaudience, which merely marks another dance of the units with a little change of time and time. Presently the mind itself grows more active under like stimulus, and we then call the effect 'psychometry,' or perhaps it flashes its way to a distance, when we exclaim, 'Behold the power of telepathic suggestion!' for we see it compel that other mind to its own sight and thought."

Mr. Dawbarn here gives the partial form of psychic activity for its enlargement, and we hope he will take it as kindly as it is meant, to add, that this added vibratory activity to which he refers, raises the one so acted upon, to a state higher in the evolution. It is a universal truth, that by these vibratory evolving processes, higher octaves are reached in individual harmony, and the man or woman undergoing such developments, becomes conscious of increased mental and soul powers, due to the higher vibratory relations. Such are the processes of individual evolution. It is a change from the strictly mortal ratios of vibration, into those called immortal, and thus mortals become conscious and legally qualified co-workers with the immortals. No fogland is entered here, nor is the mentality weakened; nay, it is strengthened, conditions become clear and perceptions of facts register themselves in the vibratory order of cosmic harmony, and become the individual conscious knowledge, in which is contained the self-evident fact of life's active individual continuation from plane to plane, in ever increasing strength of all that makes life a joy to one's self, and a blessing to all other life.

Mr. Dawbarn reaches his philosophical climax when he would repeat and emphasize that Modern Spiritualism has been, for the most part, a system of "psychic hash" in which dishonored and unproved facts have been ingredients evolved from the individuality of the mortal, although in many cases we find a trifle of real spirit return, to make up the balance and give flavoring to the concoction.

This smacks of surface explorations, and facts only, of the great long-promised spirit outpouring upon all flesh, which world's people have named Modern Spiritualism. Its power for good is proven in the increase of mental activity for results in scientific and general knowledge, especially that of the immortality of all human entities. Now let us give a little insight into the great movement, and turn on the searchlight a little stronger, and note our findings. By searching the cosmic records, we find these periodical vital enforcements to the mortal mind realm, are in keeping with Nature's own statutes and needed for evolutionary progressive changes, inasmuch as, creation is a vibratory network, and all its machinery for chemicalization and advancement are carried on through said vibrations or nerve organism in man and nature, hence these methods are the legal modes of activity. We further find, that the present vital induction of spirit in its strongest form, into nature and man's psychic organism, is a full, not a partial influx, by which means, it comes from all planes above Earth and its connected celestial spheres, even from the "Christ Sphere," above the united number of this eternity, hence a great purpose is so to be served.

This purpose, we find, is to tide this mortal world and its inhabitants over a great crisis now about upon it. The process is not one of what is called so much through so-called modern mediums, as it is on the strong vibratory attachments and conditions which have been very carefully established between multitudes of immortal workers upon and with as many mortals who could be psychically worked upon, aroused sufficiently to call out soul fibres, and strengthen the same by its injected stimuli of higher vitality, so that they could bear connections and do service with those with whom they were to be joint workers in this labor of the world's and humanity's upliftment, which in brief is this: that this present-known mortal world becomes in part, in a not distant future, the first so-called immortal world. All above move up and out into larger space. Of course, all mortals to whom this vibratory anchorage to the immortal forces is attached, rise also, for this vibratory annexation and its connections form the leverage by which this higher raising is accomplished, and we repeat, it does not count so much how many persons a speaker or medium reaches by voice, or test, or any service rendered, as it does how many become psychically aroused by such service, to become anchored securely to these higher vibratory lines, for their own and the general welfare.

We said that this world would pass through the crisis of being raised higher, and would add, that as new conditions are constantly forming in unison with nature's evolutionary processes, some there be, even at this time, in their birth throes and by convulsions and some specific upheavals will be launched as habitable world-parts or continents.

Prior to the enactment of this great movement, Modern Spiritualism, there was no such thing as a "psychic hash" by all the upper world's convened congresses for the purposes of arriving at the best possible solution of ways and means to launch these works. It was unanimously voted that it should be done in accordance with Nature's own code of vibratory action, and as the electric ray stands for all those psychic operations it was decided upon. The results are now before the world, the court of public opinion, and although there is not as much accomplished to mortal view, as could be wished, yet, to the deeper view, in a larger sense, the great work is constantly propelled onward to purposed consummations, and it is well to dub it all as, "Psychic Hash!"

MRS. M. KLEIN.

Van Wert, Ohio.

WHEN THE DEW IS ON THE GRASS.

When the dew is on the grass,
And the star-ray glides the tree,
All my longings turn to thee,
And in dreams I see thee pass.
Knight and lover, bard and sage,
Of the wise and good thou art,
And thou enterest on my heart,
All its rapture to engage.

Through ideal realms of light,
Moving in divinest wise,
With an uplift of the eyes,
And in glory robes, bedight,
Thus, in dreams, I see thee pass;
And my longings turn to thee,
When the star-ray glides the tree,
And the dew is on the grass.

MARY E. BLANCHARD.

Milltown, Maine.

A Scientist Says Science Proves a Future Life.

J. Hudry-Menos, perhaps the most advanced and startling thinker of Europe to-day, has declared, and claims to have proved, that science teaches the immortality of the soul. Further, this man declares that the Early Christian church openly taught and exploited immortality of the soul through reincarnation.

Hudry-Menos, whose spiritual eye sees "ghosts" of all shapes and colors, who believes he can tell by the colors of the halos and aureoles that his mind eye sees around the mind bodies, has supported his position strongly by arguments that have aroused a thrill of applause among the Spiritualists and kindred believers.

BY J. HUDRY-MENOS.

"If an Asiatic asked of me a definition of Europe I would be obliged to reply to him: It is that part of the world that is haunted by that incredible illusion that man was created of nothing and that his actual birth is his first appearance in life."—Schopenhauer.

At first glance science and a future life seem to have nothing in common, but, as soon as we occupy ourselves seriously with the problem of our survival after death we see that much preliminary work has been done upon it by science, that biology, physiology, chemistry, physics; all the natural sciences have given to psychology a solid foundation; that psychology, in its turn, has discovered in its substratum of the human being, that which they call consciousness.

Hypnotic experiments demonstrate that the individual consciousness is disposed in layers. The more profound the hypnosis the more deeply the hypnotizer penetrates into the personality of his subject, there awakening dormant memories and an activity which does not at other times possess; acuteness of hearing and prodigious knowledge. These terms, various layers of consciousness, various states of consciousness, and, as some put it, the various bodies of man; do they correspond to something concrete, something that is palpable to a certain point? Darwin rediscovered one of the greatest laws that govern our cosmos—rediscovered, because some others prepared the way for him. Antiquity knew the law as it knew the movement of the earth around the sun and the precision of the equinoxes. It is found in the grand philosophical systems of India and under the obscure symbols of some of their sacred writings.

Question of Invisible Matter.

The disciples of Darwin hold that all organisms are the product of a natural genesis. But this theory is not admitted in all its rigor by all thinkers. Some make an exception in favor of the human spirit. These two views will ever remain irreconcilable and will never find a common ground for discussion if the universe contains such matter only as our hands can touch, our eyes see, our microscopes or telescopes distinguish in the infinitely small or the infinitely large. But our modern physicists have ventured to say as an hypothesis that our palpable, visible matter is only a condensation of a matter, less dense, that the last physical atom, the gaseous atom, is only dissolved in order to pass into other states which are called etheric. Thus is revived what seemed dead; the pater omnipotens ethers of Virgil, the grand ether. The Hindoos called it akasha, synthesis of ether, which they said was composed of five ethers; nay, seven, each more and more subtle.

Theory of Etheric Fluid.

Anaxagoras taught that the prototypes of everything, as of their elements, existed in the infinite ether where they were generated and to which they returned. Except for the first words this opinion reproduces that of a number of modern physicians. Dr. Richardson says this fluid penetrates everything. A world is built in the center of the etheric fluid and moves in an ocean of this fluid.

For the physicists there is no longer merely the chemical elements but also meta-elements, those which Sir William Crookes terms semi-material elements; minerals, chemical elements, meta-elements, neighboring on the etheric state, etheric atoms, without doubt of divers degrees; such it seems to him is the claim which connects the grosser matter with a primordial substance. This conception harmonizes perfectly with the law of evolution, which without it is incomplete.

Dissolution of Consciousness.

The actual progress of science, which always is a perpetual becoming, permits us to infer that if this human consciousness has at its disposal a vehicle less dense than that which is dissolved at death, it can persist after this dissolution without immediately entering the reservoir of cosmic energies. Even what we know of the permanence of energy in the atom, which never dissolves save to reincarnate, permits the hypothesis of a consciousness preserving its acquired force for a period which will last as long as the systems in which it evolves, time being only an arbitrary conception of our brains.

But if science succeeds in establishing this fluid vehicle, composed of matter in the etheric plane, that furthermore our consciousness can function in it independently from the physical body in certain morbid states or states simply not yet classified, will it then have discovered a theory which never was formulated by our predecessors? Not at all, and it is this fact which lends value to the hypothesis.

Double Body Theory Is Old.

All the peoples of the world, from the savages to the most civilized, have admitted the existence of this vehicle, even when they did not profess full faith in our survival. Innumerable traditions have been gathered in this subject. Nearly all the peoples of antiquity and at the present time many of the nations outside our occidental civilization gave and give to the human body a double, often called the astral body, which carries its soul into another world. They call it visible. Some believe it triple in its nature. Thus thought the Hebrews. As for the Old Testament produced by numerous compilations, altered by passing through our European tongues, be it by the ignorance of the translators, be it by the desire to make it harmonize with more recent theological conceptions, it contains certain passages which, faithfully rendered, express the same belief. Man besides his physical body has a terrestrial spirit. Nephesa, a soul, neshamah, a divine spirit, rauch. (Job xxvii:2, 3.)

Egyptian Septuple Theory.

For India and Egypt man is septuple; but this division really corresponds to but four planes, physical, etheric, mental divine. They are: (1) physical body, (2) etheric double, (3) vital principle or solar energy, (4) animal soul or bodily desires, (5) intelligence, (6) spiritual soul, (7) mental divine.

The three first principles are dissolved at death in order to enter new aggregations separately, the etheric double following the corpse and slowly dissolving above the tomb, at the same time if it is cremated. The animal soul is dissolved in its turn more slowly. The intelligence or the Manes of the Hindoos serves then as the vehicle of the two others, awaiting the hour of reincarnation. The divine spirit alone would be immortal.

It is curious enough to note that these beliefs scattered through the sacred or philosophical writings of India reproduce the scientific theories of the evolution and evolution of the elements. Buddhism, among others, was evolutionistic on a scale far vaster than that adopted by Darwin. Its Nirvana is not annihilation, as is thought, but a state through which the elements comprising the substratum of consciousness acquired by man passes in order to go to other cosmic destinies. And this conception is grandiose.

Then, however immaterial, the soul is a substance, for it is a substratum of qualities, teaches the Hindoo philosophy. It ceaselessly reincarnates, like everything in the universe, by its natural love of life. When the system in which it evolves is in repose it also enters into rest. After the days of Brahma, the night of Brahma. But the germs are only sleeping, and the hour of waking sounds. They then undertake a new evolution, or rather they pursue their evolution with all the qualities, all the energies acquired in the course of the minor evolutions which they have already undergone.

Soul Corporality of Greeks.

Greece remodeled according to its genius the ideas of India and Egypt. The doctrines of many of the Greek thinkers were received from Egypt and above all from India, passed to the Neo-platonic school of Alexandria, and exercised a great influence on the Jewish world, on the Pharisees and the Essenes, and that slightly before the coming of Christianity. We also find during the first centuries of the church the belief in the corporality of souls and that of reincarnation.

Many fathers of the church defended both. St. Irenaeus said that souls were not incorporeal save by comparison with the grosser bodies of men. Tertullian said that the soul was of the same type in its form as the body of man. Tatian, St. Hillary, and St. Ambrose all taught that the soul was corporal.

There has been much discussion in the various churches on the resurrection of the flesh based on the words of the Apostle Paul. In speaking of the body down corruptible which became incorruptible, he could

not but have had in view the fluidic body; because he was a learned doctor, and, as we have said, the Neo-platonic ideas had penetrated Judea before Christianity. It is easy to show that these were the accepted beliefs in the New Testament and that Christ did not dispute them. They were rejected finally because of the ultra-materialistic interpretation put upon the resurrection of the flesh.

Soul Corporality and Church.

We find the belief most vivid during the first five centuries of our era. Lactance declared at the end of the third century that the idea of immortality implied that of pre-existence. Origen professed it openly. St. Jerome notes it in a letter to Demetrius. St. Augustine in his confessions says: "Have not I lived in another body before entering my mother's womb?"

These words are one of the last echoes in our occidental world of a truth anciently known, which will probably revive during the twentieth century. Because everything in nature reincarnates, it remains to prove that the consciousness acquired reincarnates also, as it certainly does in an impersonal way, as all the phenomena of heredity prove in all the kingdoms. But an individual consciousness, does it preserve an individual life through these mysterious changes to which its vehicles are submitted. The first step toward proving this is the existence of some etheric vehicle, which is now being demonstrated by means of psychical and hypnotic experiments.

Let us commence with telepathy. Just as wireless telegraphy requires a receiver and a transmitter, so the etheric atoms which transmit the vibrations of our thought require an etheric receiver. And we return to our hyper-physical vehicle interpenetrating our physical body which it informs concerning that which it knows more or less clearly and according to convictions which are still declared morbid. The ether is a register of primary force, not only of sounds but of images. Every particle of matter registers everything which it has passed, say Jevons and Babbage in the "Principles of Science."

Thoughts, ideas have an objective existence. Telepathy has nothing astonishing in it. It will suffice to acquaint ourselves with its mechanism, to perfect the transmitter and receiver and then to experiment with perseverance in order to obtain results more and more worthy of our confidence.

Heredity and the Etheric Fluid.

This etheric substance, according to Ed. Perrier, transmits hereditary qualities and explains what we term the human soul. This opinion resembles with irregular fidelity the views of the ancients, and we fairly have before us the mysterious vehicle which permits consciousness to survive the dead body. Is science going to give us a certainty, and will human thought, thirsting for immortality, know at last that death is only one of the innumerable transformations of life?

The moment that physicists admit ether and a primordial substance whence have come the minerals through involution, they can admit states of etheric matter invisible to our physical sight and where forms can exist which are equally invisible. Organic life could have evolved from etheric elements. It would evolve ceaselessly because this subtle matter does not exist per se as experiments of chemists and physicists show. Of divers degrees of density, it penetrates all bodies. Man, composite like all bodies, would preserve throughout his cosmic evolution, his etheric double. Radio-activity is an index of it.

Nerve Phenomena as Proof.

Certain maladies of the nervous centers permit us to observe phenomena which seem to indicate the existence of a vehicle other than the dense body, and it is said that it is the true seat of our sensations and of our memory. The facts seem to imply the existence of hyperphysical senses. More than this, persons in normal health, among whom these senses are awakened in intervals or continuously, affirm that they see this vehicle and certain phenomena happening in the plane to which it belongs by its material constitution.

Nothing abnormal or supernatural can manifest in the universe, but we know only an infinite part of what it holds. In order that a fact shall be supernatural or abnormal it must come from outside the universe. However, although we know as yet but an infinitesimal part of that which the cosmos holds, man contains in himself in a potential state all its constituent elements, a microcosm of the macrocosm, just as the seed contains an entire organism, and he can understand all that it produces according to the measure of his progress.

Perhaps he is approaching the moment when he shall have discovered all that his senses can show him, and since he wishes to know more he must develop his hyperphysical senses, which we have seen already exist but are not manifested save among extremely rare individuals.

When one of these individuals wishes to make use of one of these senses he isolates his consciousness from the exterior world in order to obtain a vision, a bearing, a hyperphysical sensation. This would seem to indicate that in order to obtain these same faculties of perception we must try the same means; the extra lucid person who reads for you the scenes from your past life does so in no other way. All his consciousness is withdrawn from the physical senses and then you do not exist for her in the dense state.

Thoughts are Fluid.

Some rare individuals have a direct knowledge of this. This vehicle, or body, or layer of consciousness, has senses corresponding to the state of the matter in which it functions. Here is the reservoir wherein float the images and the forms of all that humanity has thought and thinks. We take a bit of it and remodel it and we impress it anew in the ether more indelibly than a picture, a statue, or a book.

These ideas are not new. Many Greek philosophers have defended them and before them the Hindoo philosophers. And the most advanced minds of our age begin to divine that the pendulum of the great clock of time, after having oscillated toward the west, turns again toward the east. More than this, they foresee that if the occidental thought and the oriental thought will some day unite their harmony will prepare a prodigious impetus to human consciousness.—Chicago Tribune, Sept. 17, 1935.

LAKE HELEN, FLORIDA.

Southern Cassadaga Camp-Meeting Association.

This prosperous association will hold its twelfth annual convention on its beautiful grounds overlooking Lake Helen (postoffice Lake Helen), beginning Feb. 4, 1936, and closing March 13. The camp is located 145 miles south of Jacksonville on the Atlantic and Western railroad, a branch of the Florida East Coast railroad—a line between New Smyrna and Orange City Junction.

Hotel Cassadaga on the grounds will be opened Nov. 1, 1935. Board and room from \$7.50 to \$3.50 per week. There are now built and in construction some fifty cottages and public buildings. Light housekeeping rooms can be found in the Apartment House, at very moderate cost.

Mrs. A. M. Spencer furnishes table board at reasonable prices, the year around.

The public buildings are the Auditorium, the new entertainment, the store, Brigham Hall, Apartment House, Library, and Hotel.

The speakers and mediums engaged at this meeting are: J. Clegg Wright, Carrie Tying, W. F. Peck, Laura G. Fixen and Carrie Cuffman. Mr. Peck and his niece, Grace Hawthorn, will lead in the singing, and Anna Duncan will preside at the organ.

The trumpet meditations, Mrs. Bartholomew, will give several. Other mediums are expected.

Dramatic entertainments, weekly dances, card parties are features of the camp. After December 1, there will be meetings each Sunday in the Auditorium. The association has put down a deep artesian well, from which pure water is pumped into a reservoir on Prospect Heights; our cottages and other buildings are supplied with running water, free from sulphur.

New cottages are going up outside the gates, to be occupied by coming campers; some of the cottages are to let. For information about cottages to let, write to Mrs. A. M. Spencer on the grounds.

For rooms in Apartment House, write to Mrs. J. D. Palmer, Willoughby, Ohio. Charles Myers will meet travelers at

the station and convey them and baggage to the camp, three-quarters of a mile.

Southern Cassadaga camp is a healthy location, mid pines, on elevated, dry, sandy soil, the air bracing from the resinous pines; jasmine is in bloom in February, mocking birds make the air musical in March, Drummond philox carpeus the fields and yards in early spring, orange groves are plenty within a mile of camp—none in sight. Fires for warmth are seldom needed, hence the expense for fuel is but a trifle.

My excursions begin October 6. The dates following on October 27, November 10 and 24, December 9 and 29, 1935, and January 9, 1936.

All these excursions by the Clyde Steamship Co., from New York City. Write me for low prices—circulars, folders, etc., (enclosing 4 cents in stamps for postage). Full information will be given. H. A. BUDINGTON, 91 Sherman St., Springfield, Mass.

THE GOD-IDEA.

How many expeditions men have sent Toward the infinite to find their God, And only found their own transcendent dreams!

These have they defied, and worshipped them, And sacrificed according to their wealth Of mind and treasure. Savage, saint and sage Have built a dream-God, like unto themselves And with their best conceptions trimmed Him up Fit to be Ruler of the Universe.

Man never yet has seen Him face to face, For He is hidden in a labyrinth Of His own laws, which He can never break, Nor set aside for any man's appeal.

EMMA ROOD TUTTLE.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Trust; Angelic Help. Price 25 cts.

A QUERY AND ITS ANSWER

Concerning Apparitions of the Living.

"My husband is a traveling man. We are not congenial. He is absent most of the time. An apparition comes to me, during his absence, in every particular identical with him. I see the form plainly and hear every word it speaks. Its stock of knowledge, phraseology, gestures, color of hair, eyes, etc., are an exact duplication of my husband. When I tell him of the affair he says I am crazy and admonishes me to keep still about the whole thing, because there is no foundation for such hallucinations. I want you to tell me how to get rid of the delusion, if such it be, for I am not ready for Kankakee just yet, and I will certainly land there if this thing continues. I am not a believer in witchcraft or any other superstition."

The foregoing is, in part, a letter received by me a few days ago. Readers will be interested to you. Believing I have taken the liberty to supply it, and to make a few suggestions as to the probable cause of my friend's experience.

The first and most likely answer would be that she herself is correct in her diagnosis. It probably is a spirit. Considering the easy access an exorcistic spirit has to the mind of the living and its power to improvise or create forms out of the matter of the spirit world, I would not be at all surprised to find the supposition correct.

On the other hand, it could be the projected double of the husband. It is not necessary that the person whose apparition hangs about a place should be dead. There are many living people whose "ghosts" are seen about the places where they formerly lived. An intense desire to be at a certain place sometimes creates a form so dense as to be visible to any one who has the slightest touch of clairvoyance. I once heard a reputable man, who was formerly a minister, tell about meeting his own double at the altar where he was holding divine services. He said that his own phantom, when he ascended the rostrum, was occupying his parochial chair.

It is said that each intense thought, beneficent or maleficent, may haunt a house or locality. The ghost will have its clearness and duration in exact proportion to the dynamic force of the thought. It is probable, too, that the husband, being, as the letter elsewhere relates, of a prying, suspicious nature, finds himself inadvertently at his home as soon as he falls asleep. His consciousness would then be focused in his astral body. In such an event, distance would be no barrier.

Again, the entity that my correspondent sees, converses with, etc., may be a creature of her own begetting. Memory reconstructs out of matter of the mental plane objects formerly contacted. This is known as re-collection, and is called subjective creation; but if we come down to a closer analysis we find that objective and subjective things are alike the result of imagination. When we see an objective thing that thing does not enter our eye, but its picture appears in our mind. If we look at a subjective image, whether it is the outgrowth of our own thinking or caused by the act of another person or thing, we perceive the image produced in our mind; and thus you see that in both instances we can perceive nothing except that which is imaged in our mind. Everything, external as well as internal, is in consciousness. The within and the without, paradoxical as it may seem, are one.

When we think of a thing or person, an objective form of that thing or person appears in our mind. By converse, practice, voluntarily or involuntarily, we gain power to hold on to that thing and we can project it upon the mind of others. If we are partially clairvoyant we can so project this mental image as to bring it into visual range of ourselves, and it is not unusual in such cases for the creator of the image to endow it with all the intellectual and other attributes of the model of which it is only a pattern. This capacity of creating a clear mental image and projecting it upon the mental horizon of another person is one of the fundamentals of thought-transference. The remedy for divesting oneself of haunting creatures, no matter of what source or origin, lies in our own hands. I can give no better recipe than that of Miss Nora Batchelor, which appeared in The Progressive Thinker, Vol. 1, No. 1. Read her article closely and it will give all the information necessary.

HERBERT A. HARRELL.

Chicago, Illinois.

A FORTUNATE PREMONITION.

Did Not Some kind Guardian Spirit Inspire the Dream?

As psychic phenomena are being so freely discussed in scientific circles, so the reader may be interested in the following story which is literally true. In 1862 two brothers, north of Ireland men were in Valencia, Spain, engaged in growing and shipping fruit for a house in Malden Lane, London, England. Previously the younger had been a newspaper reporter in the city of Londonderry, Ireland, and while there had made the acquaintance of a young woman to whom he became engaged. The time was approaching for the marriage, and it was necessary for him to make a long voyage to reach the home of his fiancée. The marriage day was set, and he had engaged his passage in a certain ship. Before the date of sailing his elder brother dreamed that his sister's elder brother dreamed that he saw the vessel with his brother on board moving out to sea. Without any apparent cause she suddenly careened and turned bottom upward.

The dreamer smiled at the vision, dismissed it from his practical mind, and was soon fast asleep again. He would doubtless have never given it a second thought had it not occurred exactly in the same form in each of the two succeeding nights. It then so impressed his mind that he concluded to tell his brother and persuade him to postpone his trip and sail by the next boat. The ship of the dream was lost on her voyage, and all on board perished.

The brother sailed the following week, reached Londonderry, the home of his bride, and was married on March 10, 1862. In the meantime the elder brother had written to his sister in Dublin telling her his dream and explaining that their brother had postponed his voyage as the result of it, and his letter reached the sister much to her relief, for she had already learned through the public press of the loss of the ship, on which she supposed her brother had perished.

Was this dream the result of a disordered brain, or can it be explained on religious or scientific grounds?

R. H. C.

Pine Island, N. Y.

"Spirit Echoes." My Mattie B. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, with portrait of the author. Price 75 cents.

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It is a fact, there will be no need to go blind or to wear spectacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every eye to be tested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.

They issue a book of 100 pages—a complete dictionary of diseases—which will tell about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 342R, 929 Walnut Street, Kansas City, Mo.

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By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information. Price, 25 cents.

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By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting little book, a series of wonderful psychic manifestations occurring in this writer's experience. Cloth, 128 pages, \$1.25.

The Nemesis of Chautauqua Lake

This fascinating book by the well-known Author and Scholar, HON. A. B. RICHMOND, should be in the hands of every Spiritualist in the land. It is a very interesting little book, through the narrative is woven a psychic thread of thought in the style so natural to the great spiritualist, that it can be read with a very precious during its perusal. It is certainly interesting. Price, cloth, 75 cents.

In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dual sweetheart, after appearing to him many times, etherialized, materialized and through trance medium, has him put into a hypnotic trance by spirit seances and held in that condition ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer. This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

spiritual phenomena. Price 25 cents

Dr. Henry Slade.

He Has Passed to the Realm of Souls.

BECAUSE DR. SLADE IS DEAD.

But Now Still More Alive Than Ever, the Secular Press Paints His Earthly Life White or Black, Just as the Mood Takes the Writer, Without the Least Regard for the Absolute Truth—After Reading These Extracts, See What the Editor-at-Large, Hudson Tuttle, Has to Say.

Lockport, N. Y.—Henry Slade, the great spirit-writing medium, who achieved fame and fortune, died at a sanitarium in Belding, Mich. There is no one to claim the body. Slade was a former Niagara county resident, born in Johnson's Creek. He spent the early years of his life there, and was always gifted with the strange power which in later years brought his name into prominence among Spiritualists.

Mr. Slade was the son of Mr. and Mrs. William Slade of Johnson's Creek. He attended the district school there and on more than one occasion he started the students and the faculty by the strange phenomena which he produced. As he grew older his power increased and when 18 years old he was known as one of the foremost Spiritualistic mediums. He went to New York and other large cities, and became so well known that for a time he could not handle the crowds that came to see him.

He made a specialty of slate-writing, and so great did his reputation become that he was invited by some of the crowned heads of Europe to appear before them and demonstrate his strange power. Slade made a tour of the world, appearing before every crowned head of note. When he returned to the United States he was a wealthy man. He was entertained by royalty in a lavish manner, and the emperor of Prussia kept him at the royal palace for six weeks. Napoleon III. presented Slade with a valuable diamond.

The residents of Johnson's Creek never tire of talking of Slade and his strange deeds. When but 19 he was able to cause a table with a lighted lamp on it to turn on its edge without upsetting the lamp. This was done while Slade was five feet from the table, and no part of his body touching it. Another feat of Slade was to place his hand six inches above a piano and cause the piano to rise from the floor. He was able to get slate-writing from some of the most noted persons that had departed this life. Slade was the inventor of slate-writing in gold. He used to place two slates together and, breaking a small piece of slate pencil, place it between the slates, then, holding the slates in his hand, one could hear the pencil skipping around between the slates. In a few moments a message from some departed friend would be received. Slade conceived the idea of having the slate writing appear in golden letters. He caused a gold watch to be placed on top of the slates between his hands and when the slates were opened the writing was a bright golden color. There are many slates in existence in this city which were written on through the power of this noted Spiritualist.—Buffalo (N. Y.) News.

What the Brooklyn (N. Y.) Eagle Says.—On September 13, 1876, Professor Lankester attended a seance. He caught Slade in the act of writing, under the table, a message on a slate, using a thimble colored like his skin, to the end of which a bit of slate pencil had been attached. Slade was arrested, convicted and got three months in jail, the limit for that misdemeanor. On appeal he got off through a defect in the wording of the commitment.

The case attracted some attention in Europe. The Russian court wanted a medium, real or false, for its diversion. They sent for Slade. He exhibited before the Czar, and was a court sensation for a St. Petersburg season. He dropped out of sight very suddenly, but bobbed up again in this country in the early 80s, dead broke and showing in small towns. He went abroad again, and had a renewal of popularity in Berlin, where he exploited ideas about the fourth dimension. He was even honored by a heavy German treatise, "Transcendental Psychics," by Professor Zollner.

For ten years the world lost sight of him, until in 1895 he appeared again on the streets of New York, old, ragged, walking on crutches. He had a paralytic stroke the first time after he landed and was treated in Roosevelt Hospital. The physicians noticed that his hands were calloused, as though he had been doing hard work.

He went West and showed up at last in Detroit. There he lived, old, broken and half insane, in one room, and made his living by giving "tests" to servant girls at 10 cents a sitting. In time he got too broken even for that and was sent to a sanatorium, where he died. How he lost his great fortune is unknown, for Slade never made anyone his confidant.

What the Duluth Herald Says.—Henry Slade, noted for many years as the chief exponent of the peculiar features of Spiritualism, most fantastic of civilized religions, is dead at Belding, Mich. His last days were spent in poverty and misery. Of course everybody knows what Spiritualism is. Its advocates believe that the spirits of the departed visit the earth, and that through the medium of certain gifted individuals they will descend to do tricks, and communicate banal and very earthly messages to their living friends and relatives.

While naturally its advocates have been drawn largely from those of superstitious tendencies, often people of high standing and keen intelligence have been attracted by its peculiar tenets, and have embraced it with full belief in all its phenomena. Like all other eccentric cults, it has suffered much from the character of its advocates. The majority of those who have investigated Spiritualism, either through curiosity, desire for amusement, or more or less full-fledged belief in its theories, have been struck by the venality of the spirits summoned up by the mediums, and by the universal fondness they expressed for talk about money matters. In short, Spiritualism, like fortune-telling of various sorts, has too often been made a means of plundering the innocent and unwary.

"There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

Hamlet's sage remark has been quoted so often in this connection that it has become trite, but it expresses the final attitude of most of those who investigate these occult subjects thoroughly. There is less belief in them than there ever was, of course. We

have been steadily materializing our beliefs since the days of ghosts and witchcraft, but we have not yet come to the undivided opinion that there is nothing but materialism, that there are no supernatural occurrences, though we have discovered that many things once deemed supernatural are entirely material and commonplace. This process may lead us to the generalization that the supernatural things are the things we do not understand, and that there fore superstition has its roots in ignorance. As we progress, and add to our knowledge, things supernatural, meaning things we do not understand, pass one by one from the realm of the occult to the safe precincts of the commonplace, meaning things we understand—or think we understand, which is the same thing.

Slade was one of whom the most marvelous stories were told. Even at an early age, it is said, there were evidences of strange powers. Standing five feet away from a table he could cause it to tip over by a wave of his hand, while a lighted lamp on the table preserved its equilibrium most soberly. Some of these stories are doubtless apocryphal. Many strange things he did, but so did Herrmann, Houdin and other plain magicians claiming no supernaturalism. It is hard to believe that if the spirits of the departed do abide near us, they are idle enough to descend to common jugglery and parlor tricks for our amusement and edification.

What the New York Evening Post Says.—Henry Slade was one of those who rose to the top of the profession. He exhibited his slate writing to Henry Ward Beecher, who, according to common report, confessed that the mystery baffled him. He attracted the notice of the distinguished Dr. W. B. Carpenter, and also of Professor E. Ray Lankester, who exposed his trickery. But Slade's career was less successful than that of Daniel Dunglas Home, whose seances in this country provoked the curiosity of William Cullen Bryant and men of like standing; and in England of Lord Brougham, Sir David Brewster, William Howard, and Sir Edward Bulwer (afterwards Lord) Lytton. He made a convert of Dr. Robert Chambers; he held seances in 1857-58 before the emperor and empress of the French, the king of Prussia and the queen of Holland; and he actually had an audience with the pope. Home is the man who turned Mrs. Browning's mind toward Spiritualism and thus incited her skeptical husband to write "Mr. Sludge, the Medium."

But above all Spiritualism in our form or another allures and will continue to allure those who mourn for lost friends. While men have power to love they will regard death as a hideous and irrational tragedy, and will seize upon even the slenderest hope of peeping into the spirit world and cheating the graves of its victory. Thus the cruel color of the mediums are made possible by the very intensity of human affection.

"Sludge begins At your entreaty with your dearest dead. The little voice set lisping once again. The tiny hand made feel for yours once more. The poor lost image brought back, plain as dreams. Which image, if a word had chanced recall. The customary cloud would cross your eyes. Your heart return the old tick, pay its pang! A right mood for investigation, this!"

REVISES MEANING OF SIN.

Theosophist Fullerton Reveals New Definition—Says It Is Anything Which Interferes With the Evolution of Manhood into Godhood.

Delegates from various parts of the country, Chicago Theosophists, and a few uninitiated outsiders, filled Steiner hall last night at the first public session of the nineteenth annual convention of the American Theosophical society. About 250 persons were in the audience.

Two addresses on theosophical subjects were given—one on "Sin," by Alexander Fullerton, secretary of the society, and one on "Man's Divine Inheritance," by C. Jinarajadasa.

Give New Definition of Sin. "Previous definitions of sin have been unfair to human beings," Mr. Fullerton said. "They have pictured the Divine Being as afar off, impressing on mortals his own law. Theosophy conceives of the universe as having its conception in millions of sparks of the divine essence which emanated from the Being ages ago, each of which is to be incarnated and ultimately become a divine being. Sin is anything that interferes with this evolution from the incipient man to the god."

"We get our ideas of sin from the conscience, from the great preachers of humanity, from sacred books. Punishment follows sin as the cat follows the mouse. Whatever wrong a man does shall revert upon himself. It is a system just, fair, and unavoidable."

Hindoo Talks Theosophy.

Mr. Jinarajadasa is a Hindoo, a dark, dapper young man. He advanced, clad in an immaculate dress suit and smiling through his spectacles, the women in the audience prepared to listen with all their might.

"Theosophy is a new standpoint of life," said Mr. Jinarajadasa. "It has had an existence in the past, but only in broken glimpses. Now, in this modern age, it shows itself in a broader, more magnificent way. It presents answer to the problems of existence which may be accepted by the analytical mind, not by intuition. Study Theosophy and see whether a new peace does not come into your life; whether you do not detect in every human face a strain of music."

The American Theosophical society is a part of an international body which has its headquarters in India. Each country is organized as a section, with a general secretary at its head. The society has a prosperous branch in this city, with headquarters in the Auditorium building. C. G. Snow is chairman of the present convention.

"After Her Death." The Story of a Summer. By E. D. D. A truly great work of a master mind, and one which Spiritualists should delight in honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists of all kinds, should read this book of occult forces will find instruction of great value and interest. A large, bound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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THE REAL SPIRITUALISM.

What Is Spirit and What Is Spirituality?

Spirit is life. Spirit is the potentiality of thought, of feeling, of emotion, of passion.

We are spiritual beings. To the degree that we realize this and seek to control the expression of passions, of animal qualities and propensities, we are spiritual.

What is the most beneficent and far-reaching blessing to humanity of the recent demonstrations of continued life beyond the grave?

The sweeping away of theological error. The opening of the way of self-knowledge and growth which constitute a living soul, a soul continuously vitalized by spirit, the source of life.

The movement called Modern Spiritualism came at the stage of evolution of the human organism when its vibrations could be utilized by incarnate spirits. Spiritualists as a body have held to the initiative stage of the movement started by the spirit world to arouse the slumbering spiritual faculties of mortals on this planet.

Spiritualists have learned the truth of the words of Paul, that the things which are not seen are greater than the things which are seen.

But it seems that so great is the satisfaction in finding that death does not end all, and that the departed loved ones are not separated from us, that no vital purpose of existence, no effort to make the conditions of mortal state better here and now quickens ideals and impulses.

The terminable seeking for "tests" is not alone by the newly awakened and inquiring, but for those who have received over and over again incontrovertible proof that we can communicate with the spirit world, and that they are cognizant of our conditions.

If we believe that existence had a meaning, our first effort should be to find and fathom its meaning and so make our experiences profitable. No great advantage, in this direction is to be gained by the ordering of individual and collective life here and now, is the supreme responsibility of mortals.

The orthodox religionists are criticized for so much dwelling on the future life as the incentive for doing good now and here, for making salvation and gaining a place in heaven the chief end and aim.

Certainly the Spiritualists whose thought and aspiration are fixed upon the spirit world chiefly, are not demonstrating a higher consciousness of being, or estimate of the opportunity and demand for wise activities of the life here and now, than the creedist who is dwelling upon what may be obtained hereafter.

In looking over the field of the Spiritualist movement, one is reminded of an incident that occurred one Sunday some years ago. It was in the hall in Ada Street. I can't recall the name of the speaker. He gave an excellent discourse bearing upon practical life here, indicating how Spiritualism could make better mortal conditions for individual and social progress.

After close of service I said to a brother, who was a Spiritualist, "O, I would—can you comfort?"

Are those who have the knowledge that this struggling mortal state is but one step in an immortal career to be satisfied with that knowledge? Because the hell of everlasting burning is abolished, is there no incentive for the activity of higher aspiration and the perfecting of individual and social life?

Because the kindergarten spirit of life, would we be glad to have the child remain in babyhood?

Because the spirit realm has brought us freedom from the stultifying errors of old theology and taught that we are spiritual beings and not a fallen race, but possessed of capacities and powers which are capable of developing and therefore we are not content with that, should we simply seek the comfort of communication, and everlastingly demonstrate of the fact? Is not that the baby kindergarten stage?

Spiritual evolution is indispensable to the completion of human being. And this can only be accomplished by the co-operation of human spirit, intelligence, love and wisdom, with the intelligence, love and wisdom of the Infinite Intelligence.

The greatest blessing to humanity of the fact of communication can only come when mortals seek and find how to co-operate with the higher spirit realm in perfecting mortal conditions and humanity.

Regret is often expressed that spirits do not give to us more satisfactory knowledge of their life and activities. It is far more important that we should find how we can make most valuable to the present and the future generations of mortals, our life here.

The realm of high purpose and uplifting thought is one and the same in this visible and the invisible realm. If we fill our lives with noble ideals and aims and concentrate thought and effort upon their fulfillment, we are already in that realm of spirit.

What we need as spiritual beings is not a repetition of tests and phenomena, but to seek ever the activity of spirit in search for truth, for the love that never faileth, for the wisdom that is true guidance.

We need to bring ourselves up to spirituality, to the mastery of mind and body by spirit. If we do we are not spiritualists, and this is of vastly more importance than that incarnate spirits should be materialized. That process cannot help us as spiritual beings. But our thought and purpose fixed upon attaining the mastery of spirit will make accessible to us its limitless powers.

This is vastly more important than to learn of conditions and occupations beyond the veil of mortal sight. Not to bring into earth atmosphere of spirits released from fleshly limitation, but to develop our spiritual perceptions, powers, and high purposes that we can realize our nearness to and the blissful atmosphere of higher spiritual realms and intelligences, is the greatest grandest work of Spirituality—is the Real Spiritualism.

LUCINDA B. CHANDLER.

"Principles of Light and Color." By E. D. D. A truly great work of a master mind, and one which Spiritualists should delight in honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists of all kinds, should read this book of occult forces will find instruction of great value and interest. A large, bound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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RESOLUTIONS

Adopted by the Washington State Spiritualist Association.

Resolved, 1. That we recognize in Spiritualism phenomena which are attributable to the supernatural, miraculous, but with its concordant philosophy is found not only in perfect time with all known scientific laws, operative in nature, but a marvelous revelation in the scientific field.

2. That among its grand purposes is the demonstration of a glorious future life and the establishment of a universal brotherhood of man on earth upon a just and equitable basis.

3. That universal brotherhood implies the necessity of active steps in the transformation of existing political, social and industrial conditions into such a system that would recognize and guarantee to each individual a full measure of justice in equal rights and opportunities.

4. That to fight, slash and slaughter upon the field of battle, to erect to the dead heroes marble monuments chiseled with falsehoods extolling their virtues, is a deplorable murderous insanity paraded in the name of patriotism and civilization.

5. That we condone the practice of murder of capital punishment under no circumstances, whether perpetrated by private individual or the imposing false dignity of law or patriotism.

6. That as we recognize the power that is clothed in thought, and that as the character of men correspond to their thought, the endless chain of evils and crime now extant we regard as inevitable effects, and we each and all as factors in the great and crushing cause, and accessories in the crime, in exact ratio of our indulgence, indifference and toleration.

7. That we espouse the cause of the fullest play of mental and personal liberty wherein the same rights of another are not invaded.

8. That we would treat crime as a disease, and suggest institutes of reform for the penitentiary equipped with efficient specialists in the chairs of criminology, ethics and moral philosophy to succeed the hangman, mob, lynching parties and the genius that presides over the electric chair.

9. That recognizing mediums or sensitives as the gateway between the sphere of the incarnate and exanimate, notwithstanding that we deplore deception and would urge the example of this association in seeking honestly and faithfully for only the good in mediumship, and granting to each individual the right to judge, accept and reject all he may see fit.

10. That Spiritualism knows no limits in research, but its concern for the well being of the race is revealed in proportion to our emergency into its claims. We would therefore urge all investigators to strive for its full fruition, its progressive study and spiritual growth, especially among our educators and teachers.

11. That this association extend a vote of thanks to the press for its friendly and unbiased attitude toward our most successful campaign, also to our president, speakers, mediums and others, who with their untiring efforts, contributed to our success.

12. That we heartily endorse the N. S. A. in its earnest efforts for the betterment of and protection to our state and local societies, but we would request the caution of the N. S. A. against imposing in their regulations any interference with the full play of liberty of thought and the right of discretion in local propaganda.

13. That the secretary of this association be authorized to make a copy of these resolutions to the Spiritualists papers, also the leading secular papers of Washington.

E. B. ESTES,
G. F. CAMPBELL,
C. A. LOVEJOY,
Committee.

DR. PEEBLES ON MAGIC OF INDIA.

Gives an Interesting Talk at the Spiritual Church on West Franklin street, Baltimore, Md.

At the Spiritual Church, on West Franklin street, last night, J. M. Peebles, M. D., who has traveled extensively in the Far East, delivered a lecture on "India and Her Magic, Black and White."

He said in part: "The vast majority of India's people are ignorant and exceedingly superstitious, but the learned, high caste Brahmins are intellectual, metaphysical and even brilliant. They are natural logicians. Missionaries have made but a slight impression upon the better classes. While they have four castes, they have more than a dozen of subcastes, but this caste system is gradually dying out. There are nearly a hundred languages and dialects spoken in this country, and there are 40 religious sects, the Mohammedans alone numbering 40,000,000."

"One of my journeys around the world I stopped two months at Adyar with the Theosophists, devoting much time to the study of the different phases of magic. Col. H. S. Olcott, though one of the founders of Theosophy, wears the Hindoo sacred thread. These Hindoos pronounced Madame Blavatsky a black magician. The genuine adepts and Yogis have wonderful gifts and do not regard to Amara the god of wisdom. In India it is synonymous with the Brahmin-Yogis or knowledge of Brahman."

As to the question whether or not Mme Blavatsky was a fraud, there are differences of opinion. If we are to accept the verdict of those who did not know her; if we believe in the infallibility of the notorious Society for Psychical Research, whose report was based upon the accusations of two dismissed employees whose interest it was to defame her character, then she was merely a clever trickster, an adventurer, a skilled hypnotist.

If, however, we prefer the verdict of those who actually knew her and lived and studied with her; if we prefer to accept the testimony of such people as her lifelong colleague, Colonel H. S. Olcott, the brilliant and scholarly G. R. S. Mead, for five years her private secretary, the great altruistic idealist, Mrs. Annie Besant, the Countess Wachtmeister and a score of lesser intellectual lights, who testify by their lives and works the fact that Mme Blavatsky was a profound teacher of the higher knowledge, then the popular estimate of her is wrong.

One of the most strange and interesting phenomena we can observe is the often curious reversal of that unstable thing we call public opinion. Who best knows what it is values it least. We find the "heresies" of yesterday becoming the "creeds" of to-day. The stones flung at the reformers of one generation, become the laurel-crowned monuments of the next.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$5.

CHESTERFIELD CAMP.

Another Echo From the Article Written by L. O. Hull—Indianans Desirous of Redeeming This Camp From the Pestiferous Horde of Fakers Who Have Afflicted It, and Cast a Blight on Its Beautiful Grounds.

To the Editor:—I was very much interested in an article in last week's issue of your paper, written by L. O. Hull of Fort Wayne, Ind., on the subject of "Fakes and Frauds" at Camp Chesterfield, and I agree with him when he says: "THE PUBLIC IS IN NEED OF PROTECTION FROM THE IMPOSTORS AND MOUNTBANKS WHO DO THEIR VILE WORK UNDER THE NAME OF SPIRITUALISM."

I have been reading Spiritualistic literature for several years, and I am inclined to believe in the philosophy of Spiritualism; to me it has been a beautiful and inspiring study, but so far as I have investigated the phenomena, it has been a ridiculous humbug and failure. Unfortunately, so far my experience has only been with the fakers. However, my contact with the frauds and fakes of the seance rooms does not make me entirely skeptical of the truth of Spiritualism. While I have no proof so far, of continued life after death, I do not believe the proof impossible; but I think I will be safe in saying this much: Unless the proper officers of Camp Chesterfield are more careful in their selection of the mediums permitted to do business on the premises in a few years these beautiful grounds will be offered for sale.

Two others with myself went to a trumpet seance on the afternoon of August 16. The medium, a Mr. and Mrs. Somebody, whose names I have forgotten, were recommended to us by prominent Spiritualists as the best of their class. They proved to be fakes and frauds of the first water. They were a disgrace to Spiritualism and to the human race. A child four years old could easily have detected them as frauds.

It is sometimes worth the money we part with to be tricked by a smooth, skillful fakir, but these two humbugs were even poor blundering tricksters. We left that dark room thoroughly disgusted, and my two friends who were honest investigators, left confirmed skeptics.

I still believe there is a truth in Spiritualism, and I earnestly hope that all honest lovers of truth will aid you in your noble efforts to unearth these frauds and fakes, and sweep them out of the ranks of Spiritualism, and into everlasting oblivion where they belong.

C. W. HOFFER.

Richmond, Ind.

DECEPTION AT CHESTERFIELD.

How It Was Practiced on a Visitor From Illinois.

To the Editor:—I believe, if we are to get clear of the frauds in mediumship, the Spiritualists will have to get after it themselves. Reading of the article by Brother L. O. Hull of Fort Wayne, Ind., regarding his experience at Chesterfield camp, reminds me of my own visit to that place, and of the way his article reads, I judge it was the same medium who "done" each one who was there out of a dollar for the farce.

The medium had called several of the sitters to the cabinet, and finally requested me to take a seat in the chair inside the cabinet, when immediately the medium turned to the opening of the cabinet, and after a few moments of those who were sitting there, some of them exclaimed, "Why, there is Gen. Logan!" Now I suppose the medium when she turned from me, slipped on a false mustache to complete the likeness.

Such a deception is a great injury to Spiritualism. I denounced it the next morning. I think the management at camps are not particular enough. They ought to allow no medium to act as one of the sitters without they know positively they are genuine. As Brother Hull says, we go there to hear from our dear ones and friends who have passed out, therefore we want the real thing.

Harvey, Ill. R. BAYLES.

ORIGIN OF THEOSOPHY.

As Set Forth by One of Its Prominent Devotees.

The word "theosophy" dates from the time of Ammonius Saccas—the third century of our era—and means divine knowledge or science. The word theos in Greek means a god; i. e., one of the superhuman evolution, not God in the sense of the "supreme creator, Ammonius Saccas," and his followers were called "Theosophists" because "they sought to explain all sacred legends and narratives, myths and mysteries," according to Dr. Alexander Wilder, "by a rule or principle of analogy and correspondence; so that events which were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul; they were also designated as 'explanations.'"

Theosophy, or the eclectic theosophical system, is generally attributed to the third century, yet if Diogenes Laertius is to be credited, its origin is much earlier, as he attributed the system to an Egyptian priest called Pot-Amun, who lived in the early days of the Ptolemaic dynasty. The same author tells us that the name is Coptic, and signifies one consecrated to Amun, the god of wisdom. In India it is synonymous with the Brahmin-Yogis or knowledge of Brahman.

As to the question whether or not Mme Blavatsky was a fraud, there are differences of opinion. If we are to accept the verdict of those who did not know her; if we believe in the infallibility of the notorious Society for Psychical Research, whose report was based upon the accusations of two dismissed employees whose interest it was to defame her character, then she was merely a clever trickster, an adventurer, a skilled hypnotist.

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The Methodist Catechism.

A Review Showing the Absurdity and Injustice of its Statements.

The author, in his preface of this catechism, says: "It is not published as a child's catechism merely, but as the catechism of the church, including both young and old, and is suitable to be retained in memory through life."

Now, as this is a summary of principles and tenets of the orthodox religion, taught in Sunday Schools and by the freinds, and "suitable to be retained in memory through life," let us examine and see how it compares with enlightened reason and scientific facts, and what kind of a character it attaches to God.

To facilitate the undertaking, I quote the following questions and answers for comment:

"1. Who made you? God."

"2. Who is God? The Creator of all things."

"3. Where is God? God is everywhere."

"4. What can God do? God is almighty; He doeth whatsoever He will."

"5. What is the character of God? 'God is love.'—John, iv:8th verse."

"6. Is the Son God? Yes; 'Christ is over all, God blessed forever; He is the true God.'—John, v:20th verse."

"7. What was the sin of our first parents? Their eating of the forbidden fruit."

"8. By whom were they tempted? By the devil in the form of a serpent."

"9. Did this sin harm any beside themselves? Yes; by the offense of one judgment came upon all mankind to condemnation; all are born in sin and are under the wrath of God.—Rom. v:18."

"10. Why did Christ suffer and die? To offer to divine justice full atonement for the sins of the world."

"11. Will all men therefore be saved? No; 'the wicked shall be turned into hell.'—Psa. ix:17."

"12. Will those be saved who die in childhood? 'Yes.'—Mat. xix:14."

"13. Can we repent and believe of ourselves? No; 'the power to repent is given us of God.'—Eph. i:8; Rom. x:29."

"14. How long shall the bodies of men lie in the grave? Until the last day, when Christ shall come to raise the dead."—Acts xvi:7; John v:28, 29.

"15. How long shall we live after our resurrection into the wicked? Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Mat. xxv:41.

We have thus the orthodox faith comprehensively expressed and now we will proceed to analyze and weigh its averments and claims.

Q. 1. Who made you? God. Now, if God made you, he evidently should be responsible for his work; and if you are not built right, then it must be his fault and not yours; and as all are born, created in sin, as declared in the answer to question 3, God must be the maker of sinners; and, behold! he is wrathfully condemning his own work, making all to confess the offense of one! marvelous justice, indeed!

And as God is Almighty, Creator, and everywhere, and doeth whatsoever He will, it follows that everything is just as God conceived and made it; and he must have made hell, the devil and his angels, just as surely as he made heaven and the good angels; and both kingdoms are his, or else he would not claim them. And as God is everywhere, he must be in hell as well as in heaven. Altogether intricate conception; and just about as clear as mud.

Another important fact, which this Methodist author seems less mindful of, is this: As affirmed in the second answer, God, being the Creator of all things, must have created the faculties of reason, giving to man the power to think, discover the relations of things, compare and make deductions and form judgments; that he thus endowed man must be as true as that he made man; and that he should use his reason must be as imperative as that he use any other faculty or force of either mind or body. It is, therefore, as clear as daylight to reason that, if he does nothing else, and if we do not reason and govern ourselves therewith we are sinners, as much as if we went and buried our talent, or disobeyed a plainly indicated command.

Q. 8. "What is the character of God? God is love." How a God of love could create an orthodox devil and hell, and then to tempt man to do evil, and to burn him in forever, for being a sinner, just as created by this same God, surpasses understanding, outrages man's highest ideas of love, and baffles human reason. Clearly, if God is love, he can be possessed of no such fiendish disposition; and hell and the devil are among the heinous and superstitious, and it is to think that the Methodist thinker, as it is beneath one's own estimate of love and justice—more the conception of a savage than of civilized man.

According to the answer to question 16, "Christ is the true God," as the Catholics claim; and, sure enough, Mary is thus the Mother of God. Now, this statement is too absurd and ridiculous for anything.

Should a like statement be made today of a respectable young lady, as claimed true of Mary, the author would be either sued for slander or adjudged to the insane asylum; and it has finally come to this, that reasoning minds no longer credit the story, and the silence of the preachers relative to it plainly shows their lack of faith. If, then, Christ was a man, and a baby first, as were his followers, and because he was a great reformer and teacher is no proof that he is God any more than man is God.

Q. 31, deals with the sin of primitive man, Adam and Eve. Their sin, we are told, was the eating of the forbidden fruit, and Mother Eve, next after the serpent, was the tempter and first transgressor. What that fruit was, whether an apple or a peach, or something else, has never been ascertained, and commentators have long since despaired of ever finding out either the special kind of tree or the nature of the fruit it bore. But, according to the bible itself, immediately on the very day Creation was finished, the Creator gave to man, "male and female that he had created, every tree in which is the fruit of the tree yielding seed to be for them meat." Gen. i:29; and they were commanded to multiply and replenish the earth, which it seems they did not do until they had eaten the forbidden fruit.

The way is not clear, unless it was the forbidden fruit that revealed to them the way of obeying the divine injunction to multiply and people the earth. If so their condemnation must have been for disobedience; and if they had not eaten the fruit they must have continued in disobedience and in full possession of the earth, hale and hearty, two lone and undisputed rulers of a world without the cry of a babe, the mischief of a brat, or the importunity of a single kid to disturb their virgin felicity.

And did this sin, whatever it was, harm any one but you and I? Did it harm anybody that have ever lived since have suffered sickness, grief, pain and even death, just because Father

Adam and Mother Eve ate some kind of fruit that grew on a tree, notwithstanding it had been given them by the Creator.

What a riddle! What a mystification with every conceivable significance! To reason, or as positing only to a dream or vision of an untutored savage; and we have to call it a myth, and no revelation at all; and serving only as one basic part of a creed, conceived and formulated in an age of ignorance by designing priests and despots, pretending, or else ignorantly presuming themselves to have communications and revelations direct from God; and so have imposed upon mankind a superstitious religion, with its countless popes, bishops, cardinals, friars, monks, and hypocrites, leading intolerance, contentions, wrangles and persecutions, wars and bloodshed; and creating discord, exciting and maintaining hate and selfishness more than love and kindness among men.

Q. 42 and Answer, affirms that Christ suffered and died to satisfy divine justice, and to make "full atonement for the sins of the world."

We are asked to believe in a God of love and omnipotent power as allowing his only begotten Son to be ignominiously tortured and slain, and then growing out of the eating some kind of fruit he himself created and gave to our first parents by way of an apostate devil; and according to the answer to question 45, the cruel sacrifice was an utter failure, since that sin continues as before, and the wicked are not saved, but "turned into hell. What more irreconcilable is the idea of infinite love than this story?

A Presbyterian preacher here once is credited as having said that the idea that Jesus died for sinners, to atone for another's sins, is absurd; and I think he should be credited with a little inspiration of reason, though he be called down as a heretic. The plain fact is, Christ died because he was killed by the Jews. And to think of God as dying, is an orthodox absurdity.

This story of Eve and the fall of man is a myth, and Mary's Holy Ghost conception and atonement its complement. In all reason, Jesus was a man; and to make him God is idolatry.

Q. 46. "Will those be saved who die in childhood?" They will.

A few orthodoxes would not believe this, and so have killed their children to make sure of salvation. The crime of infanticide is thus encouraged, as affording the only sure way to heaven; and, this side of India, little buds of humanity have been plucked in the morning, victims of a misleading faith.

Q. 51. "Can we repent and believe of ourselves? No; the power to repent is given us of God." So then it cannot be our fault if we have not repented; for unless God gives us the power we cannot; and if he does not, then he and not we must be to blame, if anybody.

Q. 107. "How long shall our bodies lie in the grave?" Until the last day, when Christ shall come to raise the dead. But the bible says flesh and blood cannot enter heaven. And, too, think of bodies that have decomposed, chemically dissolved, or may be, have been burned to ashes, and the atoms transformed into vegetable and animal compounds, consumed and again circulated and appropriated in other organisms, re-dissolved and again scattered to the four winds, and so on, repeatedly, think of such atoms of bone, muscle, and varied tissues, parts and limbs, and the whole coming together, joint to joint, and all composing our bodies thus restored. Another mammoth absurdity.

And now, in conclusion, answer to Q. 110, makes this church confession: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

We are thus asked to think of a God of love as sending his own children away into the most awful tortures, altogether unthinkable of the worst human parent, much less of the God-parent who hath all power and doeth whatsoever he will; and such a conception may serve to terrify and weaken some, not yet strong in the light of knowledge, but more enlightened minds revolt against such senseless dogmatism as would make God a Satan and men cowards. The human mind, in the might and majesty of its divinity, is fast advancing beyond such stuff, and as surely as thinking with devil, bugaboo and the entire lot of superstitions, the religion of this Catechism as illogical, absurd, and plainly negatives Nature's revelation of the infinite love and power of God manifest in Creation; for if "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."—If God did this, as claimed, he must have had little regard for his Son, or either for his own character and responsibility; and if, as stated in this catechism, we cannot believe of ourselves, but the power to do so is given us of God, then if not saved it will be because God failed to empower us to believe; and not we, that he will be to blame, and should suffer instead of us, and surely being omnipotent, and in supreme control of all things, with power to will and do whatsoever he willeth, he could have saved the world as well without sacrificing his only Son—indeed, he should never have lost the world or anything else, and to believe the story is to believe God cruel, weak, and irresponsible; and that he is a God of credence, and higher conceptions of God and duty are required to lift man up.

Such doctrine taught to children in the present era of higher criticism is better calculated to dwarf the unfolding mind than to expand it; and so by force of the Divine All-Mind, in evolution, it must retire before the coming of a traveler may sleep, but can know little of his surroundings, whether death or riches are about him. Give us the light that brightens the star of hope and illumines the way to heaven on earth!

Yours for truth,

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Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garfield Hall, corner Ashland and W. 13th street.

Central Spiritualist Church holds services each Sunday afternoon at 2:30, at Park's Hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins Hall, 528 W. 3rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdland, pastor.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 8 and 8 p. m.

The Kenwood Spiritualist Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Atken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 133 East North avenue, corner Burlington, at 8 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Holy Spirit holds services at Wilcox Hall, corner Champlain and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Lisa Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The German-English Society, Bund der Geisteswissenschaftler, holds services every Sunday evening at 7:30 in Brandt's Hall, 162 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall, Mr. Frank Joseph, medium.

The Christian Church, Unitarian Brotherhood, No. 1245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabasha avenue, near Robey street, and North avenue. Sunday-school 10:30 a. m. Lectures and spiritual messages given at 3 and 8 p. m., by Mrs. T. L. T. pastor, every Sunday, in German and English.

The Hyde Park Spiritualist Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address communications to Miss Mrs. L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixty-ninth street and Westworth avenue, meetings every Sunday at Albert Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star-Lodge Hall, 378 So. Western avenue. All welcome.

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Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, and by others. Friends and co-workers cordially invited. Residence 616 N. Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room 612 Masonic Temple, every first and third Thursday of the month. Afternoon 3:30, evening 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets, 10 cents.

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