

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

NO 917

At the Seances Held by W. T. Stanford with
the Medium, Charles Bailey.

m 32ND SEANCE. March 15th. Address by Dr. Channing on "The Influence of the Free Press and its Responsibility." The speaker has fits in the streets. The drunkard is just as much diseased as the epileptic. "But," says someone, "he m

[illegible]

as alone could be by us, present
and by the way, we are not

freedom. It simply consists in the
ing others just as you love to

The Progressive Thinker.

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

VOL. 36

CHICAGO, ILL., JUNE 22, 1907

NO. 917

WHEN I RETURN.

I'm getting dazed o'er prospects as I never was before,
For so many folks I'd like to be when I come back once more.
I'd like to be a millionaire and hold mankind in hand,
And make the tyrant rue the day he set foot on this land.
I'd like to feed the starving poor whom tyrants here oppress,
When I come back to earth sometime to grow, unfold, express.
And sometime I would like to be a girl, a woman, wife;
A mother of a family, and live a grandma's life,
Or be a queen o'er some fair land of earth to rule awhile,
And teach my subjects how to bow and tip their hats and smile.
I'd like to grace the throne of love from woman's place sometime,
And touch the hearts of men who scoff and laugh at things sublime.
So many things I'd like to do when I return once more;
I'd like to work a little less and rest when work is o'er.
I'd like to organize a trust upon this earthly plane,
Control the sun, and moon and stars, the zeppelins and the rain,
I'd like to do so much next time, but how can I expect
To not repeat my work when I must fall to recollect?
I'd like to be a Washington, a Lincoln or a Paine,
A Horace Greeley, Henry George, a Grant or James G. Blaine,
I'd like to be the President one term within this land;
I'd like to join the labor and the money hand in hand;
I'd like to be McKinley and a Bryan through one life,
And then I'd like to come and be a presidential wife.
I'd like to be a Dewey or a Miles, and such great men;
I'd like to be the Great of Earth when I come back again.
But what's the use of coming back to this same earthly spot
To learn through all experiences the things to be forgot?
Why not move on from sphere to sphere, and rung by rung arise
In spirit on the higher plane, remember and grow wise?
If all must come to earth again their knowledge to complete,
And have experience never had, no act of life repeat,
And that without a consciousness of scenes and things we pass
Retained, how can we know each time our next succeeding class?
What just recording angel guide will keep our progress free
And full recorded through the route of all Eternity?
It may be true we shall return upon some future day,
To grow, unfold, express, arise, through contact with the clay,
But if the soul of man lives on beyond this mortal coil,
Why should it not learn, progress, and grow, and learn, and climb?
Why need the soul fall back to rise anew to heights once passed?
Why not pass on, and on, and on, while consciousness may last?
DR. T. WILKINS.

Thoughts are Forces that Go On For a Time.

Thoughts are things, or rather, Forces, that go on for a time, and maybe eternally; if so, what we say or do is of vast moment. To uplift others we must be above them. To be no better or wiser than your ancestors or neighbors is not the proper aim. Don't fossilize, but go on toward perfection. To love or be loved is all in all. Tasteless and joyless is life if this is dead or lacking. Be self-poised; not too serious or crafty and funny; not too reticent or talkative, especially with the women. Never get in a noisy rage and abuse especially the ones who are in no way to blame for it. How dreadful to see one snappish with loved ones because of something provoking in business, for which they may feel as unhappy as yourself. Try, if possible, to realize how awful it is to put in a mind a vicious idea to take root and work havoc and destruction. To poison the fountain-head is surely the crime of all crimes. Don't give way to a gust of anger, and rave and swear; in a word, do nothing to shock or confuse people to make them lose faith in you or your fellow men. Do nothing that will hereafter bring remorse, shame or regret. Seldom is the chance to do good on a big scale afforded; let us, then, improve the many little ones. This is all that is required of us.
C. F. SHORT.

THE ANGEL BABY.

Come, baby, come:
Loving angels bring you, pretty, from I cannot see just where;
I am sure it's from some garden in the sunny Southland fair:
Come, baby, come:
Smile, baby, smile:
I can see your bright eyes, pretty, and your little mouth and nose,
And your rosy hands and fingers, and your teeny-tweeny toes:
Smile, baby, smile:
Rest, baby, rest:
In my loving arms I fold you, as you gaze deep in my eyes,
And the beauty and the sweetness seem a vision from the skies:
Rest, baby, rest:
Sleep, baby, sleep:
Fly away to happy Dreamland, while I sing my lullaby:
Peaceful is your quiet slumber, with your angels ever nigh:
Sleep, baby, sleep:
Gone, baby, gone:
Loving angels take you, pretty, to—I cannot see just where—
I am sure it's some sweet garden in the sunny Southland fair:
Gone, baby, gone:
Bye, baby, bye:
Come again to me, my pretty, well I love to have you come:
Loving spirit mothers bring you from your sunny Southland home:
Bye, baby, bye.

Wonderful Results

At the Seances Held by W. T. Stanford with the Medium, Charles Bailey.

Dr. J. M. Peebles writes from Australia: "I am attending Mr. Stanford's seances each week. Mr. C. Bailey, one of the greatest, if not THE greatest medium to-day in the world, is astonishing people with the manifestations that occur in his presence. I have not time to enumerate them, but shall speak of them on my return, in connection with the marvels that I saw in the presence of India's Yogis in the suburbs of Calcutta and also in the mountains."

A friend said to me the other day—one who has been a professed and earnest Spiritualist for many years—"What good is the physical phenomena that you present so persistently to your readers each month?" "Some years ago, before I began to closely study the scientific side of the phenomena, I might have said the same," was my reply. "Since then, however, Spiritualism has entered on a new phase. The latest conclusions and experiments of leading scientists like Professor Larkin, for instance, of the Iowa Observatory, have shown us that it will be possible ere long to demonstrate that 'the passage of matter through matter' is not the wild, visionary, unreasoning thing that the man in the street imagines, but that it is in accordance with laws of nature that are only just being demonstrated by science. In the April number of this paper the article by Professor Larkin, 'The Matter Disappearing,' is it simply Electricity?" showed that the electron, the latest definition of what we call matter, is Electricity pure and simple. The Law of Vibrations teaches us also that what we call matter is the result of lower rates of motion, that the planets and their satellites throw off from the sun in the form of vapor have a natural law also cooled down and become solidified as the rate of velocity slackened. What is more natural than—and we inquirers know it to be a fact—for the spiritual chemists on the other side to resolve matter into its original ether and again solidify it? It is this aspect of Spiritualism that is going to arrest the attention of scientists and intelligent inquirers into Spiritualistic phenomena and we shall presently find, as Dr. Channing said in his address in the April number, that later, when we understand the laws that obtain in this universe 'a motor car or a steam engine will appear an antiquated means of getting about.' Just as it is set forth in that remarkable book of Lord Lytton's, 'The Coming Race,' when we shall have called 'Vril' or Electricity to our aid in these matters.

It was by the exercise of these same laws of nature that the growing of a plant, 18 inches high, at the circle held on March 29th became possible. A Yogi was present, and it was by the power over nature obtained by the Yogis when in earth life that this remarkable phenomenon was produced. It cannot be too often remembered that this mundane existence of ours is full of marvels. Which of us by our own power could make a seed germinate, or clothe with beauty the grass of the field? It is only by 'hastening' somewhat these powers of nature that such a thing is possible as the growth of a tree during a comparatively short sitting. It could not be accomplished by the Hindus, Abdul and Selim, who have not learned to subjugate Nature as the Yogis of India have. To him was handed by the Yogi the seeds which were planted one inch deep in the flower pot. Yogi, who gave the name of 'Ram, Ram, Gee,' watered the seed, and said in broken English, 'Yogi come from India. Yogi go sleep in cave, no eat much, learn great secret. Masters teach Yogi make tree grow big.'

The pot was covered with a large basket and after Dr. Channing's address, lasting half an hour, it was lifted and the plant was found to be some inches high. The Yogi then magnetized the plant. It was again covered, and after another contact, Abdullah, had spoken and sung, Yogi announced that the basket was not big enough. It was taken off and there was displayed a most beautiful plant, 18 inches high, the top apparently pressed down for want of room and growing higher and with leaves of exceeding freshness and beauty. Dr. Whitcomb explained it was the Camphor tree of India, and beside it were also growing small plants from a peanut, and a bulbous Indian plant, planted by Dr. Peebles. But the great power of the Yogi had been expended on the large plant promised. It is not expected that people who know nothing of these things can accept at once all these facts, which are great spiritual virtues to those privileged to witness them.

The minds, even of some Spiritualists, have to be prepared by study for a knowledge of Nature's laws transcending our ordinary notions concerning matter. And I remarked to my friend in conclusion that as Jesus said to the unbelieving crowd, 'Even if one rose from the dead' they would not believe; so it is not our aim so much to convince unbelievers, who are too densely materialistic to appreciate the miracles of daily life, as to gradually learn ourselves more of Nature's laws, and point the way for those who are craving for more knowledge—more light.

prayers written in black and red from Thibet. Bird's nest brought for Dr. Peebles. Clay with spear heads. Hindoo spirit grows plant a few inches.

33RD SEANCE. March 22nd. Address by Dr. Robinson on 'The Hittites.' He draws map of 'Asia Minor, etc., on black board. Phenomena. Bone tablet from Thibet. It has a rude carving of Buddha with Thibetan inscription which Dr. Whitcomb translated 'The Enlightened One.' Bird caught in the light by Abdul. Second bird in small cage. Spear heads in clay.

34TH SEANCE. March 29th. Address by Dr. Channing entitled, 'The Master Christian.' Phenomena. Unbaked cake of Indian meal composed of three kinds. Plant 18 inches high, grown by Yogi as related above.

35TH SEANCE. April 5th. Address by Dr. Channing on 'The State and Condition in the Spirit World of Evil Men.' Phenomena. Spear head in clay. Two birds from sitter's coat. Manuscript on outer rim of palm tree; Thibetan prayers printed in and placed as an offering to some idol. Electrical conditions prevented production of more phenomena. Short address by Mrs. Robinson.

ADDRESS by Dr. W. Ellery Channing, specially Reported by Mrs. W. Wilson, Shortland Writer and Typist, Premier Building, Collins St., Melbourne.—'Crimes Against Criminals.'

Perhaps you have been wondering why I selected the subject of 'Crimes Against Criminals' for my address. It is one which should be brought into the notice of every man, woman and child in the community as it affects all—believer and unbeliever alike. From the spirit side of life we see many misdirected efforts, much sleepless anxiety, applied in trying to stem the awful torrent of criminality that is sweeping about you. To-night I purpose calmly viewing this matter in a common sense light, and I trust you will agree with me and go forth from this place with the desire to bring about a better state of things in the community.

For long ages past man has been tortured and killed for crimes that he committed. Even at the present day murderers are hanged by the neck till they are dead and before the corpse is cold there is another murderer ready to take his place. In days gone by penalties inflicted upon humanity for paltry crimes were terrible and appalling, such crimes as larceny and forgery being visited by the penalties of death. These laws have been repealed. By repealing them it was not intended to produce more crime, but, alas, round about us we see hundreds and thousands of our fellows still steeped in vice and criminality and we know not how to deal with them.

First, let me say, the law should not seek to 'punish' a man for his wrong doing. Perhaps you have never heard that statement made before. I am very pleased to make it to-night. The law should not seek to punish, but to reform the criminal. And it should be instilled into him that his fellowmen are not his enemies—that the law is not seeking to rob him, to persecute him, or to vent its spleen upon him. In the past this has been only too common. It is, moreover, impossible to find any punishment that will act absolutely as a deterrent. If death is made the penalty as in the past, men will still steal and forge and murder. You know this is the truth without my telling it. Take any number of men in society with certain defects in the quality and quantity of brain, with evil passions and appetites and environments and you will have a group of criminals. The criminal is often a product of innumerable causes. He is a creature largely of his environment and a victim of heredity. In the city of New York a certain woman had been arrested 164 times for drunkenness. The authorities traced her ancestors and found that both her father and her brother were drunkards and had committed suicide. On the mother's side there were three drunkards in the family as well as the grandfather and the great-grandfather. Now, this poor woman should in some way have received the commiseration and the pity of her fellows, rather than the condemnation and the punishment that was too often inflicted upon her.

It is remarkable that for so long a period the wisest people of the earth have failed to recognize that in certain people crime is a disease. Take the habitual drunkards of whom we have been speaking. Time and again they are brought before the magistrate and a fine is imposed. There would be just as much reason in inflicting a fine upon poor epileptics because they have fits in the streets. The drunkard is just as much diseased as the epileptic. But," says someone, "the may

diseased man, and unable to withstand the craving that came upon him at certain times. And it is the same with other criminals.

A statement was once made by a criminal previous to his execution that before he committed a robbery he felt an uncontrollable impulse to steal and under the influence or impulse to steal was a helpless child.

How shall we reform criminals? By making the goal or the prison a school house. These unfortunate ones should be taught. Hundreds of men and women are in your penitentiaries to-day whose minds are darkened and clouded. They know nothing of the joys which you experience even when they are free. Their tastes are depraved, they see no beauty in life, but are often anxious to drown their cares in drink and rivalry, and in the fellowship of others as evil as themselves. Let me tell you that no great change will be effected until the criminals are educated and taught. But you may say, 'The law is to be done with men who are receiving their sentences.' I will tell you. The judge, in passing sentence upon the criminal, should have the power to say, 'I do not state the time during which you will be incarcerated, it depends entirely upon yourself how long you remain in the prison house.'

An inmate's sentence is what is needed in your midst, and there will then be an incentive for the man to behave right. He should, moreover, be paid for the work he does—a reasonable remuneration—so that when he goes forth from the prison house he will have something in his pocket, and he enabled to withstand the temptations of the street. These criminals, these herd together, their feelings are exaggerated against their goalers and against society. Let them realize that society is not against them but desires them to be good men and women, and I say you will touch the chords in their hearts perhaps unthought before.

Thousands of men and women go forth from the prison house without money, without friends, with nowhere to go and nothing to do. If, perchance, they get some employment, it becomes known immediately, that they have been in prison. They drift back into the old paths, and in a very short time they are up again before the judge and standing in the felon's dock.

Again, it should be a crime for any officer of the State, policeman or detective, to hound a man after he has come out of prison. I know of instances where detectives have shadowed men from the time they passed the portals of the gaol. Some of them trace the man to his source, where he is employed. I know of one case where the detective went and said to the man's employer, 'Do you know whom you have got in your employ?' 'No,' said the contractor, 'I don't.' 'You have so-and-so, the criminal,' said the detective.

The man was discharged that night. 'I would make it a crime for any officer of the State to do such a thing. He may rest the spirit of Shakespeare, a Milton, a Michael Angelo! But let me tell you that much, almost everything depends on how that child is instructed, and how his little footsteps are guided through life's journey. Hundreds of thousands of children to-day would be better in the spirit world, because their parents know not how to rear them or how to teach them. Let me plead for the little ones for a moment. In teaching them that which is right and good and true, remember always that example is better than precept, and that without example it is impossible to rear your child to be a good man or woman. Try to make them happy, give them good books and pictures if you can afford them, let them enjoy themselves. The weary, crabbled and crochety business man, who returns home at night after money-grubbing all day, has shrivelled still more his small soul, and his nerves cannot stand the merry prattling of his children. He calls for the nurse to remove them from the house, and the mother, a woman of such means, that old Roman matron, the mother of the Gracchi, whom you read of in history, was once conversing with other Roman ladies about their riches. One said 'I have a string of pearls, it cost a king's ransom,' another said, 'I have the most beautiful jewels in Rome.' What she returned to this grand woman to recount her rich trinkets she called her sons, and setting them before these Roman ladies, said, 'These are my jewels.'

Yes, your children are the jewels that God has given you, and I tell you that if you do not do right by them that in the spirit world you will be punished as sure as truth reigns. If you send them to an orthodox Sunday school, and you are a Spiritualist, you are inconsistent, if you do not add your testimony to the teaching they get there.

Make no mistake. I cannot understand any man who believes in the spiritual philosophy sending his children to an orthodox Sunday school, and saying nothing about the Cause of All Things as readily as you may say that love of approbation is possessed by a circle; but when from the words we pass to the thoughts and terms of the one proposition than we can think of the other. Whosoever conceives any other will than his own must do so in terms of his own will, which is the sole will directly known to him—all other wills being only inferred. But will, as each is conscious of it, presupposes a motive—a prompting desire of some kind; absolute indifference, excludes the conception of will. Moreover, will, as implying a prompting desire, connotes some end contemplated as one to be achieved, and ceases with the achievement of it; some other will referring to some other end, taking its place. That is to say, will, like motion, necessarily supposes a series of consciousness. The conception of a divine will, involves, like it, localization in space and time; the willing of each end, excluding from consciousness for an interval the willing of other ends. It is the same with the ascription of intelligence. Not to dwell on the locality and limitation implied as before, we may note that intelligence, as alone conceivable by us, presupposes existence independent of it and

craving and gnawing which cannot be satisfied in producing in him an awful punishment. Here he sees an opportunity whereby he can gain a moment's respite. He takes possession of that drunkard who gets drunk again, and on the morrow is haled before the magistrate and fined \$5, or, perchance, twenty-four hours imprisonment.

And so it is with other crimes and criminals. Murderers have been deprived of life, and often—for I know it—have returned and taken possession of depraved men and women, and another murder has been the result. Your legislators, not knowing of this, would class their materialistic ears to the advice that I am giving you. They put me in mind of a judge who once sat in the High Court of England, a stern old man. He said that he believed in giving one chance to the criminal, and after that, if he sinned again he should be destroyed as vermin. I tell you that when that man passed for the last time, he would be sorry for such an utterance.

I believe there is good in everyone. Deep down, as I told you the other night, in the human heart there is a spot that may be touched and redeemed by love and sympathy. The cold, cruel judge says, 'Away with them! why trouble about them? they won't live right, let them forever be shut up to rot in prison.'

Ab, my friends, I would say to that man, had you been in his place, had you encountered the adverse circumstances, or events, or environment, that he has done, you would be perhaps to-night in the place of those outcasts.

Again, and this is a subject for the psychologist, as well as the criminologist, I do not affirm that there is a deficiency in brain power or brain matter in the criminal, but there is some defect which needs to be investigated. The results of scientific research will yet prove that many of those people are more sinned against than sinning. Do not think that I am pleading for an easy life for criminals. I abhor all that is wrong and evil, because I know that perfect happiness is only compatible with a good and true life. Some of you have been born in the lap of luxury, you have never known temptation. How easy it is for people who have never known temptation to speak against others.

I wish to say to the ladies present to-night, that during my earth life, and since passing to the spirit, I have observed that women, as a rule, are more severe and quicker to condemn their own sex than men are. Think of the number of fallen women in this and every other large city—parlars of society, outcasts! All! if we could trace them to their source, we should find in most cases that there was some defect in the person, and that she could not help what ultimately produced such disastrous results. Little children! I have always loved children—innocent, prattling children, who will some day possibly be the warriors of your land, its scientists or mechanics. They know but in the present child may rest the spirit of Shakespeare, a Milton, a Michael Angelo! But let me tell you that much, almost everything depends on how that child is instructed, and how his little footsteps are guided through life's journey. Hundreds of thousands of children to-day would be better in the spirit world, because their parents know not how to rear them or how to teach them. Let me plead for the little ones for a moment. In teaching them that which is right and good and true, remember always that example is better than precept, and that without example it is impossible to rear your child to be a good man or woman. Try to make them happy, give them good books and pictures if you can afford them, let them enjoy themselves. The weary, crabbled and crochety business man, who returns home at night after money-grubbing all day, has shrivelled still more his small soul, and his nerves cannot stand the merry prattling of his children. He calls for the nurse to remove them from the house, and the mother, a woman of such means, that old Roman matron, the mother of the Gracchi, whom you read of in history, was once conversing with other Roman ladies about their riches. One said 'I have a string of pearls, it cost a king's ransom,' another said, 'I have the most beautiful jewels in Rome.' What she returned to this grand woman to recount her rich trinkets she called her sons, and setting them before these Roman ladies, said, 'These are my jewels.'

Yes, your children are the jewels that God has given you, and I tell you that if you do not do right by them that in the spirit world you will be punished as sure as truth reigns. If you send them to an orthodox Sunday school, and you are a Spiritualist, you are inconsistent, if you do not add your testimony to the teaching they get there.

Make no mistake. I cannot understand any man who believes in the spiritual philosophy sending his children to an orthodox Sunday school, and saying nothing about the Cause of All Things as readily as you may say that love of approbation is possessed by a circle; but when from the words we pass to the thoughts and terms of the one proposition than we can think of the other. Whosoever conceives any other will than his own must do so in terms of his own will, which is the sole will directly known to him—all other wills being only inferred. But will, as each is conscious of it, presupposes a motive—a prompting desire of some kind; absolute indifference, excludes the conception of will. Moreover, will, as implying a prompting desire, connotes some end contemplated as one to be achieved, and ceases with the achievement of it; some other will referring to some other end, taking its place. That is to say, will, like motion, necessarily supposes a series of consciousness. The conception of a divine will, involves, like it, localization in space and time; the willing of each end, excluding from consciousness for an interval the willing of other ends. It is the same with the ascription of intelligence. Not to dwell on the locality and limitation implied as before, we may note that intelligence, as alone conceivable by us, presupposes existence independent of it and

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is the best for securing the emotional element—Bain. In wonder all philosophy (say religion) began, in wonder it ends, and admiration fills up the interstices; but the first wonder is the offspring of ignorance, the last is the parent of idolatry. Coleridge.

Nothing destroys authority so much as the unbelief, and ultimately, the

HERBERT SPENCER'S HERESIES.

His Opinion of the Christian God—Cruelty of a Fijian Deity Small Compared With That of Jehovah—Reprobation and Atonement Termed Abhorrent—Will and Intelligence Cannot Be Ascribed to the Cause of All Things.

If we contrast the Hebrew God described in primitive traditions—man like in appearance, appetites, and emotions—with the Hebrew God as characterized by the prophets, there is shown a widening range of power along with nature increasingly remote from that of man. And on passing to conceptions of him which are now entertained, we are made aware of an extreme transfiguration. By a convenient obliviousness a deity who in early times is represented as hardening men's hearts so that they may commit punishable acts, and as employing a lying spirit to deceive them, comes to be mostly thought of as an embodiment of virtues transcending the highest we can imagine.

The cruelty of a Fijian god who, representing as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a God who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better educated, that while some theologians distinctly deny it, others quietly drop it out of their teachings.

Clearly, this change cannot cease until the beliefs in hell and damnation disappear.

Disappearance of them will be aided by an increasing repugnance to the injustice. The existing on Adam's descendants through the sins of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible.

So, too, must die out the belief that a present innumerable worlds throughout infinite space, and during millions of years of the earth's earlier existence needed no honoring by its inhabitants, should be seized with a craving for praise; and having created mankind, should be angry with them if they do not perpetually tell him how great he is.

As fast as men escape from the glamour of early impressions which prevents them from thinking that they will refuse to imply a trait of character which is the reverse of worshipful.

Similarly will the logical incongruities be more and more conspicuous to growing intelligence. Passing over the familiar difficulties that sundry of the implied divine attributes otherwise ascribed—that a god who represents of what he has done must be lacking either in power or in foresight; that his anger presupposes an occurrence which has been contrary to intention, and so indicates defect of means; we come to the deeper difficulty that such emotions, in common with all emotions, can exist only in a consciousness which is limited. Every emotion has its antecedent ideas, and antecedent ideas are habitually supposed to occur in God; he is represented as seeing or hearing this or the other, and as being emotionally affected thereby. That is to say, the conception of a divinity possessing these traits of character, necessarily continues anthropomorphic; not only in the conceptions of the emotions ascribed, but also in the sense that they form parts of a consciousness which, like the human consciousness, is formed of successive states. And such a conception of the divine consciousness is irreconcilable both with the unchangeableness otherwise alleged, and with the omniscience otherwise alleged. For a consciousness constituted of ideas and feelings caused by objects and occurrences, cannot be simultaneously occupied with all objects and all occurrences throughout the universe. To believe in a divine consciousness, men must refrain from thinking what is meant by consciousness—must stop short with verbal propositions, and propositions which are debarré from rendering into thoughts will more and more fail to satisfy them.

Of course like difficulties present themselves when the will of God is spoken of. So long as we refrain from giving a definite meaning to the word will, we may say that it is possessed by the Cause of All Things as readily as we may say that love of approbation is possessed by a circle; but when from the words we pass to the thoughts and terms of the one proposition than we can think of the other. Whosoever conceives any other will than his own must do so in terms of his own will, which is the sole will directly known to him—all other wills being only inferred. But will, as each is conscious of it, presupposes a motive—a prompting desire of some kind; absolute indifference, excludes the conception of will. Moreover, will, as implying a prompting desire, connotes some end contemplated as one to be achieved, and ceases with the achievement of it; some other will referring to some other end, taking its place. That is to say, will, like motion, necessarily supposes a series of consciousness. The conception of a divine will, involves, like it, localization in space and time; the willing of each end, excluding from consciousness for an interval the willing of other ends. It is the same with the ascription of intelligence. Not to dwell on the locality and limitation implied as before, we may note that intelligence, as alone conceivable by us, presupposes existence independent of it and

PLYMOUTH SPIRITUAL CHURCH, OF ROCHESTER, N. Y.

An Interesting Letter from the Pastor, Rev. B. F. Austin, Giving Cheerful and Encouraging Data Concerning Its Condition and Prospects.

To the Editor:—I am often asked by letter for some report of our church work here, and to all interested would say, we are making slow but healthful progress in our work. Our large attendance of last fall fell away considerably during the cold winter, owing to a variety of reasons, our church was uncomfortable during the severe weather.

Our membership has increased, both in Rochester and our non-resident membership, which now embraces a number who regularly contribute to church funds. The number of our pews have been taken (on the voluntary principle) and the receipts during most of the year have been encouraging.

Our cheering feature of our work is that it is not confined to those who attend our church, but through the powerful agency of the liberal press in Rochester we are reaching every week from 50,000 to 75,000 of an audience through the published reports of my lectures in the "Democrat and Chronicle," "Union and Advertiser," "Post Express," etc. The two former regularly devote from one-third to one-half column or more to a summary of the morning and evening lectures in Plymouth Church, and thus we are mislanning the public with our liberal teaching.

Another encouraging feature is the fulfillment we are finding of a spirit prophecy given to us when we were debating and deliberating on the question "to purchase or not to purchase" this property. Our spirit friends repeatedly said to us: "You will get aid from unexpected sources. See how this statement has been verified, and is being verified more fully from time to time."

We were in difficulty over our heating when friend Kealey, from Cortland, came up one Sunday "just to see how we are getting on." As is well known, he is an expert in heating buildings. He soon pointed out a change necessary in our pipes, and as it involved cutting through the floor, and new radiators, he very generously paid the \$50 required and gave us advice and radiators free. The angels reward him.

A little later I foresaw a payment of \$150 to be made (balance due on our church cushions) this spring, and there seemed no provisions for meeting it. One morning in my mail I found a letter from a Rochester merchant—a stranger to me—asking me to call on him. I called on him in a friendly way, he told me he had been out to hear me a few times and liked our services (though he is a pew-holder in another church). He also said that his mother formerly attended Plymouth Church, and that they had decided to buy her cushions \$150 we owed on the cushions. Angels reward him and his poor old mother, whom I called on personally and thanked.

A few weeks since, at Hartford, I met Margaret Gault Reidinger, where she was delighting large audiences at the State Convention with her marvelous readings. We talked over Plymouth Church interests at Mrs. Helen P. Russeque's home, where we were stopping. On returning to Rochester I sent Mrs. Reidinger a fine photo of Plymouth Church, and she exhibited this to her Ladies' Aid Society and sent us a pledge for \$100. And thus the good work goes on. We need a considerable sum next month to close up our first year's operations successfully. It will come—possibly the reader of this will contribute a part of it.
B. F. AUSTIN.

A CORRECTION.

Professor Denton was Never a Materialist.

To the Editor:—In the interesting reminiscences of Mr. Newman Weeks, published in your issue of May 18th, I find an error which I am certain he will be willing to see corrected.

Mr. Weeks speaks of the name of William Denton in a list of "good men and true," who, he says, in the early days came into the ranks of Spiritualism from Materialism.

This is a mistake. Mr. Denton was never a materialist; he was a Methodist, and from his boyhood commenced preaching Methodism, but the road from Methodism to early (or Wesley's) Spiritualism was short and direct, and he soon found it. Hence he was ready to join the modern movement as soon as the first call was sounded.

ELIZABETH M. F. DENTON, Wellesley, Mass.

terms of changes primarily wrought by alien activities—the impressions generated by things beyond consciousness, and the ideas derived from such impressions. To speak of an intelligence which is to be the cause of all such alien activities, is to use a meaningless word. If to the corollary that the First Cause, considered as intelligent objective activities, it is replied that these have become such by act of creation, and were previously included in the First Cause; then the reply is that in such case the First Cause could, before this creation, have had nothing to generate in it such changes as those constituting what we call intelligence, and must therefore have been unintelligent at the time when intelligence was most called for. Hence it is clear that the intelligence ascribed, answers in no respect to that which we know by the name. It is intelligence out of which all the characters constituting it have vanished.

These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower—"Principles of Sociology."

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day—Goethe.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated by others.

New York State Association.

Annual Report of Pres't H. W. Richardson.

In submitting this, my report, to the 11th Annual Convention of the New York State Association of Spiritualists, I am glad to be able to say that more people are now investigating psychic manifestations than at any time before since the birth of Modern Spiritualism; but much of this research is done in a quiet, independent way, and rarely the result of the public work of our societies.

The organized movement has opened the doorway, and the angels are reaching the people, which is certainly gratifying to conscientious workers in this cause. But what would be the more gratifying would be to see these new converts take part in society work, giving the added strength of their influence as well as their financial support.

But we are glad the people are receiving the knowledge of our beautiful philosophy. And when Spiritualism is generally understood and accepted, and the human race lifted out of its materialistic thought into a more progressive, more spiritual thought atmosphere, we will not care so much who shook the tree, or who gathered the plums.

There are obstacles in this work, as there are in all reform movements, but the philosophical way is to work in patience and perseverance, remembering that there is strength and growth in the overcoming of obstacles, and the more formidable the obstacles, the greater the victory and the greater the possible gain in growth and development.

Missionary Work.

This department of State work has been continued by our faithful missionaries and organizer, Mrs. T. U. Reynolds, during a considerable part of the past year, the details of which will be given in her report of the Convention.

This is a very important feature of the organization work, and the duties of those to whom it is intrusted involves the inconvenience of being continually on the move from place to place, and consequent lack of many home comforts, and of that quietude which contributes so much to human happiness. But devotion to the cause, and the consciousness of doing good to others, seems to have inspired our missionary to put forth her best endeavor and to throw her whole life into this work, the result of which cannot be measured in dollars and cents, nor even known to the human mind, but which has been greatly appreciated by the multitudes who have been privileged to attend her meetings, as well as by the members of the State board.

Under the conditions that have prevailed, perhaps all has been done in this direction that could have been expected. But what we want to urge upon this convention, and upon every Spiritualist in the State of New York, the importance of providing conditions that shall make it possible to accomplish much larger results during the coming year. There is a broad field for missionary work. Several of the cities in this State have no organized Spiritualist societies, which is also true of a multitude of villages and hamlets. In many of these places there are no avowed Spiritualists, or at least none are willing to come forward and assist in the arrangements for meetings. But with ample funds available, suitable meeting places could be engaged, meetings advertised, and the people would come out, and an interest would in most cases be awakened that would bear fruit in the future of our movement. There is still much to be done in this State where no organized Spiritualist societies, which is also true of a multitude of villages and hamlets. In many of these places there are no avowed Spiritualists, or at least none are willing to come forward and assist in the arrangements for meetings. But with ample funds available, suitable meeting places could be engaged, meetings advertised, and the people would come out, and an interest would in most cases be awakened that would bear fruit in the future of our movement.

Mass Meetings.

During the year State Association Mass Meetings were held in Potsdam, in New York City, and in Buffalo, and the results in each instance were favorable to the State Association as well as to the societies in the localities where held, not so much in a financial way as in creating interest and reaching new people.

After missionary work, perhaps Mass Meetings, conducted as an organized movement for propaganda work, are next in importance. Wherever such State Association meetings have been held, the outcome has been favorable, the interest increased and beneficial results have followed.

I recommend that the incoming board be instructed to extend this feature of State work, so as to reach more of the larger towns of the State. As to the smaller towns, the missionary work is supposed to reach them, although in some instances it might be advantageous if an assistant could accompany the regular missionary for a State meeting.

Local Societies.

Our local auxiliary societies, as a rule, seem to be doing good, effective work, and I am of the opinion that their reports to the convention will show that the cause is progressing favorably through this branch of State work.

This is especially true of those societies where speakers have been engaged for the year or a term of months at a time, which indicates the advantage of settled speakers where it is possible.

Two local societies in the State have since our last convention purchased and now occupy their own meeting places, notably the Plymouth Spiritual Church of Rochester, and the Spiritual Society of Hornell. This is gratifying and augurs well for the permanency of the movement. These are good examples to follow.

The State Association has issued six new charters during the year, largely the result of the missionary work; and besides these six, some two or three other societies are about ready to have, for charters, and will, we believe, do so.

We welcome these groups of workers to our ranks, believing mutual advantages and added force will accrue to them as well as to the State Association in this co-operation for the uplift of humanity.

There are still three or four societies in this State holding charters

were issued before New York State Association was chartered.

At the last National Convention the matter of exclusive jurisdiction of the State Associations was given consideration, and a request was to be sent to all such societies in States that are chartered auxiliaries to the National Association asking them to relinquish their National Charter and take charters from the Association of the State in which they are located. In this connection I suggest that these societies within the border of New York State be invited to transfer their allegiance and give the State Association the benefit of their influence and support, which benefit I trust will be mutual.

Children's Lyceums.

The inability of our president to visit many of the local societies precludes his giving any detailed report on this part of the State work. But our State Superintendent of Children's Lyceums, Mrs. Reynolds, will report to the convention. We are, however, confident with the fact that the number of young persons identified with Spiritualism is not what it should be, and the person who will demonstrate some practical method for strengthening this weak point in our movement will confer a great favor on the workers and do much to promote the cause.

State Days and Camps.

The management of Lily Dale Assembly recognizes this State Association. In 1906 a day was set apart for the summer program as "New York State Day," and for the Assembly season of 1907, July 24th is designated as New York State Day. Mrs. T. U. Reynolds and your president are named to speak on that day. The date is about the middle of the Assembly season, and comes in a week which bristles with good things, and it will be a good week for New Yorkers to attend that beautiful Spiritualist resort. Thomas Grimshaw, of St. Louis, pastor of a very flourishing Spiritualist church in that city; Mrs. R. S. Little, of California; Miss Elizabeth H. Smith, of Columbus, Ohio; and Hon. Wendell C. Warner, will be there during that week, and in behalf of the Lily Dale Assembly I invite you all to come to Lily Dale for New York State Day, July 24, 1907, and enjoy the good things there to be presented.

Mediums' Certificates.

Under the rules and instructions adopted at the last convention, mediums' certificates and other printed blanks were provided to be used for meeting so as to exempt the medium from the payment of a fee. A few mediums have thus far availed themselves of this privilege. But I realize that those entrusted with the duty of determining who of our mediums are, and who are not competent and worthy, to receive the recognition which these certificates are intended to convey, have no easy task before them, should conditions arise whereby large numbers of mediums apply for certificates.

Thus far, however, the system can hardly be said to have had a fair trial, consequently I have no suggestions or recommendations to make regarding the matter.

Legislation.

At the time of our last annual convention there was then pending before the Common Council of the City of Buffalo a proposed ordinance imposing a license to be paid by persons who practice clairvoyance, fortune telling, etc.

Your president opposed this ordinance and endeavored to secure its defeat, or at least to secure its modification so as to exempt the legitimate practice of clairvoyance.

I attended the hearings given by the ordinance committee and was assisted by able counsel.

Finally an old State law was unearthed which prohibited the practice of clairvoyance, witchcraft, etc. This old piece of legislation had been forgotten, but answered a convenient purpose in this instance, for it was an easy matter to show the Councilmen the inconsistency of licensing persons to practice a thing which was prohibited by a State law. Hence the whole matter was dropped and nothing heard from it since.

During the present session of the New York State Legislature a bill has been enacted and become a law called the Medical Unification bill, which revolutionizes the system of State control of the practice of medicine.

In some respects this law is more sweeping than the old law. But since "Among the exemptions from the application of this law is the practice of religious tenets of any church," and since the New York State Association is chartered to foster religious and maintain Spiritualist societies and enterprises for religious and missionary purposes germane to the phenomena, science, philosophy, and religion of Spiritualism, it would seem that ours is clearly a religious organization.

The National Association maintains a pension fund and receives donations and disburses these funds to the veterans who are needy and worthy.

Some of us are regular contributors to the National Pension fund. But I submit to you the question and ask you to consider it. Has not the time already arrived when New York State Association should move in this direction and begin to make provisions for our superannuated workers?

I urge that this convention give careful consideration to this matter.

Correspondence and Literary Bureau.

With sufficient available means for carrying on a correspondence and literary bureau, and with the right person in charge, it would seem that much good work could be done.

Judiciously selected and carefully edited literature could be used to good

ed with perseverance and love for the cause, ways would suggest themselves for securing a foothold in unworked towns, by getting well known to the more good reliable Spiritualists as a nucleus, and by applying the methodical system of modern business institutions, interest could be awakened, and the influence of our movement largely augmented.

The work of the bureau could be made the forerunner to the work of the Missionary and Mass Meeting, the one complementing the other—all co-operating for one general purpose. Spiritualists of New York State, are you willing to make the moderate sacrifice of a few dollars to the benefit of the work of Spiritualism?

Memberships.

As was stated in your president's last Annual Report, until local societies are established in many more of the towns and villages of the State, there will be a demand for direct individual membership, to enable isolated Spiritualists and those in localities where there is no organized movement to support a local society, to become a part of the organized movement.

Direct individual members are entitled to participate in the deliberations of the Annual Convention and have a voice in directing the work of the Association.

For a generation the American people have been money mad, and life has been a struggle for the possession of wealth. The poor have imitated the rich, the rich have made new records of extravagance, while selfishness and greed have run riot. But indications now point to a Spiritual awakening. A change for better material conditions seems to be coming.

From the materialistic point of view, and from the home also, is coming a healthy protest against measuring life by dollars and cents; and Spiritualism in opening the way for angelic teachers to be heard, has been largely instrumental in this awakening.

Spiritualism ever stands for freedom. It is educational in its methods. It teaches men and women to think. They have thought themselves out of the bondage of creedal theology; and it is now a fact that the whole people have been modified and elevated by spirit teaching and the propaganda of Spiritualism.

Brother and sister Spiritualists, this victory is yours. You have, by the aid of your angel helpers, won this great battle in the war for Freedom. But a greater battle you are now waging. Momentous problems now confront the American people, upon a wise solution of which depends the future welfare and happiness of generations yet unborn.

The Spiritualist Press.

While the Spiritualist press is not officially a part of the State or National organizations, the editors of all Spiritualist papers are doing a great deal for the organized movement. Their columns are always open to notices of important public meetings, reports of conventions and general information concerning our organization. The advertising thus given gratis, so as to exempt the publisher from the payment of a fee, is a valuable service, and I urge that at regular advertising rates, would amount to a goodly sum each year, and while we all feel very grateful to the editors, I feel that we owe them something more than gratitude, and that we can, at least, assist these men who are doing so much for the cause of the Spiritualist work, by soliciting subscriptions and doing all in our power to enlarge the circulation of their papers. In doing this we not only help the editors of the papers, but we do much to forward our own work in the general uplifting of the human race, the greatest educational factor in the world today, and the Spiritualist press is doing for our cause in particular what the secular press is doing for the world in general.

Every Spiritualist should take at least one of the Spiritualist papers. I urge that the workers resolve themselves into a committee of the whole, and work with one accord to extend the circulation and the influence of the Spiritualist press.

We had hoped to have Brother Bach, of the Sunflower, with us at this convention, but he was unable to come, which we all very much regret. But let us remember him with something substantial in the way of subscribers, as well as the editors of "Reason," "The Progressive Thinker," and "The Spiritualist." We are not unmindful of the kindly attitude and attention shown by the secular press toward psychic manifestations and Spiritualist teachings, and as our movement and its purposes become better understood it will receive still greater attention from that source.

The Future of Spiritualism.

We claim for Spiritualism that it is a progressive movement. Almost sixty years of co-operation between advanced teachers in higher spheres and conscientious men and women on the earth plane have borne its fruit and made a marked impress upon the world's advancement, intellectually, materially and spiritually.

The foundation for this progressive movement is the proof of continuity of life, together with the fact of spirit intercommunication.

Through the one the prevailing materialism of fifty years ago has been practically wiped out, while through the other matter has been revealed from master minds in the spirit world, which has changed the whole modern conception of the future life, of the universe, and of God.

Spiritualism has removed the sting of death by showing that it is a natural and beautiful event, a welcome visitor to the matured soul whose labors on earth are finished, and who through this change graduates into a higher department of life's great school.

It immensely enlarges man's conception of the universe, and of an all-pervading intelligence called God; and confirms the poetic ideal that "This universe is one stupendous whole, whose body Nature is, and God the Soul." So that to-day science is forced to recognize the all-pervading life-force pulsating in every atom of a Spiritual universe, of which this world is only an infinitesimal part.

Mediumship in its varied forms is an important agency in this work, without which the higher forces could not act upon the human mind. Thought-force is an extraordinary quality used by the higher intelligences to convey the messages and impress them upon the sensitive brain of the mediumistic individuals. And Spiritualism is the one religious movement which encourages and defends mediumship.

The time may come—yes, we believe the time will come, in fact it has already come to many people, but we believe it will eventually come to all—when, through the intuition of impressionable mediumship, each individual will be directly inspired by

between the two worlds will become generally recognized fact. But that for the future, and to-day we must not, and need not, dwell with the conditions of to-day.

Brother Ajstin has well said, "The Ethical Standard of Modern Spiritualism is not surpassed by that of any other system of religion or philosophy." That ethical questions are receiving increased attention is unquestionably true! But the practical application of the lofty principles and ideals which constitute the essence of Spiritualist teachings, by bringing them into and making them a part of the everyday life is the legitimate work of Spiritualism.

That thoughts are things, has in this 20th century become something more than a beautiful theory. It is a recognized fact in Nature; and the thought atmosphere of to-day is becoming saturated with the lofty principles of Love, Equity and Justice, which stand for Brotherhood.

The stirring of conscience is manifesting itself in the minds of the people, and the Brotherhood of Man, exemplified and lived on this earth, is the ideal toward which the thought of to-day is turning.

We, as Spiritualists, have opened the way for master minds in Spiritual realms to bring this thought more forcibly before the people.

For a generation the American people have been money mad, and life has been a struggle for the possession of wealth. The poor have imitated the rich, the rich have made new records of extravagance, while selfishness and greed have run riot. But indications now point to a Spiritual awakening. A change for better material conditions seems to be coming.

From the materialistic point of view, and from the home also, is coming a healthy protest against measuring life by dollars and cents; and Spiritualism in opening the way for angelic teachers to be heard, has been largely instrumental in this awakening.

Spiritualism ever stands for freedom. It is educational in its methods. It teaches men and women to think. They have thought themselves out of the bondage of creedal theology; and it is now a fact that the whole people have been modified and elevated by spirit teaching and the propaganda of Spiritualism.

Brother and sister Spiritualists, this victory is yours. You have, by the aid of your angel helpers, won this great battle in the war for Freedom. But a greater battle you are now waging. Momentous problems now confront the American people, upon a wise solution of which depends the future welfare and happiness of generations yet unborn.

The money power is now in control of the means of production in this country. The lands, the machinery, and the means of transportation are owned and manipulated by this tremendous power of concentrated wealth, in a way to deprive the masses of a just and equitable share of the wealth being produced.

From the materialistic point of view, and from the home also, is coming a healthy protest against measuring life by dollars and cents; and Spiritualism in opening the way for angelic teachers to be heard, has been largely instrumental in this awakening.

Spiritualism ever stands for freedom. It is educational in its methods. It teaches men and women to think. They have thought themselves out of the bondage of creedal theology; and it is now a fact that the whole people have been modified and elevated by spirit teaching and the propaganda of Spiritualism.

Brother and sister Spiritualists, this victory is yours. You have, by the aid of your angel helpers, won this great battle in the war for Freedom. But a greater battle you are now waging. Momentous problems now confront the American people, upon a wise solution of which depends the future welfare and happiness of generations yet unborn.

The money power is now in control of the means of production in this country. The lands, the machinery, and the means of transportation are owned and manipulated by this tremendous power of concentrated wealth, in a way to deprive the masses of a just and equitable share of the wealth being produced.

From the materialistic point of view, and from the home also, is coming a healthy protest against measuring life by dollars and cents; and Spiritualism in opening the way for angelic teachers to be heard, has been largely instrumental in this awakening.

Spiritualism ever stands for freedom. It is educational in its methods. It teaches men and women to think. They have thought themselves out of the bondage of creedal theology; and it is now a fact that the whole people have been modified and elevated by spirit teaching and the propaganda of Spiritualism.

Brother and sister Spiritualists, this victory is yours. You have, by the aid of your angel helpers, won this great battle in the war for Freedom. But a greater battle you are now waging. Momentous problems now confront the American people, upon a wise solution of which depends the future welfare and happiness of generations yet unborn.

The money power is now in control of the means of production in this country. The lands, the machinery, and the means of transportation are owned and manipulated by this tremendous power of concentrated wealth, in a way to deprive the masses of a just and equitable share of the wealth being produced.

From the materialistic point of view, and from the home also, is coming a healthy protest against measuring life by dollars and cents; and Spiritualism in opening the way for angelic teachers to be heard, has been largely instrumental in this awakening.

Spiritualism ever stands for freedom. It is educational in its methods. It teaches men and women to think. They have thought themselves out of the bondage of creedal theology; and it is now a fact that the whole people have been modified and elevated by spirit teaching and the propaganda of Spiritualism.

Brother and sister Spiritualists, this victory is yours. You have, by the aid of your angel helpers, won this great battle in the war for Freedom. But a greater battle you are now waging. Momentous problems now confront the American people, upon a wise solution of which depends the future welfare and happiness of generations yet unborn.

The money power is now in control of the means of production in this country. The lands, the machinery, and the means of transportation are owned and manipulated by this tremendous power of concentrated wealth, in a way to deprive the masses of a just and equitable share of the wealth being produced.

From the materialistic point of view, and from the home also, is coming a healthy protest against measuring life by dollars and cents; and Spiritualism in opening the way for angelic teachers to be heard, has been largely instrumental in this awakening.

Spiritualism ever stands for freedom. It is educational in its methods. It teaches men and women to think. They have thought themselves out of the bondage of creedal theology; and it is now a fact that the whole people have been modified and elevated by spirit teaching and the propaganda of Spiritualism.

Brother and sister Spiritualists, this victory is yours. You have, by the aid of your angel helpers, won this great battle in the war for Freedom. But a greater battle you are now waging. Momentous problems now confront the American people, upon a wise solution of which depends the future welfare and happiness of generations yet unborn.

Seriously Considered.

A Devout Spiritualist Takes into Consideration Subjective Mediumship and Promiscuous Control, and Reasons Therefrom.

Subjective mediumship and the promiscuous control of sensitives is and must be recognized as a danger to the cause of Spiritualism. It is a menace to both mortals and spirits. (See Psychological Crime.)

While exceptions may justly be claimed, they should only be claimed in cases where, strict and constant supervision is provided by competent spirit controls who in all sincerity seek to counteract the evil influence which is spread abroad by the ignorant, the low and vicious among them.

When it is known that this low class creates so much and unrepentable misery among the dwellers on both sides of life, it is but fair and reasonable to expect that the higher developed class should feel a strong desire to prevent, check or counteract such nefarious work, and enlighten the ignorant, elevate the low, and tame the vicious with wisdom, and liberate their victims from bondage and suffering.

Reforming them, increase the numbers of invisible helpers for the work of redemption.

Granted that we recognize in the law of nature a Constructive and Destructive Principle, as taught by the Masters of the School of Natural Science, and granted that the enlightened spirits and their willing mediums violate this law of nature, and invoke this Destructive Principle to carry on their noble work, and are fully aware of its penalty, and cheerfully suffer the consequences, it is not to be a great sacrifice offered on the Altar of Love for the sake of humanity?

Would not the exact Scale of Justice at least balance even when the good motives and its good results are considered? In other words, could not a good deed beget a good deed, and a bad deed beget a bad deed, and the violators forever doomed to sink below the line of despair and irrevocably lost in dissolution? Or may they enter the broad field of hope and restitution where to recuperate their lost prestige? hope they can, and do, and will so love and obey the law, and reforming them, increase the numbers of invisible helpers for the work of redemption.

As long as spirits of the higher spheres cannot be seen nor approached by those on the lower planes, violations of this law of nature and the Destructive Principle can hardly be avoided by those in their labor of love and devotion. It is more highly esteemed the Great School and its exact and profound science, and its wise and true Master's aim and endeavor, as exemplified in the peerless work of the three volumes, comprising the Harmonics of Evolution, The Great Psychological Crime, and the Great Work, I cannot but say I am very sorry to know that the Master's noble efforts are so misjudged, misconstrued, unappreciated—yes, even scorned and condemned, and alas! even by those who seem so eager in search of truth; to do, to behold! when they find it, turn the other way, because there are so many lions and tigers in the way.

It is this ultra-exactitude of this School which allows no exception to the rule of its formula, that is the stumbling block to so many, and the cause of so much rash and unfair criticism; and critics, instead of heralding the truth, do like the fox in the parable for whom the grapes hung too high, and so denounced them as sour.

I sense in the Master's work THE DAWNING OF A MILLENNIAL DAY, but I also realize that between now and then there lies a wide stretch of time, and a great need of charity for constant exercises, and as the harvest is overripe and the laborers few, I feel constrained to plead for the honest mediums and the exalted spirits who are prompted by love and charity, and work unselfishly for the benefit of their fellow-beings.

The man who steals a million dollars is a thief, and so is he who only steals a loaf of bread, for both have violated the same law; they only differ in degree. But the one who steals a loaf of bread to feed the starving, will surely be exonerated through the law of love, if love is the fulfillment of the law.

If honest mediums and their good spirit friends are guilty of breaking the law, they stand on the same level with the one who stole the bread to feed the hungry; and therefore I would gladly lend such mediums and such spirits, who know but little and are dedicated to uplift humanity, educate the spirits in darkness, relieve the oppressed and obsessing, even though they must infringe upon the laws of nature, and stand good for its penalty.

When we consider the vast numbers of spirits who are but the victims of our faulty social and educational systems; who wander about an aimless, homeless and hopeless throng, forever menacing and victimizing the constantly increasing multitudes of sensitives; when we observe the reckless hypnotist, who knows but little and cares less about the fatal psychological consequences of his science, and thereby multiplies the number of sensitives, and when we reflect upon the planchette and kindred instruments and devices which look so nice, neat and harmless, and are interesting to play with, and yet so insidious, and have proved so dangerous that dynamite or strychnine would have been a god-send instead, then we stop and calmly reflect.

They open the way to subjective control of any and all kinds of spirits, and they have wrought wreck and ruin in many a family, and also have increased the numbers of subjective sensitives; and yet the feeble voice of warning will be lost in the roaring whirlpool of the turbulent Stream of Life. Since our bold and blundering prophets hit so many anisms, nobody plays their predictions very seriously any more than if dice were shaken on their prophecies.

Nevertheless there are unfailing signs discernible to the observing student, which indicate a sure fulfillment of an ominous prophecy that is based upon natural deductions, rational and logical conclusions. Any reader in possession of the strange story of Abraham will find this prophecy on the last page of the book, where highly intelligent spirits announce a repetition of the witchcraft days, but to be exceedingly worse in scope, severity and consequences.

Such who have suffered through the reckless development of psychic powers, or the in-born weakness among friends or family relations from their ignorant or vicious spirit controls, under the form of insanity or obsession, should not be catechized or reprimanded, but rather be treated with sympathy and understanding.

The prong should be about as stiff as the person can easily bend. GEO. THOMAS. Eastern, N. Y.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between"

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

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture." By twenty physicians and specialists. Edited by

THE MONARCH TYPEWRITER CO., 200 and 202 Wabash Ave., Chicago, Ill.

gers which too often lurk in the background of the present Spiritualist movement.

Those who charge the Masters of that School with selfishness and intellectual pride, or worse yet, with gross ignorance and stupidity, overlook entirely the most conspicuous points in their exact formula, which plainly indicates that such qualifications would bar anyone from attaining to mastery—at least in that school.

Now, I am not doped or developed enough to declare with others that "whatever is right," or that "all is right in the ultimate;" but I would rather say that whatever is right, let it be right, and let it be right, it out of shape and place and make it unrecognizable thereby.

And as to the ultimate, I know absolutely nothing about it, except what I get in the soap bubbles from others. Is it any wonder that so many go wrong when the line of demarcation is blurred to indistinctness by the shallow flippants who crave for a cheap notoriety and seek renown through its attainment. For them Mastership is out of the question until duly and truly prepared they can realize its superiority.

G. A. WOLTER.

DR. J. M. PEEBLES.

He is Still in Australia Doing an Excellent Work.

To the Editor:—It gives me pleasure to forward you by this mail a portion of the controversy that I've been having with preachers and clergymen in Australia. The Rev. Mr. Brazier, an English clergyman, attacked Spiritualism through the press, and of course I promptly replied.

In theological controversies I am in my element. The daily "Age," in this city, refused to publish my last reply to the Rev. Mr. Brazier, and so the Victorian Association of Spiritualists took the matter up, and put it into print. Mr. Stamford Smith is taking 500 copies. A copy will be sent to every Preacher in Australia.

I have now lectured in this city to the V. A. S. Society about two months, and have three more Sundays to fill out my engagement. They now wish to employ me for six months, but I cannot do so, as my family is in Michigan, you know, last September.

I go soon from this city, a very plucky city, running on street cars on Sunday until about 2 o'clock in the afternoon, and printing no daily newspapers on Sunday. The city numbers about 100,000 people, and each Sunday evening there are 27 places, including parlors, drawing rooms and halls where Spiritualism is proclaimed.

I go from here to Sydney, New South Wales, where I lecture for two Sundays, morning and evening, in the Unitarian Church, of which the Rev. Mr. Walters is the pastor. He is favorably inclined to Spiritualism, and is very popular in the city, doing active work in all the reform movements. From Sydney I go on to Brisbane to speak a month of Sunday, morning and evening; then to the Fiji Islands, where I expect to remain two weeks, witnessing some of the manifestations among the natives, known for their power to walk on burning coals with bare feet then on among other islands of the Pacific Ocean, tending towards Honolulu and Vancouver.

My health is excellent. I not only lecture on Sundays, but two or three times during the week upon vegetarianism, anti-vaccination, temperance, and other reform movements.

My 85th birthday, coming off in March in this city was made by the Spiritualists a grand rallying evening in the Austral Hall building. With music and declamations and speeches, and some fine presents, they sent me along the line of my 85th milestone march with a real zest. Some of my old friends were present who listened to me 35 years ago, on my first visit to Australia. Never do I forget my friends, and never do I lose the friendship of a true friend.

I am attending Mr. Stanford's series of lectures, Mr. C. Bailey, one of the greatest, if not THE greatest medium to-day in the world, is astonishing people with the manifestations that occur in his presence. I have not time to enumerate them, and shall speak of them on my return in connection with the marvels that I saw in the presence of India's Yogis in the suburbs of Calcutta and also in the mountains.

Pardon this proxy letter. I only called my typewriter to mention the enclosing of the printed copy. I sorrowed to tears over the departure of my friend, Moses Hull. I last saw him in San Diego, Cal., and listened to his burning words of eloquence. He was a great biblical expounder. Though slightly differing on some minor points, he was one of the very best of friends. When in San Diego we talked of our white hairs and what we believed was awaiting us in those higher realms invisible. Expecting then to go first, I promised to mention to him on the first feasible opportunity.

He was a good and a grand man, and unquestionably has gone up higher into those holier realms of existence.

May heaven's choicest blessings rest upon Mattie Hull, the eloquent and the faithful; and upon Professor Weaver, the discreet, devoted and the erudite. He is the right scholar in the right place. Hold up his hands, Spiritualists, and sustain him with your money and your influence in the support of the Morris Pratt Institute. This also will be the best monument that you can send to the memory of Moses Hull. Cordially yours,

J. M. PEEBLES

Dr. J. M. Peebles In Melbourne, Australia.

As it is not possible [as set forth in the Harbinger of Light] to give detailed reports of Dr. Peebles' most successful course of lectures in Melbourne, which are all expressions of the outlook he has attained from an advocacy of his claims during more than half a century, a chat I had with him on the trend of Spiritualism will convey to readers the heart of his teaching. He speaks on the platform with all the enthusiasm of a young man, and is as ready to defend truth as when he put his first visit to Australia over 30 years ago. For one whose life is so harmonious, so full of deep religious sentiment, it is astonishing to him that Spiritualists generally have not become more spiritual-minded and more harmonious.

"I am sorry," he says, "that many consult spirits not for enlightening ends, but to get glimpses of the future, which they should realize must be the outcome of their life to-day." "I tell you," he says, "what I have learned, myself, from an exalted source, though I do not wish you to accept it unless it appeals to your own reason, regarding the commencement of what is called modern Spiritualism by the Rochester Knockings." At the initiation of this new gospel to the world there was a combination of great souls in the spirit realm, who gave the first impetus to this movement which will presently fill the world. Many great souls withdrew from the awakening was complete, and future work was left to other controls. As is known to most leading investigators, including Dr. Hodgson, and others, it is as little known in the spheres as on the earth that communication between the two is possible. Mr. W. H. Stoddard, "After Death," shows in "Julia's" impatience at not getting established at once "A Bureau of Communication" for both discarnate and incarnate spirits. The truth began to spread after the first awakening in lower spiritual spheres and, as a consequence, the movement, as a whole, became controlled and based by a lower class of spirits. The outcome of this degeneration is that the more thinking and earnest Spiritualists are rapidly moving toward a religious philosophy which is in perfect harmony with the religion of the Christ. Jesus said to His disciples, "I have chosen you," simply because they were "Sensitives," and the early Apostolic Church was Christian Spiritualism. Jesus of Nazareth stood on the very pinnacle of ancient Hebrew Spiritualism, and Paul, inspired by this thought, said: "We shall be saved by His life."

The World Advancing Toward Spiritualism.

Everyone is progressing spiritually, said Dr. Peebles, in his optimistic fashion. Christian denominations as well as Spiritualists are receiving the light. The Methodists of U. S. A. are proposing to modify their creeds. Orthodox churches, generally, are progressing toward the ideal of a Christian Spiritualism and away from cramping creeds and professions of faith. Spiritualism is a universal force in the world not confined to Spiritualists, but influencing mankind in general, never seen a medium. This applies to Spiritualists also. Some of the best I know have never sat in a circle, but have developed their own spiritual natures by "living the life" and the study of our grand literature. They have thus grown to that state of consciousness which they just as naturally converse with spirits as music responds to music, and love responds to love. Spiritualists should work in every reform movement. Dr. Peebles has carried this out during his long career. Anti-vaccination, temperance, both in eating and drinking, and in smoking, and vegetarianism, and every movement tending toward peace and harmony have had his consistent and hearty support. Dr. Peebles says the best speakers on the spiritualistic platforms in America are giving forth the higher teachings he advocates, and mentions in this connection the names of Mrs. E. G. Sargent, Mrs. Cora Richmond, of Chicago; Mrs. Lillie, Los Angeles, Cal.; Mr. Wiggins, of Boston; B. F. Austin, Plymouth Church, Rochester, and some others.

Dr. Peebles' 85th Birthday.

On March 23d a birthday celebration was held at the V. A. S. rooms, which was largely attended. Mr. James Smith read a poem written especially for the occasion, and published in the April issue. Short addresses were given by Mr. Waschatz, president; Mr. C. H. Terry, Mrs. Bright, Miss Hine and Mr. Waschatz. Replying to the several addresses, Dr. Peebles said, with some emotion and a striking enthusiasm, that he was almost overjoyed with the manifest appreciation and warmth of expression breathed from the old friends and other spiritualists present. He spoke with so many kindly words and good wishes along by sea and by land on his 86th year of life's journey. He referred to several persons—W. H. Terry, James Smith, and others—who greeted him on his first arrival in Melbourne in 1874. And referring to the lecture on "The Future and the Penitence Hall," he mentioned Mr. Charles Bright (husband of the present editor of the "Harbinger of Light") as the chairman of his first meeting.

At this time the daily press was severely critical and somewhat hostile, but after the lecture Dr. Peebles, a bold blasphemer, and Spiritualism a Yankee-begotten humbug, but a generation of years has wrought wonders with the Australian press. With a few exceptions, its impartiality and liberality are commendable.

Speaking of his age, he said: "People are about as old as they think they are. They grow old because they expect to. It is a bad habit. Most unwisely many act as aged persons are expected to act. They drop business and dose in rocking-chairs, and recalling the past, babble about it. The dear life is away hungry from the multitude, and enter into the silence where I find the bread of inspiration that the masses know not of."

"If you have jealousies and envies among you, do not mention them to me; they are the blotches on the face of humanity. They indicate a low phase of spiritual unfoldment. Naturally I am myself an optimist. Often in my lifelong journey, misunderstood, sometimes misrepresented, at other times shamefully slandered and fre-

A VERY IMPORTANT MATTER.

What Is the Present Status of Spiritualism?

It is to be hoped that the Spiritualists of the United States have some pride in presenting their movement to the world as it really is in respect to numbers, societies, and wealth. Up to the present time, less than one-third of the 760 societies in the United States have made their returns to the Census Bureau. Naturally, many interested people are asking if less than one-third of our leaders have any love for their religion. It rests with the Spiritualists to have their movement properly presented in the report of the Director of the Census.

Mr. North is doing everything in his power to collect reliable statistics with regard to Spiritualism. I have done my best to aid him; I have sent out over 600 letters of inquiry to which very few replies have been received. Some of the good people to whom I have written inform me that they are too busy to furnish desired information; others write long letters about their societies but do not fill in the cards as requested; others still make no reply whatever.

It is probable that some of the people to whom these letters go, think that they are getting even with the N. S. A., or spiting its President, by refraining from giving attention to these important letters. They are simply injuring the cause they profess to love by withholding the desired facts. Neither the N. S. A. nor its President, gains anything personally by receiving communications. The statistics gathered are turned over to the government by whose clerks compilations are made, showing the standing of Spiritualism in our country.

It should be a matter of pride to all Spiritualists to have their religion stand on equal footing with other religions by having authenticated data placed in the hands of the government. Is it not the duty of the officers of all local societies and camp meetings to make returns at the earliest possible moment in harmony with facts? Why should not all the members of the Board of Trustees of the N. S. A., likewise, members of all State Boards, be willing to aid in this good work?

We have very few days remaining in which to report the facts regarding the various activities connected with the Spiritualistic movement. Prompt action is now necessary. Appeal to the officers of all local societies, churches, and other associations, to fill the cards forwarded them, according to instructions, and mail them at once to me. Credit is given to everyone who makes returns for his local organization. I am gaining nothing for myself by doing this work; it is for Spiritualism and that being the case, it should be undertaken. Unless there is co-operation on the part of all local workers, Spiritualism will make a poorer showing in the census report of the present year than it did in the one made by Supt. Porter, in 1890.

Spiritualists, you will not arouse yourselves to the duty of the hour by giving your immediate attention to this important work? It will be your fault if your religion shows a falling off where it should show a decided gain. Once more let me urge you to give this matter considerable attention.

Yours for Spiritualism,
HARRISON D. BARRETT.

THE CAUSE AT LOS ANGELES, CALIFORNIA.

Communication from Mrs. E. G. Sargent.

During the last few weeks the cause of Spiritualism in Los Angeles has been attracting much interest among the outside people. The Truthseeker's Society, the oldest in the city, has had such speakers as J. L. Dryden, Dr. W. H. Stoddard, Emilie Kratz, and Lottie M. Allen.

The Society of Spiritual Progression has a regular pastor in, Mary C. Vlaske, who, in addition to her duties in connection with her society, is the conductor of the Union Lyceum, the only lyceum in Los Angeles. This society has also a Ladies' Auxiliary, The Sunshine Club, which is organized for, and does, a great deal of charitable work in Los Angeles. A Young People's League was recently organized in connection with this work, with 36 members, which affiliated with the State Association on May 12, with special privileges. The Ladies' Auxiliary to the Truth Seekers, "The Guiding Star," held a basket picnic at the Spiritualist camp grounds at Edendale on May 30, at which time they presented the camp association with a large American flag. Arthur S. Lowe, president of the State Association, presided, and made the presentation speech for the Guiding Star Association, of which he is a member, which was ably responded to by the president of the camp association, Arthur Prentice.

The day was a most enjoyable one, although the recent exposure and arrest of a society are not interesting brought among a few of the Spiritualists a little discord, which, however, was on the outside, and did not interfere with the meeting.

At the present time the movement in Los Angeles is one of complete harmony among the affiliated societies, although the city officials are compelling a few to pay the license of thirty dollars a month or leave the city, it is hoped that as an organized movement we may soon receive recognition.

There are a few self-styled Spiritualists in this city who do not belong to any society and are not interested in consolidation of effort, and who through their own classification of everything into one class, and that Spiritualism, which has been very misleading to the general public, as well as to Spiritualists themselves, who were not in touch with the organized movement.

We have had in this city for some few months Hugh R. Moore, recently of New York, who, while he has been known in the East as a Spiritualist, came to this city and established a "Church of Humanity," and as he did not affiliate with the Societies, they paid no attention to his work, although through recent exposure by those who feel their duty to expose such impostors who work under the cloak of Spiritualism, Mr. and Mrs. Moore were classed as with the Spiritualists.

The enclosed copy from "The Los Angeles Herald of June 21" will explain the position of the Spiritualists in this city. All who claim Spiritualism as their religion are not working with the organization of Spiritualism, and while we deplore the fact, we are unable at present to do more than protect those who are, and do work for it.

A mass meeting was held at Long Beach on Sunday, June 2, which was one of the best we have held.

Three sessions were held, and each well attended, and many were turned away in the evening for lack of room, although the Odd Fellows' Hall is a large one. This society was recently organized, and this fact is given in the enclosed copy. Outside of California are awakening to the fact that the only protection, as well as recognition, to the Spiritualist movement, can only be obtained by a more united and uniform effort for organization, and are uniting with the State Association for more efficient work and a greater protection for the work.

MRS. E. G. SARGENT,
323 Temple St. State Organizer.

PRESENT CLAIMS OF SPIRITUALISM.

Mrs. Russegue Explains What It Stands For and Gives Psychometric Tests.

Special Spiritualistic services are being held here this week under the auspices of the Montreal Church of Spiritualism. The services express the initiatory stages of a permanent organization, which those interested in occult manifestations intend to establish. The idea is to secure the services of a pastor or lecturer who will promote the study of spiritualistic phenomena and form a continuous bond of union between the members.

In order to give stimulus to the movement, Mrs. Russegue, one of the most celebrated mediums and clairvoyants on the continent, is here on a visit. She opened the camp meeting on Friday with two exceedingly well attended addresses, in Karm Hall, and these will be followed up by others to-night, to-morrow night, and Wednesday night—all expository and explanatory of modern Spiritualism. The services are well attended, and there can be no doubt that Mrs. Russegue succeeded in exciting the interest and riveting the attention of her audiences. She speaks with great fluency and charm. Her diction is lofty and pure. Her voice thrills and penetrates. She has great mental power; and she appeals to the reason as well as the imagination of her hearers. After each of her addresses which she preceded by prayer, and Scripture readings, she gave a series of psychometric tests, in which by means of articles collected from members of the audience she located their names and sketched their life history in a way that made the audience feel that they were under the scrutiny of some subtle, mysterious and uncanny power that was capable of probing the hidden depths of character and bringing to light qualities that those concerned may have believed themselves to possess, but which they could in few cases have detected with such precision and none with such wonderful eloquence.

Mrs. Russegue is well advanced in years, has evidently had ripe experience of life and a profound knowledge of human nature.

Her morning discussion was an exposition of what Spiritualism stands for, while in the evening she explored the world of thought, showing how much mankind owed to thought in the general industrial economy and social conditions under which we lived. The evening address was in a sense complementary to the morning one.

Spiritualism, she explained, implied a larger spiritual perception, a betterment of humanity, a higher conception of spiritual unity, a better and higher conception of truth, a closer relationship between God and man.

Paul had said that he who would learn spiritual things must become spiritually minded, and Spiritualism implied as well as a closer relationship between the souls of men and women and the infinite—between the human and divine. Spiritualism meant the living of higher and holier lives—purity of life and character, for it was through pure, godly and holy lives that we became the medium of the transmission of the divine messages to mankind.

Revelation Still Going On.

The great distinction between the church of Spiritualism and other churches was that the dogmas and doctrines of the other churches were fixed and definite. The revelations from the divine power, the infinite and absolute Ruler of the Universe, ended with the sacred writings. Spiritualism, on the other hand, believed in their continuity. The emanations from the divine were as potent in the time to-day as they had ever been. God's laws were eternal and unchangeable; but we were in the midst of changes, and modern Spiritualism provided the means by which the divine message could be conveyed to all generations of mankind. It was a spiritual intelligence that brought forth wireless telegraphy.

Speaking of immortality, Mrs. Russegue contended that it was through Spiritualism alone that proof of spiritual life was to be obtained. "No spirit," said she, "ever came back to the world to tell us that we were to die. They all told us that we were to live forever."—Montreal Daily Herald, Canada.

SPIRIT MESSAGES.

Given Through the Mediumship of Mrs. Nellie Davis, of Keenawee, Ill.

I should like to send out a letter this evening, if I thought mamma would see it, and I would give her a little comfort, for mother and my sister Addie and my brother Herschel are still in earth-life. Mamma thought that no just God could take me away, when I was needed so badly at home, and I want to explain now that I was the only support the family had when Father passed away, and I tried to do more than my frail body could endure, so my body would no longer hold my ambitious spirit.

I stand by you so many times, Mamma. I read your heart and I sense your thoughts, and you wonder so many times if I am happy, and if I know all you have to contend with. Yes, dear Mamma, I know all, and that is the reason I come here where I find the gateway open to everyone. Knowing that there are those connected with the family who are interested in Spiritualism, and that I know many who know me that have tried to comfort my people by getting them to understand that the spirit is here, so I am here to-day, hoping to say something that will be convincing to them. I want to say to my brother that I was with you on May 28 when you went out leaving Mamma so sad, and did not return until two o'clock the next morning. You first entered a saloon, two blocks from home, where you met Frank W. and Ira M., and they asked you to go to the vaudeville show. You accepted the invitation, and there you met Blanche and accompanied her home. She stopped on the way at a friend's home for about twenty minutes, and you waited on the outside and sat down on the curb. You told her that you were going away, and was not going to tell anyone where you were going. When you returned home Mamma was sitting up waiting for you.

Now, some may wonder why I write as I do. But I have often heard my brother say, if some one would come and tell him something that he was sure they had no way of knowing about, that he would believe that he could return. Then again I thought if he knew that father and I knew what he was doing, he would lead a better life. So for his good, and Mamma's happiness I write as I have. I wish also to send thanks and appreciation to the ones who were so kind to me at St. Elizabeth's Hospital, New York City, as that is where I passed out.

Now I don't know of anything more to say of interest, more than trying to prove my identity. My mother's name is Nancy and my father's William.

Please put me down as Effie Geneva Sargent. I passed away about 16 years ago.

EFFIE GENEVA SARGENT.

How beautiful it is to be able to send out a few words to those in earth-life, after passing away.

I have been some little time in the spirit world, and as near as I can count the time, I think it is about seven years. I was a young girl when I passed away—only seventeen, and as I look back now to that life with its faded memory, I realize how little I knew of life, nor what I must pass through if I had lived on earth longer.

I dreamed of leaving home and my parents and brother for I knew just how they would miss me; and while they knew where I was going, and that I would be happy, it did not make it much easier for them to part with me.

Oh, I wanted to tell them that all was done that could be done for me, and my time had come, and I knew if they could only see the beauty and happiness that surrounds me in my spirit home, and how good and kind everyone is to me, they would not feel badly about my going away.

I used to talk to the girls about it, and I was going to do when I got older, and I am glad to come back and tell them that many of the things I had planned have been outgrown and fulfilled in my spiritual home. I said I would have little children around me (for I always wanted to have a sister) that I could train. I would have music and other studies that would be of use to them.

Now in my spirit home I have little ones that I am training, and we have music and flowers and beautiful things to cultivate their love of them and all that is refined and sweet.

And other plans that I had in view, young as I was then, but inspired, I think, by spirits, by forces that I did not understand, they have all been outgrown and fulfilled. As the years have passed, while my people on earth have been going through their experiences, sometimes they meet with things that are very hard to bear, and I have thought so many times, that if they could only know of the home of the spirit, how they would be glad that I had not gone far away. And I am waiting to meet them in the bright beyond; to welcome them to my spirit home, where there is music and flowers and sunshine, and to show them something of the joys which I am sure they will be pleased to find after the cares and trials of earth-life are gone.

I hope they will know of my coming here, and I have some things I would like to tell them about that will be a great benefit to them.

I will say that my father's name is Thomas and my mother's name Mary. I know they will all be glad to hear from me. I must go now. I send my love to all my friends.

MAGGIE HARKDY.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

"THE LIFE BOOKS"

BY RALPH WALDO TRINE.

What All the World's A-Seeking, or The Vital Law of True Life, True Greatness, Power and Happiness. Contents—The Principle; The Application; The Unfoldment; The Awakening; The Incoming; Character Building Thought Power. Price, \$1.25.

In Tune with the Infinite. Contents—Prelude; The Supreme Fact of the Universe; The Supreme Fact of Human Life; Fullness of Life—Bodily Health and Vigor; The Secret Power and Effects of Love; Wisdom and Interior Illumination; The Realization of Perfect Peace; Coming Into Fullness of Power; Plenty of All Things—The Law of Prosperity; How Men Have become Prophets, Seers, Sages and Savants; The Basic Principle of All Religions—The Universal Religion; Entering Now Into the Realization of the Highest Riches. Price, \$1.25.

The Greatest Thing Ever Known. "The moment we fully and vitally realize who and what we are, we then begin to build our own world even as God builds His."—From title-page. Price, 35 cents.

Every Living Creature. "The tender and humane passion in the human heart is too precious a quality to allow it to be hardened or effaced by practices such as we often indulge in."—From title-page. Price, 35 cents.

Character Building Thought Power. "A thought, good or evil, an act, in time a habit, and a habit a life; what you live in your thought world, that sooner or later, you will find objectified in your life."—From title-page. Price 35 cents.

The Wonders of Life. By ERNEST H. WATSON. "The Riddle of the Universe." This book is continued to the realm of organic science, and treats of "The Knowledge, Nature, and Functions and History of Life." Price, cloth, \$1.50.

BOOKS BY—
LILIAN WHITING.

THE LIFE RADIANT.—Cloth, \$1.00 net. Decorated cloth \$1.25. In this, her new book, Miss Whiting aims to portray a practical ideal for daily living that shall show the sweetness and exaltation and faith that lend enchantment to life. It is in essence a book of "The World as It Is," and "The World as It Should Be." Leading into still diviner harmonies, it is a book of "The World as It Is," and "The World as It Should Be." CONTENTS.—The Golden Age Lies Ahead; Discerning the Future; The Eternal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

THE SPIRITUAL SIGNIFICANCE; or, Death as an Event in Life. Cloth, \$1.00. A book from her pen makes new and vital the old story of Spiritualism, and shows the true significance of Spiritualism as an Emersonian in its scope.

THE WORLD BEAUTIFUL.—First, Second and Third Series. Three volumes, \$1.00 per volume.

CONTENTS OF VOL. I.—The Duty of Happiness; Rest and Amusement; Health and Wealth; The Vision and the Splendor; The Enlargement of Religious Principles; The Vision of the World; Psychological Problems; The Supreme Luxury of Life; Exclusive and Inclusive; Through Sorrow Nothing; The Vision of the World; The potency of Charm; Fine Souls and Fine Society; The Vision of the World; The Vision of the World; The Vision of the World.

AFTER HER DEATH.—A Story of a Summer. Price, \$1.00. The ideas in the book will afford comfort to many who are struggling with sorrow, and will bring to many a new and better understanding of the life beyond.

FROM DREAMLAND SENT.—Verses of the Life to Come. New edition, with additional poems. \$1.00. Decorated cloth, \$1.25. A translation of the life to come, as it is found in a May morning—Boston Herald.

KATE FIELD: A Record, with several portraits of Miss Field, including one by Mrs. Vetter. Price, \$1.00. A Study of Elizabeth Barrett Browning. With portraits. Decorated cloth, \$1.25.

VEDANTA PHILOSOPHY. Lectures by the Swami Vivekananda, on Raja Yoga or Conquering the Inner Nature, and other subjects. Price, \$1.00. A Lecture delivered at the World's Parliament of Religions, Chicago, 1893. It is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three days of the Parliament of Religions at Chicago; he was cordially received in America, where he was widely known for his teachings, were soon recognized. His teachings are universal in their application. The book is cheap at \$1.00. For sale at this office.

MOLLIE FANCHER, The Brooklyn Enigma. An authentic statement of the facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testimony of many witnesses. By Henry A. Dalrymple. With illustrations. Price, cloth, \$1.50.

STARTLING FACTS, OR Seeds of Darkness Disclosed. This work devotes special attention to Auricular Confession and its relations to sacerdotal collation, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

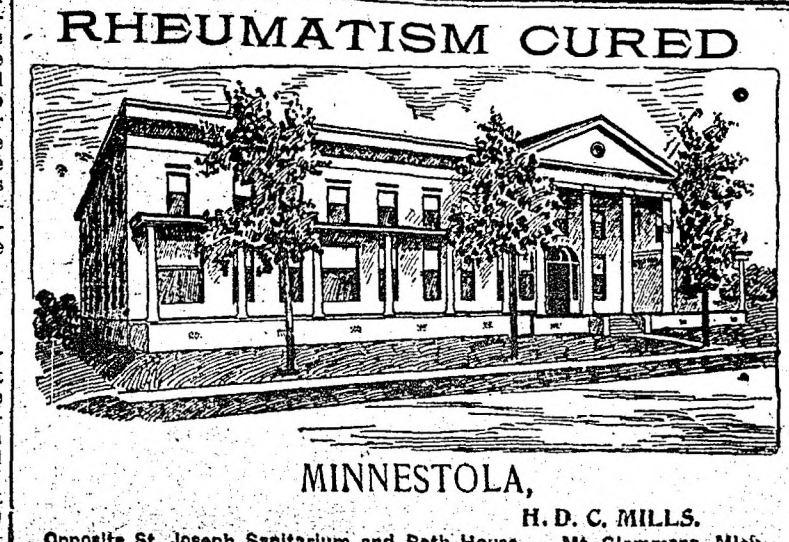
ANCIENT INDIA, Its Language and Religions. By Prof. H. Oldenberg. Paper, 50 cents.

WOMAN, Four Centuries. A Progress of the International Congress, Chicago, October, 1893. By Susan H. Wixson. Price, 10c.

The Universe By L. M. Rose. 71 pages of explanation regarding the life; the beginning of creation; what matter is; what life is; immortality; psychic science; the soul of others, and ends with a poem "Song of Psyche," by Emma Nickerson-Warne. Price 25 cents.

LIFE OF THOMAS PAINE. By the Editor of the National Illustrated and Notes by F. B. Baker. Illustrations of views of the old Paine Homestead and Paine's Tomb. Price, 25 cents. Also portraits of Thomas Paine, John Jay, and other prominent figures of the American Revolution. Price, 25 cents.

RHEUMATISM CURED. Opposite St. Joseph Sanitarium and Bath House. M. L. Clemmens, Mich.



THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:
This Progressive Thinker will be furnished
until further notice at the following terms, in-
variably in advance:
One Year.....\$1.00
Six Months......50
Three Months......25
Single Copy......10REMITTANCES:
Remit by Postal Note, Registered
Letter or Draft on Chicago or New York. It
costs from 10 to 15 cents to get checks cashed on
local banks, so do not send them unless you
wish that amount deducted from the amount
sent. Address all letters to J. R. FRANCIS, 40
Loomis Street, Chicago, Ill.TAKE NOTICE.
At the expiration of subscription, if not re-
newed, the paper is discontinued. No bills
will be sent for extra numbers.
If you do not receive your paper promptly
write us, and any error in address will be
promptly corrected, and missing numbers
supplied gratis.
If you desire the address of your
paper changed, always give the address of
the place to which it has been going or of
the change cannot be made.

TO FOREIGN COUNTRIES.

The price of The Progressive Thinker

per year to foreign countries is \$2.

SATURDAY, JUNE 22, 1907.

WORDS OF CAUTION.

You should not send money in a let-
ter. 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
anxiety and trouble.

TAKE NOTICE.

All books advertised in The Pro-
gressive Thinker can be obtained at
this office. Express charges or postage
prepaid at the price named unless other-
wise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of
the late N. S. A. convention in Chicago
can be obtained by addressing Mrs.
Mary T. Longley, 600 Pennsylvania
avenue S. E., Washington, D. C.

AN ENTIRELY NEW DEAL.

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

Chas. Methuselah a Myth.

Prof. Frederick Starr, leader of
the department of Anthropology at the
University of Chicago, has exposed
Methuselah. The professor told his
class that he did not believe Methu-
selah ever lived 969 years, or within
centuries of that age."Although the Bible says Methu-
selah lived on earth this length of time,
and divides his life into periods, Prof.
Starr, with the cold criticism of sci-
ence, deprived him of the honor he
has borne for centuries, surpassing
the life-clinging efforts of every ven-
erable person in history, and making the
centenarians of 1907 seem mere strip-
lings.""An attendant assertion by Prof.
Starr was: 'People live longer now-
adays than in those early times.'"
"Prof. Starr is also doubtful if Saul,
David and Solomon reigned forty
years each, as the Bible declares."

Thus an Associated Press dispatch.

That University of Chicago seems
to have thinkers as Professors, and
the whole world should be glad.It is known to all persons, or should
be, that primarily all peoples noted
time by moons, just as the American
Indians still do. These moons con-
stituted a year, requiring nearly thir-
teen to make a solar year. Methu-
selah's 969 "years," divided by 13, and
he was about 74% of our years old
when he was drowned in the great
deluge. It was probably this old-time
citizen who was refused a place in
the ark, and who yelled to old Noah:
"Go to! With your ark! I don't think
there'll be much of a shower."All the moons of Adam were 930,
otherwise 71 and a fraction years.
Seth lived 912 moons—a little more
than 70 years. Enoch lived 960
moons—nearly 74 years.Later the seasons were used for
noting time, summer and winter each
constituting a year. After the division
of the stary vault into constellations,
by the Babylonians, and the Zodiac
was completed, then it was found the
sun seemed to circle the entire
heavens, and then reached the place of
beginning, then the solar year was
determined, and all the ancient modes
of noting time were dropped out of use.But they who swear by the Bible as
the inspired word of God know that
because of our sins human life has
been greatly abridged. Had it not
been so man would have scaled heaven
and captured that ivory throne ere
this.

Ingersoll's Apostrophe to Liberty.

O Liberty! Thou art the god of my
idolatry. Thou art the only deity that
hatheth the bended knee. In thy vast
and unvalued temple, beneath the
roofless dome, star-gemmed and lum-
inous with suns, thy worshippers stand
erect. They do not cringe or crawl,
or bend their foreheads to the earth.
The dust has never borne the impress
of their lips. Upon thy altars mothers
do not sacrifice their babes, nor men
their rights. Thou art sacred, not
from man except the things good men
hate—the whip, the chain, the dun-
geon key. Thou hast no popes, no
priests, who stand between their
fellow-men and thee. Thou carest not
for foolish forms, or selfish prayers.
Thou hast no monks, nor nuns, who,
in the name of duty murder joy. At
thy sacred shrine hypocrisy does not
bow, virtue does not tremble, super-
stition's feeble tapers do not burn, but
Reason holds aloft her hextinguish-
able torch, whose holy light will one
day light the world.

Other Worlds to Conquer.

Bishop Fallows, of St. Paul's Re-
formed Episcopal Church, this city, in
a recent Sunday morning discourse,
declared that missionary work in
heaven will be carried on for the bene-
fit of souls inhabiting the multitude
of other worlds than the planet earth;
and he warned his congregation it
would be well to be prepared to con-
tribute liberally to the missionary
funds which will be needed in Para-
dise.That information is highly impor-
tant, and comes when it is most
needed. We had been taught in the
long ago by the preachers, that all
who shall reach that heavenly shore
will become choristers on their ar-
rival, and that "Gloria, gloria, gloria
to God and the Lamb" will be the
burden of their song, and it will con-
tinue forever. After singing that song
for a few million years it would be
supposed it would become somewhat
monotonous, and the desire would be
felt that the words ought to be
occasionally changed.Well, Brother Fallows has made a
grand discovery. He assures us mis-
sionaries will be sent out from the
pearly courts to proselyte sinners, not
only residents of our solar planets,
but they will skip out to the innumera-
ble planets of other solar systems,
and thus the good work of saving
souls for Jesus will go on forever.
Of course the clerics, God's earthly
representatives, on advent to the
streets paved with gold, with infalli-
ble Bible written by the fingers of
the Supreme, will continue on duty.
We half way tumbled to Bishop Fal-
low's discovery two weeks ago, when,
in "A Subject for Thought," we said:"It is but reasonable to presume all
the other planets of our twin solar
system, as the innumerable planets
of all the other millions of suns, are
inhabited by beings similar to man.
Were the inhabitants of all that ret-
inue of worlds affected by the sin of
our first parents? And do they, too,
need a savior to redeem them from
the awful consequences of that sin?"We then expressed a desire to learn
from headquarters if we were correct.
Almost immediately thereafter there
comes the desired information, and
we are told in addition by the Bishop:"I am not sure that Christians in
heaven will not have to raise money
and with equal ardor and enthusiasm
labor for the salvation of souls of
other worlds than ours."True, a doubt seems to be expressed,
but in consideration of that doubt it
would be well enough for Christians
on earth, when taking their depart-
ure, to lay in a good supply of ready
cash to supply imperative needs, else,
possibly, some of the outer planets
may fall to be visited by Christian
missionaries, and immortal souls may
be lost.

Welcomed from the Other Shore.

The late death of Mrs. McKinley,
as described by those who were in
attendance at the passing of this good
woman, relict of the murdered Presi-
dent McKinley, seems confirmatory of
the teachings of Spiritualism. One
of those who watched at the death-
bed speaks of the last moments as
follows:"I will never believe that Mrs. Mc-
Kinley did not know at the very mo-
ment of the soul's transition that she
was passing from death into life.""I bent over her at that moment
and saw her face transfigured as
though animated by great joy.""Sweetly, tenderly, spiritually beau-
tiful was its aspect. The breathing
had grown shorter, shorter, shorter;
there was a convulsive tremor; the
muscles of her shoulders and throat
slightly struggled; she raised her
arms, her lips parted, and through
them came a sound not articulate,
but like a sobbing, joyous sigh.""Once more she breathed gently.
Not more soft was the flight of the
soul than was that exhalation. Some
of us were kneeling at the bedside,
and it seemed as though we almost
saw the reunion between the wife and
her loved husband.""In death Mrs. McKinley's face is
stamped by a beauty ineffably sweet
and a contentment not less than di-
vine."Clairvoyants who have watched the
soul's parting from its earth tenement,
all agree in making similar state-
ments. Something is seen that causes
the features to light up with joy, as
if loved ones from the other shore
had welcomed the arrived spirit to its
new home. Can there be a doubt that
her loved one was there to greet her,
and fold her in his arms? No slum-
bering in the grave in good ortho-
dox fashion, but "when she died on
earth she was born in heaven," a con-
dition awaiting all humanity.

Desperation.

According to his own confessions
under oath, Harry Orchard, an as-
sumed name, used as a witness in the
prosecution against Wm. D. Haywood
for the murder of Governor Stuenen-
berg, of Idaho, was a hired assassin,
without a parallel in modern history.
Under arrest, and held as a prisoner
for the crime, and representing him-
self as the tool of others, with prob-
ably a promise of freedom if those he
represents as his employers are con-
victed, he tells of scores of murders
perpetrated by himself, with a cool-
ness and bravado worthy a better
cause.If Orchard escapes justice by turn-
ing informer, then prepare to expect
every other criminal to imitate his
example, and swear he was a willing
and paid tool of another, probably
an enemy. The Progressive Thinker
has no opinion of the guilt or inno-
cence of Haywood, and hopes if guilty
he will be properly punished, but it
does not hesitate to declare, a prosecu-
tion must be in desperate need which
calls such a wretch and black-hearted
assassin as Harry Orchard admits
himself to have been, as the principal
witness in support of such prosecu-
tion.

Fettered in Infancy. A Contrast.

The hope of the church is based
on indoctrinating youth, and getting
them into the folds of the church be-
fore they have learned to think. In
many churches, particularly in the
Catholic, the infant is baptised and
enrolled a member when it is christ-
ened, thus inheriting its religious be-
lief, and doubling the real member-
ship of the church. The church acts
on the theory, "Just as the twig is
bent, the tree's inclined." Children
are not allowed to read books that
antagonize their faith, if parents and
priests can prevent it.The ranks of Spiritualism, on the
contrary, are augmented by thinkers
from the church, who, in mature life,
have discovered the falsity of their
paternal teaching. They naturally
bring along with them many of the
errors of childhood, which they are
ambitious to engrain on Spiritualism.
Very few embrace the whole truth at
once. Taught the Bible was inspired
by God; that Jesus was sired by the
Eternal Father, and was virgin born,
and made familiar with some good
sayings his biographers credited to
him, these are the most difficult to
get rid of.Accustomed to the church from in-
fancy, such persons at first wish to
make Spiritualism an appendage of
that institution, and can hardly tol-
erate those who see no virtue therein,
and nothing worthy of perpetuation.
Their humanitarianism is not an off-
spring of Christianity, but is an out-
growth of our common needs.Were we to ask deliverance from
anything it would be from the
preacher who inherits his religion,
and who never had the bravery to
think along other lines of thought
than those he drank in with his moth-
er's milk.

Sleepers, Awake; the Day Dawns.

He who supposes the hand of
progress has reached its culmination
should keep one eye on Rome, and
the Vatican. Of course the powers in
command, to be consistent with their
past, must do all they can to keep
alive ancient customs which they re-
ceived from the pagan founders of
their system; but to the critical ob-
server evidence is daily accumulating
that a bloodless revolution is pend-
ing, which will bring Catholicism into
the foreground. Protestantism must
take many steps forward, else fall a
great distance in the rear.It is almost certain that the Pope
is convinced of the truths of spirit
communion with mortals. An allo-
cation from his pen is all that is
needed to set every priest and pre-
late, every cardinal and Jesuit, at
work promulgating the truth. Pro-
testants cannot remain silent on
lookers. They will come to the front,
and swear, it need be, that they were
the original discoverers and promul-
gators of the new faith, and possi-
bly they will find proof that the
Fox girls had been educated by Pro-
testant parents; were, therefore, made
capable of holding communion with
disembodied minds. Here is a very
recent cablegram from Rome that re-
veals what is in the mind (reader,
pause and reflect):"A remarkable open letter, which
broadly attacks the idea of intelli-
bility of the Pope, has been addressed
to Pius X. by a group of Italian
priests. It is a reply to a censure by
the pontiff in his allocation of April
17th against the modern school ec-
clesiastics. The letter contends that
Catholicism should abandon its archaic
position and by recognizing claims
of science and democracy, regain its
hold on mankind. It indicates the
right of the young men in the church
to a certain amount of liberty in
their work. Certain pontifical ap-
pointments to high dignities are
strongly criticized. The Pope is
charged with paralyzing the work and
institutions of his predecessors, par-
ticularly of having introduced reac-
tionary theologians into Biblical com-
missions. The writers repudiate the
Pope for wisdom, equity and clemency."This is only a side thrust. The
whole system is involved, and modern
thought is sure to be triumphant ere
the end of the agitation is reached.

Too Bad!

Dr. Chalmers, high medical author-
ity of Glasgow, Scotland, declares em-
phatically that there is death in kiss-
ing; that the kissing of infants fre-
quently transmits germs of disease.
Must mothers forego that luxury of
love to save the darling from death?

The Honest Question.

A thousand men, says the Detroit
Press, can go to work at 7 o'clock in
the morning without the ringing of
a bell. Why is it 300 people cannot
assemble in a church without a pre-
vious ding-donging lasting half an
hour?

The priest, alone, can answer.

TAKE NOTICE!

Spiritualists Everywhere Be On the
Alert.Spiritualists of the United States,
represented in the report of the Direc-
tor of the Census? If so, urge the
officers of your local and State asso-
ciation to fill and return the card sent
them long ago, by the Department.
Every opportunity has been given us
to prove by figures how many we are,
and it will be our own fault if we
are incorrectly reported. Spiritualists,
have you the courage to stand up and
be counted? If so, send in the reports
of your local societies.HARRISON D. BARRETT,
600 Pennsylvania Ave., S. E.,
Washington, D. C.

Californians Are Awake!

"Rev. Dr. Hugh R. Moore is Re-
pulsed by the Summerland Camp
Management—That Camp Has No
Use, Knowingly, for Any of His ilk
Mrs. R. S. Little, a Strenuous and
Honest Worker, Writes Burning
Words Against Fraudulent Doings
of Base Deceivers in the Garb of
Mediums."To the Editor:—Summerland, Cal.,
is to have its Camp Meeting as the
closing of our winter's work with
them, as we have held a service there
each Sunday afternoon since the
month of November. The camp will
open June 23, closing June 30. Col.
J. L. Dryden of Los Angeles, is en-
gaged for the week, as is Mrs. Cowell
of Oakland, to serve as test mediums.Mrs. Grace E. Little will also give
messages, and John W. Ring will give
a series of lectures.Mr. Little will have charge of the
music.My guides, of course, serve through
the session.Notwithstanding the many articles
appearing in your valuable paper re-
garding the faking of mediumship by
the notorious Hugh R. Moore and
aids, the Summerland society and my-
self found ourselves in a very unpleas-
ant dilemma. One of their number
went to Los Angeles to attend the re-
cent "Fiesta," commissioned to look
after test mediums, as new and good
talent for the coming meeting.Mr. Moore's meetings are well in-
tended to deceive, as both he and Mrs.
Moore have the appearance of people
of refinement and sincerity, and they
tell a story of martyrdom, of how they
have been persecuted by people in the
east, etc., until, as is always the case,
there are plenty of Spiritualists ready
to defend them and help to establish
themselves in a city where again they
will be assured a rich following.Of course, the person who went
from here heard only their public
work, and thought it was remarkably
fine, and so reported, and before I
was aware of it they had been en-
gaged for the entire time of the camp.
A meeting of the board was called and
I carried a file of Progressive Think-
ers, a copy of May No. of "Reason"
with its editorial by Dr. Austin, ad-
dressing these to the experience I had
at the time Lily Dale camp suffered such
humiliation at his hands, and others
of his craft, some ten or twelve years
ago, through which I passed, and saw
the evidence of their treason.The Summerland Board would by
no means have a person with such a
record upon their platform, and im-
mediately took action, notifying him
that his services would not be re-
quired.I was asked if I was willing my
name should be used, and I answered,
most assuredly so. I hide behind no
bush, am ready to put myself on re-
cord as one who believes the platform
of Spiritualism should not be contam-
ined by such as Hugh R. Moore,"
who has been so indiscreet, and left
such a trail behind him, with all of
his apparent brightness, that some are
not working upon hearsay evidence,
or even that they have seen paraphra-
sia and means he made use of, but
have heard also, by his own word of
mouth his methods.There is a class of faking pre-
tenders who have "obtained money
under false pretenses" so long that
their place rightly and legally is in a
states prison or penitentiary, behind
the bars.The humiliation of loyal workers
in Spiritualism, who have been com-
pelled to do their work and be fol-
lowed immediately, too often by such
as he is, has been more than words
can express, and has been the cause
of many leaving our ranks and either
going into the churches or standing
waiting to see what action is going to
be taken by the body of Spiritualists
regarding such people.THE TIME FOR SOME ACTION IS
NOW!When persons have repeatedly
brought Spiritualism into disgrace by
their conduct, when people of repute
testify that they have found indisput-
able evidence of the fraud and trick-
ery made use of by certain individ-
uals, that should be sufficient, I believe,
to cause those in authority in Nation-
al and State Associations, to send out
officially a note of warning to all soci-
eties, that it would at least be wise
for them not to employ those under
the ban of such accusations until they
can clear themselves in the estimation
of all fair-minded people.The people here did not seem to
understand the fact that a man by
the name of Moore, operating as a
medium in Los Angeles, was the same
Moore who had left a society in New
York so disgraced by his flight and
silence, and so humiliated that when
such grave charges were made against
him, and evidences accumulated, he
should fall to meet it like a man.
These same people would not take the
experience and testimony of those
who had paid so dearly for it at Lily
Dale, nor of others in Philadelphia,
and other places; but believed him to
be a persecuted "innocent." Now
they are reaping what he has sown,
and they have prepared the field.Now there are some of the best,
most sincere and true Spiritualists in
Los Angeles, who are doing the same
thing, who are nursing the same
"suckling," and who will sooner or
later be in the dust and ashes of hu-
miliation, when he has gotten all he
can out of them and is forced again to
fly to other fields.For although some of the articles
have spoken of Californians as "deadeasy," and California a rich field for
fakers, it will be found that there are
some in California whose eyes are not
closed, and who are at work, and
Hugh R. Moore, the "Rev. Dr." (Isn't
that enough to make us all despise
pretenses and titles?), will find that
Los Angeles has occasional hot waves
which will make the climate uncom-
fortable for him, all in good time.
One of those waves struck him last
week when both Mr. and Mrs. Moore
were arrested; full details of this are
not at hand.Some of those who have befriended
him believe he is a medium. If so,
then just so much the more is he to
blame to willingly drag his medium-
ship and his spirit friends into the
depths, where for mercenary purposes
he is willing to descend.Again others will say, "I witnessed
their work and know it couldn't have
been done except by mediumship." This
is absurd. 'Tis THEIR TRICK, NOT
YOURS! and you simply didn't see
through it.Where so-called mediums resort to
fraud, they are either not mediums at
all or they have so LITTLE of it that
it would be like looking for a needle
in a haystack. THEY HAVE confeder-
ates, and information, and helpers
in every city. That is what Spiritu-
alists and Spiritualism have to contend
with now. That is what is making
the work more and more difficult for
honest women and men who have left
all to follow this Christ of truth, and
who find their cross so heavy, and the
way so hard. Spiritualists hear these
words. Spiritualists are, many of
them, dissatisfied now with medi-
umship as it is. Sensationalism has
vitiated their spiritual appetites until
they are ready to leave the faithful
workers they have known for years,
and run after "false gods" in search
of the marvelous.Spiritualists who should have de-
veloped long ere this, enough spirit-
ual discernment to read the word LIAR
when it's written all over a man's
face—but not, their unbounded love
and sympathy overbalances for the
time their judgment, and they become
unconsciously and unintentionally aid-
ers and abettors in the crime of these
worst of criminals, who are carrying
on their work in New York, Boston,
Philadelphia, Chicago, Los Angeles,
and all great cities, onward they
move, a caravan of pretenders, fakers,
deceivers, leeches, barnacles, attach-
ing themselves to Spiritualism and
causing it to become a by-word and
reproach.Who will point the way out of this?
Who will arise and save Spiritualism
from this condition?

R. S. LITTLE.

MOORE SCORNE
BY SPIRITUALISTS.State Society of California Reputables
Fakers—Officials of Reputable
Organization Refuse to Allow New
Yorker to Speak at the Edendale.The California State Spiritualists'
Association, through its president, Ar-
thur Howe, utterly repudiates H. R.
Moore, whose fortune teller's license
was recently revoked by Mayor Har-
per immediately after his arrest for
trying his weird arts on the Los
Angeles public. The fact that Moore's
unhappy record, together with his
charlatanism, is known to the
local members of the State Spiritu-
alists' Association bars him from any
chance of gaining admittance to the
local organization, and should he ever
attempt to gain a place on the roster
of the association he would be refused.President Howe of the State Spiritu-
alists' Association, who is president of
the local members of the State Spiritu-
alists' Association, and is sup-
portive in his statement that the lat-
ter can never hope to gain a place in
the ranks of the reputable Spiritualists
until he disproves the reports of his
conduct, which have followed him
here from all over the country. Even
were that possible, it is not probable
that he would be admitted, for Moore's
work as a medium is not at all in
accord with the ideas of local Spiritu-
alists."Moore has never applied to the
California State Spiritualists' Associa-
tion for a certificate of membership,"
said Mr. Howe, "and should he do so
it is almost certain that it would be
refused."

Opposed to Fakers.

"The Association is decidedly against
persons such as Moore, judging by his
record, must be. While we have never
been called upon to investigate
this record, it appears to me that if
Moore were all right he would en-
deavor to refute it at once; but this
he has never done.""Two sections of Article 9 in the
by-laws and qualifications of the State
Association would at once bar Moore
from membership. One of these, Sec-
tion 2, says: 'Proof of good charac-
ter covering a period of five years
prior to application.' Part 4 of the
same section says that: 'Satisfactory
evidence of the genuineness of the
applicant's mediumistic gifts.'""Moore was at the picnic held by
the Guiding Star Association at Eden-
dale recently, and I was approached
by two or three persons and asked if
I would not invite him to address the
assembly. I personally do not care
to have him there, and if they were to
consult with other members of the
Association. They one and all stated
positively that he should not be al-
lowed to speak.""As to his having taken up a col-
lection of \$15 at the time, it might
have occurred, but without my knowl-
edge, and certainly without the sanc-
tion of myself or any other member
of the State Spiritualists' Association.
Of course, we did not particularly
watch his actions, but it is certain
that whatever money he obtained at
the picnic was solicited at odd times
and in secret."

Not Inquisitorial Body.

Mr. Howe also stated that were it
in his power he would at once bring
about an investigation of Moore's
methods, and if they were as crude
and charlatanic as reports state,
help in the expose."As president of the State Associa-
tion of Spiritualists," said Mr. Howe,
"I cannot bring about an investiga-tion. The powers of myself and asso-
ciates are of a purely judicial nature
in affairs of this kind.""The board of directors of the State
Association is not an inquisitorial
body, but an executive and judicial
body. Those outside our organization
who have no power to restrict. Moore
is not in any way affiliated with the
California State Spiritualists' Associa-
tion.—Los Angeles (Cal.) Herald."WILL CLEAR THE CITY
OF FAKE MEDIUMS.Officials Take Determined Stand—
Mayor Harper Revokes the License
of H. R. Moore, Exposed at Fake
Trumpet Seance Last Tuesday
Night.Mayor Harper is determined that
mediums who are caught red-handed
conducting swindling games shall be
forced to discontinue practice in Los
Angeles."We do not put the license fee at a
prohibitive or exorbitant figure,"
said the mayor yesterday afternoon,
"and we are determined that those
who get fortune tellers' licenses shall
not conduct a business of fleecing the
public. I have instructed the license
office not to issue a license to H. R.
Moore or any member of his family.
The public must be protected. The
police department has instructions
how to proceed in these cases."Captain Paul Flammer is watching
the Spiritualistic fakers closely and it
is believed his men are gathering evi-
dence in half a dozen cases.Men from Captain Flammer's de-
partment who worked up the evidence
in the Mazzini case say they can pro-
cure convictions in half a dozen more
cases. They began operations by get-
ting "readings" from the man who
organized the Mediums' Protective as-
sociation.The fraudulent mediums are in
fear and trembling. They freely pre-
dict a heavy sentence for the hostler
humbung. At the Spiritualists' picnic
held at Glendale last Thursday,
Moore, who was arrested and held
Tuesday night, took a collection in
behalf of Mazzini. He succeeded in
raising \$15. (Moore is also working
for his organ, the Light of Truth.)Yesterday afternoon Harry Pierce,
a bartender employed by Dan Jerree,
at his saloon at Fifth and Los Angeles,
and G. A. Plaisance, of 241 North
Bunker Hill, who says he has with the
McKord company, of 312 South Broad-
way, went to the city jail and called
on Mazzini. Later Pierce gave ball
for the pseudo Hindoo priest.This is the second time Plaisance
has added the little faker. When Maz-
zini was previously arrested, and
thrown into jail Plaisance was active
in procuring bail for the discredited
fortune teller.During Mazzini's trial, when witness
after witness gave evidence showing
him to be a humbug, Plaisance tried
to convince newspaper men in the
court-room that the cockney hostler
was a seer of marvelous power. Then
Plaisance begged the reporters not to
print his name, declaring it would
hurt him in business should it become
known that he was connected with
Mazzini.The police say they have not far to
seek for the motives of men who es-
pouse the cause of humbugs.If the predictions of the detective
bureau are not far wrong, the drag-
net will bring in a dozen more cases
of practicing without a license in a
short time.A close watch will be kept on the
Moore family, now that they are de-
prived of a license, and the police say
arrest is likely to follow violation of
the ordinance.—Los Angeles (Cal.)
Herald."EMPORIA, KANSAS,
TO HONOR FOUNDER.Dr. G. W. Brown to be Guest at Semi-
Centennial—Founded City in 1857
—Last Survivor of Five Identified
as Locating of City in Rich Neosho
Valley—Dr. Brown Plans to Attend.Dr. G. W. Brown, 907 Kilburn ave-
nue, is to be the

SCIENCE OF THE SOUL.

An Address by Geo. W. Lewis, A. M., at Colonial Hall, New York City.

BY ACQUIRING A KNOWLEDGE OF THE INTRINSIC CHARACTER AND FACULTIES OF THE HUMAN MIND AS MANIFESTED HERE, WE SHALL BE ABLE THEREBY TO KNOW SOMETHING OF THE MENTALITY AND CHARACTERISTICS OF THE SOUL IN REALMS SUPERIOR, FOR THE SOUL OVER THERE IS THE SAME SOUL THAT IS INCARNATE HERE. IT IS CO-ETERNAL WITH THE UNCREATED CORPUSCLES OF MATTER. IT IS THE ARCHITECT AND BUILDER OF THE HUMAN BODY, AND ELECTRICITY IS THE CONNECTING LINK BETWEEN MIND AND MATTER. IN EARTH-LIFE IT CONSTRUCTS ITS BODY FROM TERRESTRIAL PHYSICAL SUBSTANCE,

About four hundred and sixty years before Christ, Democritus, an eminent Greek philosopher, of the New Eleatic School, was born in Abdera, Thrace. He inherited a large fortune and traveled extensively in Asia and Egypt, acquiring an extensive knowledge of the philosophy of the most eminent scholars of his age. He wrote many works on the physical and moral sciences, on mathematics, music and technical subjects. He was the founder of the atomic theory of the universe. He taught that everything in existence, from the smallest atom to the largest planet, is composed of infinitely small, indivisible atoms, each having a definite form, quality and movement, whose inevitable union and separation shape all different things, construct all forms, produce all laws and effects, and solve them again, that new forms and combinations may again be built up, and thus insure the perpetuation and continuity of all material forms and forces, in succession. He contended that the gods themselves, the human organisms and mental faculties, all originate from the ultimate, indivisible atoms of matter.

The school of Democritus was succeeded by that of Epicurus, a Greek philosopher, born in the island of Samos, 342 years before Christ. At the age of eighteen he went to Athens, became a pupil of Plato and Aristotle, and spent the next five years in the study of Democritus. He traveled for several years, and at the age of thirty established a school of philosophy at Athens. He was a man of the purest morality and of unimpeachable character. It is interesting to note that in all his writings he never used a quotation. He endeavored to clear up the uncertainties in the philosophy of Democritus by reconstructing the atomic theory. He set forth the following axioms:

(1) "Nothing comes from nothing." (2) "That which exists can never be annihilated." He contended that all matter consists of atoms, and these are indivisible and unchangeable; that the only properties they possess are shape, volume, gravity and numbers. That the universe is infinite and unchangeable, the aggregate quantity of matter always remaining the same. He broke away from the theory of his time and held that the universe could not have been created by the gods. The whole processes of nature were the result of the precipitation, absorption and aggregation of the atoms of matter.

He held that the soul was formed from an aggregate of the infinitesimal, unseeable, indivisible atoms, and that it must again be resolved back into its constituent elements, and therefore the soul is immortal. But when he commenced reasoning about the gods, he deviated from the trend of his philosophy. He contended that the gods are living beings of human form, composed of ultimate atoms; yet he held that they are immortal. He contended that the gods explain the contradiction the best that he could. But it remained for Lucretius—one of the most brilliant of the Roman poets, a contemporary and friend of Cicero, born 96 years before Christ—to clearly develop and formulate, in an attractive manner, the atomic theory of Democritus. He accomplished this in his immortal work, "De Rerum Natura," the greatest of didactic poems the world has ever seen. But the atoms of Democritus, Epicurus and Lucretius were not the chemical atoms of the present day. The science of chemistry is of ancient lineage; it came down to us in the form or another, from remote antiquity.

The Plagiotism Theory.

The views and theories advanced from time to time as new discoveries were made or new theories advanced. The "Plagiotism" theory was advanced by Stahl, who was born in 1734, was swept aside by the system advanced by Lavoisier, an eminent French chemist born in Paris in 1743. He first caused the quantitative method to be recognized. But John Dalton, an eminent English chemist, born at Eaglesfield, in Cumberland, England, September 5, 1766, was the author of the atomic theory of chemical combinations. He discovered the law of chemical equivalents, of multiple proportions, and that the atomic weight of an element is the sum of the atomic weight of all their ingredients. He commenced the formulating of his chemical atomic theory in 1803, and gave it to the world in 1804. But these atoms, as stated, were not identical with those of Democritus, Epicurus and Lucretius, who conceived to be indivisible. The atoms of Dalton were the minimum proportions of different substances that could enter into chemical combinations, while the atoms of Democritus, Epicurus and Lucretius were the ultimate, indivisible corpuscles of matter. They were similar to the corpuscles represented by the scientists and physicists of to-day.

Matter and Electricity.—In 1803 Sir Oliver Lodge, one of England's most noted scientists, in an address, before a body of British scientists, in speaking of matter and electricity, and dealing with electrons as the units of electricity, made an attack upon the atomic theory of Dalton, suggesting, but not then concluding, that the atomic theory which has stood the unquestioned scientific test for 99 years was a fallacy and a delusion.

AND IT CAN THEREBY COME IN CONTACT WITH GROSS MATTER, AND THE PHYSICAL FACTS OF ITS ENVIRONMENT. AND IN ETERNAL REALMS ITS BODY WILL BE COMPOSED OF ETHERIAL SUBSTANCE, AND ALWAYS OF THE SUBSTANCE OF ITS ENVIRONMENT. THE SOUL BUILDS THE PHYSICAL BODY BY MODIFYING, CONTROLLING AND DIRECTING THE PHYSICAL FORCES, THROUGH ITS INHERENT POWER OF VOLUNTARY AND AUTOMATIC ACTION, WHEREBY IT POSITS THE ULTIMATE CORPUSCLES OF MATTER IN POSITION TO FORM THE SPECIFIC ORGANIC STRUCTURE, THROUGH PASSION IT LAYS THE FOUNDATION OF THE HUMAN EDIFICE IN PROTOPLASM.

But in 1904 Dalton's theory, which had been accepted by the scientific world for one hundred years, was ruthlessly swept aside to give place to the fragmentary corpuscles of the exploded atom. And these corpuscles were claimed to be nothing more or less than electricity. And thus the electrical theory of the universe was sprung upon the scientific world.

In August, 1904, at a meeting of the British Association, Mr. Balfour, its president, found many of the scientists in full accord with his views. When, as president of the Association, he made a sudden demand upon scientific men for a re-examination of the foundation for their beliefs and theories.

Mr. Balfour warned them that the solid structure they were rearing could not stand. But when he heard Mr. Lamb's address in the Mathematical Department, he declared that his own iconoclasm was outdone by the professor of that department. Then in Section D, the biologists turned strenuously against the time-honored scientific foundation. And these were they discussed radio-activity. There was a flat rebellion against the theory of the constitution of matter. And from the conflicts that arose many of the scientific men returned to their homes. It is said, with saddened hearts, that the scientists pointed to the philosophers and metaphysicians as being "blind leaders of the blind." And they took a pledge against the use of metaphysical terms.

A revolt sprang around from the physicists in the exposition of phenomena. It is interesting to note that the current theories of the constitution of matter. Modern science has assumed the existence of real material corpuscles acted upon by physical forces. But now suddenly their indivisible and indestructible atom is suspected. (1) "Nothing comes from nothing." (2) "That which exists can never be annihilated." He contended that all matter consists of atoms, and these are indivisible and unchangeable; that the only properties they possess are shape, volume, gravity and numbers. That the universe is infinite and unchangeable, the aggregate quantity of matter always remaining the same. He broke away from the theory of his time and held that the universe could not have been created by the gods. The whole processes of nature were the result of the precipitation, absorption and aggregation of the atoms of matter.

In this article the writer aims to give an outline of the trend of the leading scientific thought of to-day, and in accordance with modern thought, says:

"All thoughts, dreams, activities, impressions, influences, intentions, and entities whatever, that ever appeared in my brain were caused by the oscillations of the soul, and they cannot be caused in any other way."

Atomic Theory of Democritus.—This seems to indicate that the scientists of to-day have returned to the atomic theory of Democritus and his successors; that they have gone back nearly 2,400 years to adopt the corpuscles of Democritus, Epicurus and Lucretius, and to drink at the Castalian font of heathen wisdom. They have gone back to take counsel of the heathen philosophers of antiquity, who devised their corporeal theory to disprove the existence and immortality of the soul, and to annihilate their gods, and sweep them from the cosmic universe. The article then proceeds to give an outline of some of the astounding deductions of very recent science. The statement then sets forth that from 1804 to 1904, physics and chemistry were based upon the absolutely indivisible atoms of matter, the smallest bodies in existence, the atom of hydrogen being the least in weight.

It states that the atom of hydrogen is now broken up into 700 parts called corpuscles, and the atom of mercury into 200,000 parts. Then follow these astounding deductions:

"The mass of one corpuscle is such that the number required to weigh one 'drugstore grain' is 100,000,000,000,000,000,000,000,000."

One Drugstore Grain of Matter.

But with these figures before you how many of my readers can estimate them?—how many can comprehend their value?

I will try to make it as plain as possible. This tremendous number, consisting of the figure 1 with twenty-six ciphers

following it, is what mathematicians call one hundred septillions. But that expression is about as incomprehensible as the figures themselves. I will give an illustration in terms with which you are somewhat familiar. The sum of 100 septillions is equal to 100 million times 100 millions multiplied by 100 millions. And this is the astounding number of corpuscles which the scientists of to-day have determined that exists in one drugstore grain of matter. This is, indeed, a most astounding statement. Possibly it may be a fact. But it can tell us is given, not as a postulate, not as an approximation, but as a scientific deduction. The statement that any human intellect can accurately count, measure or weigh such infinitesimally small, invisible corpuscles of matter, is astounding beyond all human comprehension. Is it within the scope of finite minds? It draws most heavily upon human credulity. It is further said:

"And a row of them (corpuscles) placed side by side an inch long would contain 12,500,000,000,000,000."

This number is 12 trillions 500 billions. Or, in other words, it is 12,500 times 100 millions. These are most extraordinary statements. Instead of being scientific deductions, of scientific inquiry, they would rather seem to be overdrawn hypotheses and fantastic imaginations of some ardent scientist with an ambition to excel his fellow scientists. Even Professor Larkin, the eminent scientist that he is, in his brief scientific essays all these edifying vagaries to which he has resorted, and counting these infinitesimally small, invisible corpuscles of matter. He says:

"No brain, not even that of the ablest mathematician, can commence to think about a corpuscle, of its weight or diameter."

If, therefore, the weight and diameter of these corpuscles transcend human comprehension, how can the number of corpuscles in a drugstore grain be counted? How can they be weighed?

Or if the diameter and dimensions of a corpuscle passes human comprehension, how, I repeat, can the number placed side by side to form a linear inch, be counted or determined? As easily could you count the number of animals, whose size and dimensions you do not know, which being placed side by side, would form a line 300 feet long. The statement further represents:

"Nothing whatever exists but corpuscles. This seems to render obsolete the prehistoric word soul. If souls exist they are composed of corpuscles. * Since no thing nor entity exists but corpuscles, or ever did, they cannot end and are immortal."

An Eternal, Uncreated Mental Entity.—In dealing with the invisible, intangible, imponderable elements of nature, who can state that there is nothing in existence but corpuscles? It may be stated as a postulate, but not as a fact. By no means do we undervalue the great importance of scientific research, nor do we undervalue the scientific deduction.

If the above statement were given as a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite useless to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis divinus, which from its inherent undirected energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? May there not be a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without

General Survey.

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

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

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

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

W. V. Nicum, prominent as lecturer, writes: "In this day of combines and through a culmination of circumstances I expect by the end of July, 1907, to withdraw from the commercial world, for a time, at least, in which I have been engaged for years; therefore I shall be open for engagements as lecturer, either for itinerant work or a permanent engagement of six months or a year. I hope the time will come ere long when associations will engage speakers or mediums of their choice, and keep them long enough to show their worth and give them a chance to build a Constructive Spiritual Church, which means in time a spiritual Spiritualism. Address me at my home, 631 River street, Dayton, Ohio."

There is prospect of Georgia Gladys Cooley spending a week or ten days at home pretty soon, to rest from her extremely strenuous labors in the field of spiritualism. Good reports are coming of her work. She will be a welcome member of the Elgin Picnic if she can be spared from those who love her at Meadville, Pa.

Brother Burgess handed the Secretary of the State Association \$13.37 cents for the medium's Defense Fund of the State Association of Illinois, last week, collections from Maggie Walte's meeting the Sunday before. Let the good work go on. There is need of a good fund of this kind. It will not be otherwise handled than for the good of good mediumship.

Frank T. Ripley has closed a successful two weeks' engagement at West Grove Hall, at Balice, Ind. He has the last weeks of June open for engagements for lectures and tests. Address all letters to Oxford, O., 112 North Beech street.

J. W. Moyer of Boston, Mass., writes: "J. M. Semple, one of our foremost and well known test mediums, has been doing exceptionally good work in Massachusetts this year. After serving the society in Worcester for a month, interesting large audiences, he has just completed two months' engagement at Ayer's Temple. He was greeted by large and enthusiastic audiences who listened with much interest to his lectures on the "Planets," and demonstrations of spirit return. His work here is of sterling worth and appreciated by all. Some of the most learned and scientific thinkers of the 'Hut' were present. His method of giving readings through the planets is clear, concise and to the point, a phase peculiar to himself given through his ancient Persian Magi guide, who gives the astrological delineation. He has been called the Prophet medium. None can deny or even distrust that his messages are spirit given."

Hattie W. Wood writes: "We are having good meetings and good success at Fall River, Mass. We have bought a little church, and hold meetings every Sunday. The name of the First Spiritual Church and Lyceum. May 6, our speaker was Mural F. Little; June 2, Lizzie D. Butler; June 9, R. L. Bishop; June 16, Mrs. Call, of Salem, Mass."

Friends desiring to see Mrs. Gill for private readings will please note that she is at present out of the city, and is visiting her brother and his family at Warsaw, Ind. Mrs. Hamilton Gill will return to Chicago about June 26, for a few weeks before camp meeting opens. The usual Tuesday and Thursday circles have been discontinued till fall.

Secretary of Detroit, Michigan, writes: "On May 26, this First Church of the Soul closed its meetings for the summer, and instead of our regular meeting we let the Lyceum children have full sway. They gave a most delightfully interesting program to a large and enthusiastic audience. We have closed a progressive year, and feel that we have been of some good in bringing light into a good many homes in Detroit. Last Sunday, June 9, the children surprised their pastor and leader, Mrs. Crawford, with a beautiful gift and bouquet of flowers, it being her birthday. The pretty little presentation speech gotten up by a boy of twelve years and his family, of great admiration. The pastor deserves all credit for the work done by these children, and they in turn deserve a great deal for their interest. Even now they are looking forward to opening up the class again in the Fall."

Etiennette Faukes writes: "The Progressive Spiritual Society held its regular Sunday evening meeting at N. W. Corner of North and Burling St. Once more we heard the voice of one of our greatest generals in the field of spiritualism, Dr. Varne. He made it clear to us all that it is necessary for Spiritualists to wake up and overcome our most dangerous enemy, the Church of Rome, whose leaders do their utmost to wipe out mediumship through the laws. I regret that so many Spiritualists and societies are not awakened to perceive the danger. The State Association and the N. S. A. need the help so badly and how easy could every member of every society give 25 cents a year for their assistance. What a great help it would be for our generals who have to be on all ends and corners to fight for our rights against our most dishonest and cunning enemy, the AntiChrist of Rome."

Mrs. Kate Hooker writes from Los Angeles, Cal.: "I have taken Spiritualist papers for 50 years, and I consider The Progressive Thinker the best of all."

The Nature Cure Series. Dr. Henry Lindahl, an eminent physician, has just published volume One of "The Nature Cure Series." It is most excellent, and valuable to the sick and well alike. Price 25 cents. Direct to the author, 308 Ashland Boul., Chicago, Ill.

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

Mrs. Susie L. Thompson, one of our well known West Side mediums, has given \$5.00 to the State Association in its grand work in defense of mediums. Many of the mediums have responded well to the call for help, but should work only the kind of working mediums? Should not every Spiritualist that has ever received a message feel that it is not only a duty, but a pleasure to help in this work for freedom and independence from obnoxious laws. The State Association must be sustained; it has done a glorious work.

Samuel A. Huntington writes from Malden, Mass.: "At the evening service June 9, a fine audience gathered to meet and hear again our ex-president, Mrs. Alice M. Whall of Everett, Mass., who was the speaker and message bearer. She prefaced her work by reading a poem entitled 'The Beyond,' by Ella Wheeler Wilcox, after which she devoted over an hour to giving many interesting messages. Mrs. M. A. George of Boston, will be the speaker and message bearer on June 16, and Oliver Thomas Newcomb of said city on June 23. We will have a social with refreshments on the 3rd Thursday evening, and an apron and bag sale on the 4th Thursday evening. Contributions respectfully solicited. Circles every Thursday evening, 11 a. m. and 3:30 p. m. Sundays."

Correspondent writes: "The New York State Association met for their annual convention in Plymouth, N. Y., at the First Spiritual Church, Rochester, N. Y. President Richardson in the chair. Mrs. May A. Price of Washington, gave the opening invocation. Friday evening the large and beautiful church was crowded. Dr. Austin gave a very beautiful address on the 'Planets,' to which Mrs. Reynolds responded. Mrs. May A. Price gave the lecture of the evening, setting forth the truths of Spiritualism as scientifically demonstrating the immortality of man and the progressive life as the condition in the hereafter. The lecture contained much food for thought, proving Mrs. Price's ability to interest and instruct her audience. She was ordained to the ministry Sunday at the afternoon session. Mrs. Reynolds conducting the ordination service, and Dr. Austin gave the charge. Mrs. Price will remain in Rochester for a time, working with the Society of Spiritualists in the Church. But is open for engagements with societies for the coming season."

M. Lizzie Beals writes of the Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl street: "For the first two Sundays in May, Mrs. Carrie F. Loring of East Braintree occupied the platform. On May 19 and 26, Miss Kate B. Stiles of Orono, served our society. The Massachusetts State Association held a mass meeting in G. A. R. Hall Friday, May 24, and was greeted by a large and appreciative audience at both services. The members and friends of the Worcester society look forward to these annual occasions with pleasant anticipations. Oscar A. Edgerly will serve our society for the first two Sundays in June, which closes our meetings for the season of 1906-07."

Mrs. A. J. Pettengill writes from Cleveland, Ohio: "I closed a very successful engagement with the Progressive Society of Spiritualists in Erie, Ohio, for the entire month of May. This month, June, I am serving the society at the First Spiritualists' Temple, Fullerton street, Cleveland, Ohio. I am gratified to find so many of the young people who seem to be interested in the work of the young men."

Mrs. Mattie Burman, Secretary, writes from Macomb, Ill.: "Mrs. Henrietta L. Lichtig is serving our society during the month of June. She is creating a great interest. The attendance has been good. The people are beginning to realize that there are truths in Spiritualism. Her message work is of the best, and the material is, along with the prejudiced mind cannot fail to recognize the messages given. A part of the time we have message sances, at which we charge an admission of ten cents. In that way we have for our audiences earning money for the Society. I have here desiring a good work will do well to write Mrs. Lichtig while she is in this part of the State. I am anxious to see the cause grow."

The noted medium, May S. Pepper, and Edward Ward Vanderbilt, a very wealthy man, have been united in marriage. They are now on their way to Europe. We congratulate them most heartily.

R. Cowell writes from Oakland, Cal.: "Services have been held at the Trinity Spiritual Church, No. 521 12th street, during the last 4 years by Mrs. Dr. Stewart Ellis, with an occasional visit from the East. Mrs. Mabel H. Miller will visit on Sunday. Her engagement was such she could not be with us any longer. We expected John W. Ring, but as yet he has not gotten this far, having devoted the most of his time in the southern part of the state. We have had the pleasure of hearing Dr. N. F. Ravlin, the two months past."

Mrs. Turk writes from Hinsdale, Ill.: "Mrs. L. A. Griffin the renowned English speaker and medium, is now residing in Hinsdale, Ill. She will be pleased to accept engagements with societies, camps, etc."

Mrs. Clara Wagner, Defiance, O., writes: "The First Spiritual Society has just closed its meetings June 8, and we are now holding our meetings. The society has held very few meetings in the past year. The cause of it was, the writer was the speaker for the society and in the meantime had moved to Bowling Green, Ohio, and that made it very difficult to hold meetings. Now I have moved to Defiance again, and I am glad to say the members are making arrangements to have meetings at their homes. Our worthy president added to the officers two young ladies that are of a very sweet disposition. We feel that they will be a great help to our meetings. One is Pearl Able, our correspondent for The Progressive Thinker, and the other is Mary Kline, for organizer. The names of our officers are as follows: President, Bert Ide; vice-president, J. W. Stewart; secretary, Mrs. Mabel Smith; cashier, Mrs. Hattie Able; trustees, H. W. Kline, Mrs. Story, Mrs. Ide; Mrs. Clara Wagner, speaker, 720 Francis street, Defiance, Ohio."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use a 4-1/2 by 7-1/2 size paper, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.
"The First Spiritual Ladies' Aid Society meets in Appleton Hall, Appleton street, Boston, Mass., every Friday.
"The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.
"The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday."

The Illinois Sunflower Club will have an excursion and picnic to Michigan City, on Saturday, July 13, on the famous excursion steamer, the Roosevelt, Chicago's greatest ship. It leaves Chicago 10 a. m. and 2:30 p. m. Leaves Michigan City 4:20 p. m. and 7:15 p. m. Tickets, only 75 cents, round trip. Children, 5 and under 12 years, 40 cents. Get your tickets early. Dock at South end Clark St. Bridge. Tickets can be purchased of Mrs. Belle Curtis, 615 Otto street; Mrs. A. W. Bloom, 1113 Lincoln street, on the North Side; Mrs. J. R. Cross, 580 N. 5th street, and Mrs. O. B. Wilson, No. 6 East 47th street, on the South Side. Post, 874 W. Madison street, and Mrs. E. J. Bloom, 606 Turner avenue, and Mrs. J. R. Francis, 40 Loomis street, on the West Side, and also at the boat landing. We expect a delightful time, and invite everyone to come and join us. Remember the date, July 13, in the sultry summer, and the most healthful and invigorating as a day spent on beautiful Lake Michigan.

Geo. A. Letford, Drummer, goes to St. Louis, Des Moines, Ia., then to Minneapolis, Minn., then to Beardsley, Minn., where he has cottage, goes there for rest. Will attend the camps in Michigan the last of July.

R. N. Crane writes: "Inclosed you will find an order for \$1.00 for the Morris Pratt Institute. Who would not contribute one dollar to the Morris Pratt Institute, which, at the same time is a tribute to the memory of Morris Pratt? Who would not contribute one dollar to the Morris Pratt Institute, which, at the same time is a tribute to the memory of Morris Pratt? Who would not contribute one dollar to the Morris Pratt Institute, which, at the same time is a tribute to the memory of Morris Pratt?"

Peter J. Loeb writes from Brooklyn, N. Y.: "I want to tell you that with all the darkness made by Mooreism in New York City, and many other so-called mediums coming into our field of labor, our Rev. Emma A. Beach has been a great help to us. She has made a foundation for the Church of Divine Light. I also want to thank you for the interest you have taken in our Church through your worthy paper."

The well-known young worker, H. F. Arnold, will serve the Hyde Park Occult Society on Sunday, June 23rd. The society meets its meetings at 519 East 55th street.

Mrs. Sayers writes from Smithville, Texas: "As I was leaving Kaynor, pastor of the 'Truth Seekers' Society of Dallas, spent a week on her semi-annual visit, as is her custom, with the First Progressive Spiritualist Society of Smithville, which she organized three years ago. Since then she has been a great help to us. She has been in the spiritual field for many years, and because of the thorough and convincing work she has done in Texas, where she has spent four years in the service of the cause of love and truth."

Mrs. J. O. Ellis writes:—Rev. W. F. Peck was with the Spirit of Truth Society of Springfield, Mo., during the month of May, and notwithstanding the inclement weather, entertained quite a few besides the faithful. We were very much pleased with his work, and think he has no superior. He could only stay with us one month and left just as he was getting well acquainted. We hope he will find it in his line of duty to return to us in the near future. We will welcome him gladly, as Brother Peck is certainly able to lend the light. All honor to our State president, Bro. McArthur, for the good work he is doing to make our cause beyond reproach, and also thank him for using his influence to bring Brother Peck amongst us. May the good work go on.

The Illinois Sunflower Club will serve tea on June 25th from 2 to 5 p. m. in Lincoln Hall, 70 East Adams Street. Each cup of tea entitles the holder to one of the lectures by mediums. Come and bring your friends.

Mrs. Cora Wagner has returned to Defiance, Ohio, and will resume meetings there at the homes of the members. The officers elected are as follows: President, Mr. Best Ide; vice-president, J. W. Stewart; secretary, Mrs. Mabel Smith; cashier, Mrs. Hattie Able; trustees, H. W. Kline, Mrs. Story and Mrs. Ide; Mrs. Clara Wagner, speaker.

Geo. A. Letford, the noted Drummer Medium, was in the city last week. He will visit St. Louis, Mo.; Des Moines, Ia., Minneapolis, Minn., and then to his summer cottage at Beardsley, Minn., where he goes to rest a while. He will attend the camps in Michigan the last of July.

Ford C. Suhr writes: "The Fraternal Order of Spiritualists has secured the services of Mr. P. B. Hadley, who will organize and drill a choir for our services next season. We have some excellent talent, and this will be one of the new features. We are planning to present a number of theatrical entertainments, which will attract the younger element of histrionic ability. This will afford an excellent opportunity for those desiring voice culture, and those desiring to enlist should address Alex. Caird, M. P., 1015 N. Mount street, as soon as possible. Owing to the unfavorable weather on Tuesday, May 28, we did not have as many people out at the Chutes as was expected; however, the attendance was encouraging and next year we will secure a later date. It is encouraging to meet with friends who express regret at not having our meetings to attend on Sundays. They are all eager for our opening, as in transmitting messages our mediums are a credit to their guides and to the Fraternal Order. Mrs. Susie Dill, one of the most popular mediums, who has been recovering from a recent illness, will be added to our efficient corps of workers."

LOOK OUT!
There will be a Committee of Elgin Spiritualists who will meet all trains to conduct the visitors to the Grove, where the Spiritualist meeting will be held Sunday, June 23. There will be a special train that will leave the 5th Avenue Station at 11:50 for Elgin. BE ON TIME.

During the season of 1906 and 1907 Oscar A. Edgerly filled engagements in the following named places: Newport, Ky.; Cincinnati, O.; Cleveland, O.; Boston, Mass.; Pittsburgh, Pa.; Washington, D. C.; Baltimore, Md. and Worcester, Mass. His engagements as, made for the Camps and lecture season of 1907, 1908, are as follows: Sunday June 16, at 23, at Unity Camp, Lynn, Mass.; Sunday, July 14, he will speak at Lake Brady Camp, Ohio; from July 21st to August 16, he will act as chairman at Grand Lodge Camp, Mich.; from August 22 to 26 inclusive, he will fill an engagement at Long Lake, N. Y. He still has the entire month of September open for engagements. During October, November and December he will fill an engagement with the First Spiritualist Association, of Columbus, O. For January, 1908, he will act as chairman of the Spiritual Temple Fund Society of Cleveland, Ohio. During February and March, he will fill an engagement with the First Association of Spiritualists of Washington, D. C.; during April and May he will serve the Spiritual Fraternity at Ayer's Temple, Boston, Mass. Mr. Edgerly will be pleased to hear from societies desiring to employ him as a speaker for September, 1907. Permanent address, 142 Smith street, Lynn, Mass.

W. B. Dixon, of Cache, Okla., says that in spirit he saw the transition of Mrs. McKinley to spirit life. Mr. McKinley was present and conducted her to their future home.

(Advertisement)
The Grand Lodge Camp, Michigan.
Grand Lodge, Michigan, Spiritualist camp meeting opens July 21. The speakers and mediums engaged this year are among the best known on the Spiritualist platform.

The programme for the forenoon, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' meetings, conferences, lectures, and other services, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up the work.

The fact that Oscar A. Edgerly is being engaged for the fourth season in speaker and chairman of our camp is sufficient warrant of his congenial and affable manner as chairman and entertaining and instructive as a speaker, to insure the successful direction of our present camp.

Mrs. A. E. Sheely, our former president and chairman for many years, is so thoroughly established in the hearts of the progressive and initiated public mind that the mere mention of her name as the first speaker upon the list is an agreeable assurance of intellectual eminence in spiritual circles and oratorical pleasures for the opening season. That her presence will be a cordial and sympathetic feature in the social environments of the camp.

Mrs. R. S. Little, known throughout the length and breadth of America as the "Queen of the Roster," is comparatively a new speaker, but is a very good and true medium, and has been, in the spiritual field, for many years, and because of the thorough and convincing work she has done in Texas, where she has spent four years in the service of the cause of love and truth.

Mrs. J. O. Ellis writes:—Rev. W. F. Peck was with the Spirit of Truth Society of Springfield, Mo., during the month of May, and notwithstanding the inclement weather, entertained quite a few besides the faithful. We were very much pleased with his work, and think he has no superior. He could only stay with us one month and left just as he was getting well acquainted. We hope he will find it in his line of duty to return to us in the near future. We will welcome him gladly, as Brother Peck is certainly able to lend the light. All honor to our State president, Bro. McArthur, for the good work he is doing to make our cause beyond reproach, and also thank him for using his influence to bring Brother Peck amongst us. May the good work go on.

The Illinois Sunflower Club will serve tea on June 25th from 2 to 5 p. m. in Lincoln Hall, 70 East Adams Street. Each cup of tea entitles the holder to one of the lectures by mediums. Come and bring your friends.

Mrs. Cora Wagner has returned to Defiance, Ohio, and will resume meetings there at the homes of the members. The officers elected are as follows: President, Mr. Best Ide; vice-president, J. W. Stewart; secretary, Mrs. Mabel Smith; cashier, Mrs. Hattie Able; trustees, H. W. Kline, Mrs. Story and Mrs. Ide; Mrs. Clara Wagner, speaker.

Geo. A. Letford, the noted Drummer Medium, was in the city last week. He will visit St. Louis, Mo.; Des Moines, Ia., Minneapolis, Minn., and then to his summer cottage at Beardsley, Minn., where he goes to rest a while. He will attend the camps in Michigan the last of July.

Ford C. Suhr writes: "The Fraternal Order of Spiritualists has secured the services of Mr. P. B. Hadley, who will organize and drill a choir for our services next season. We have some excellent talent, and this will be one of the new features. We are planning to present a number of theatrical entertainments, which will attract the younger element of histrionic ability. This will afford an excellent opportunity for those desiring voice culture, and those desiring to enlist should address Alex. Caird, M. P., 1015 N. Mount street, as soon as possible. Owing to the unfavorable weather on Tuesday, May 28, we did not have as many people out at the Chutes as was expected; however, the attendance was encouraging and next year we will secure a later date. It is encouraging to meet with friends who express regret at not having our meetings to attend on Sundays. They are all eager for our opening, as in transmitting messages our mediums are a credit to their guides and to the Fraternal Order. Mrs. Susie Dill, one of the most popular mediums, who has been recovering from a recent illness, will be added to our efficient corps of workers."

The Ebbitt House of Washington, 14th and D Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from \$4.00 a day up; our special rates there are \$2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT, President.
MARY T. LONGLEY, Secretary.

AN EXCELLENT REPORT.
The Annual Meeting of the First Spiritual Union of Norwich, Ct.

The First Spiritual Union of Norwich, Ct., held its annual meeting in the Spiritual Academy on Park street, Thursday evening, June 6, at 8 o'clock.

An unusually large number were present and listened to the reports of the secretary and treasurer, which showed the society to have had a successful season, and various matters of interest to the Union were brought up for discussion. The old board of managers was re-elected to serve the coming year.

Secretary, Mary P. Clapp; Treasurer, William F. Bogue; auditors, Henry Bellows and H. R. Hayes; speakers' committee, William F. Bogue, Mr. R. Jennings and Robert B. Barker; music committee, Mr. M. E. Twist, Mrs. A. Gould, and Mrs. C. J. Edgerly.

Mr. Albert P. Blinn, whose services have proven so satisfactory to the Union during the past two seasons, remains the coming year as resident speaker, and he and his wife, as well as those of his good wife, the society owes much of its present success.

The regular service closed May 26, to be resumed the first Sunday of October, but through the kindness and generosity of our organist, Charles A. Dowsett, the concert services, which have been held on the first Sunday evening of each month, will be continued through the vacation season, and we are pleased to have such an attraction to draw us together a few times through the summer.

The members of our dramatic Club have issued tickets for a shirt waist dance to be given at Miller's Dancing Academy, June 19, and preparations are on foot for a lawn party to be held at the residence of Mr. William F. Bogue on June 24, with refreshments, cake and ready for sale; a palmist in attendance and some short dramatic sketches to be given by young people.

Much credit is due the members of both the Union and the Helping Hand for their earnest labors during the past season, and a cordial feeling of good fellowship and goodwill among us.

MARY P. CLAPP, Sec.

RITUAL for Spiritual Services. Issued by the National Spiritualists' Association. This little book contains Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical selections. Every speaker should have one. Price, Leatherette Cover, 20 cents.

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

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

BOOKS BY LEROY BERRIER. The Cultivation of Personal Magnetism. This book teaches how to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 cents.

The Power of Self-Formation. Devoted to the science of Human Culture, teaching us how to think so we can control our thought. Price, cloth, 80 cents; paper, 50 cents.

The New Life. This book deals with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; paper, 50 cents.

Mr. Berrier has long made a study of magnetism, and the occult power of the human mind. His books are well worth attention and study.

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

Jas. R. Little, age 66 years, passed to spirit life at his gold mine in Calaveras Co., Cal., May 30. He was a resident of Oakland, Cal., and leaves a wife and sister who will greatly miss his material presence, counsel and loving ministrations. Brother Little was an earnest and effective worker in our spiritual cause, and made the closest friendships whenever, and wherever he appeared. His mortal remains were cremated at the Oakland Crematory, on the 3rd inst. The writer of this notice made a brief address and officiated at the chapel of the crematory. B. F. BLITZER.

Passed to spirit life from Ottumwa, Iowa, May 25, Dr. J. W. Nichols, age 77 years. He was a firm believer in Spiritualism and a Magnetic Healer of some note. The funeral services were in charge of the Masons, and Eastern Stars of which orders he was an honored member.

LAURA KILBY.

Mrs. Alice Morris of Dallas, Texas, treasurer of the Truth Seekers' Society and wife of President, Geo. W. Morris, passed to spirit life June 8. A popular and useful member, loved by all who knew her. Our loss will be deeply and sincerely deplored. The funeral was largely attended, and the floral offerings and designs numerous and beautiful. The services at her home were conducted by Mrs. Carrie M. Hinsdale, president of the State Association, and Mrs. Isa Wilson Kayner, pastor. At the grounds the services were directed according to the ceremonies of the Knights and Ladies of Honor, of which society she was a prominent member.

MRS. ANNIE J. QUINN.

"The Jesuits." By Rev. B. F. Austin. A. M. B. D. An excellent pamphlet. Price, 15 cents.

The Unknown Life of Christ

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in \$1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

Have You Read

OUR

PREMIUM

BOOK

OFFER?

Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you cannot find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualist and Occult LIBRARY, and are furnished at a nominal sum. All are substantial, bound in neat, printed, and those who purchase them are DELIGHTED WITH THEM.

We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from.

GEMS OF THOUGHT, BY SEVENTEEN leading authors, is our last Premium Book.

Any one of the Thirteen Premium Books you may order, price 25 cents.

This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25.

Books you order more than one Premium Book the price is as follows:

Any two of the Thirteen Premium Books you may order, price 70 cents.

Any three of the Thirteen Premium Books you may order, price \$1.10.

Any four of the Thirteen Premium Books you may order, price \$1.60.

Any five of the Thirteen Premium Books you may order, price \$1.75.

Any six of the Thirteen Premium Books you may order, price \$2.05.

Any seven of the Thirteen Premium Books you may order, price \$2.35.

Any eight of the Thirteen Premium Books you may order, price \$2.65.

Any nine of the Thirteen Premium Books you may order, price \$2.90.

Any ten of the Thirteen Premium Books you may order, price \$3.10.

Any eleven of the Thirteen Premium Books you may order, price \$3.40.

Any twelve of the Thirteen Premium Books you may order, price \$3.85.

Lastly, all of these THIRTEEN Premium Books here announced are sent out, all postage prepaid, for 4.15, something never before equaled in this country or Europe.

Bear in mind that every order for a Premium Book must be accompanied with a yearly subscription for The Progressive Thinker, which is \$1. We repeat that the world has never seen the like of it before.

OUR THIRTEEN REMARKABLE PREMIUM BOOKS FOR \$4.15.

The following is the list of titles of the Twelve Premium Books:

1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by R. B. Francis. They contain invaluable data.

4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands. Translated by A. Farance, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peabody.

11—The Great Debate Between Moses Hull and F. Jackson.</

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of responses, that to give all equal treatment compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department is especially for the purpose of giving answers to questions, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Phillip Brown. Q. So much has been said lately about the experiments of Dr. Macdougall, whereby he claims to weigh the soul or spirit as it departs from the body at death, I ask for further information.

A. Dr. Macdougall, of Haverhill, Mass., has sprung into sudden notoriety by taking the reporters into his confidence, like many another aspirant itching for fame. He prepared a bed in a hospital, on a delicately adjusted weighing apparatus, and when a patient was approaching death, he had him removed to the bed. Then he stationed himself at the indicator and found that immediately after death the body lost about an ounce in weight. He concludes that this is caused by the departure of the spirit, which therefore weighs an ounce.

If notoriety was what he wanted, he has it to the hilt. The content of his experiments is as follows: After the shouting he will sink into obscurity with the host of those who have rushed before the public with crude conclusions from hasty observations. Scarcely a newspaper or magazine that has not mentioned these remarkable experiments, either with ridicule or as worthy of scientific notice. Even more attention has been given them than was called forth by the claims of another doctor who, with special apparatus, was able to observe the life or spirit of a rat leave its body as a shadow.

Dr. Genone, a writer for the Truthseeker, seems to be highly displeased at the breach of trust made by Dr. Macdougall, for they were working along the same lines together, and had promised each other to keep the matter from the public until both were ready. The doctor, like General Custer, wanted credit for the whole affair, rushed ahead and gave the reporters an interview, which Custer was unable to do.

Mr. Genone confesses that he had not the nerve, or facilities, to weigh dying human beings who were helpless in a hospital. He confined his observations to animals, and found that they all lost weight at the moment of death! He made an attempt to weigh a dying elephant, but his owner would not allow him to do so. He wanted to confirm preceding experiments which seemed to show that the loss was in proportion to size. He had found that a horse lost more than a rat, and he was anxious to know if the rule would hold good with tons, should lose nine pounds! If a man's spirit weighs an ounce, an elephant's would weigh that much more. For he logically concludes that the loss in dying animals proves that they also have spirits.

Perhaps the most curious portion of Dr. Genone's argument is his calculation of the amount of matter departing spirits would remove, and that such a constant elimination would result in physical disturbances, as earthquakes, volcanic eruptions, etc. From the beginning of human beings on the earth, he says: "Up to January 7, 1907, at 12 midnight, there had been abstracted from the earth's mass 5,664,956,872,017 tons" for the weight of the spirits.

If, however, the theory includes animals as well as man, then the sum becomes equivalent to 78,675,000 square miles of earth's surface reaching down as a wedge to its center. Yet he assures us that the material is but 30,000,000 tons exhausted, and will last for 30,000,000 years!

Mr. Genone does not indulge in round numbers. His calculations are accurate to the hour and decimal—very good if he had any reliable data from which to calculate. Unfortunately this he has not. He starts from erroneous conclusions and his apparently ingenious calculations have no more value than figures made at random.

The spirit body, formed of substance, as distinct from matter, is not subject to the laws of gravitation, and hence has no weight. The immortality of man cannot be proven by the steady state. If this were possible, philosophy taught by spirits since the advent of modern Spiritualism would have to be fundamentally revised.

Mr. Genone should have pity for the multitude of people, instead of envy, for the whole world shows the pitiable results when material scientists attempt spiritual investigation.

If there is loss at death, it must be explained on material grounds, for it is purely physical.

Geo. A. Williams. Q. Where can I obtain a list of names of those who have died intestate, and whose money is now in chancery in England?

A. Perhaps no delusion was ever fostered more profitable to a set of sycophants and sharks than that there are fabulous fortunes awaiting claimant heirs in England. The lists fur-

ished by the rascals are made for their own use and have no reliability. Every dollar that has been given them by their dupes, and the sum has been millions, might as well have been thrown into the sea, for any benefit received by the dupes. The whole scheme has been repeatedly exposed as a fraud.

Even admitting that such money was held, the long removed heirs would find in the conservative and jealous courts of England one of the most difficult undertakings to prove their heirship.

Jas. Mettler. Q. What is the name of the specimen I send you? How formed?

A. It is a form of calcite occurring as a pseudomorph of feldspar. The perfect crystalline form, with crystalline transparency, is characteristic of pseudomorphs, which usually—not always—have a waxy, non-transparent texture. Calcite is carbonate of lime, and occurring, as it is said to do in this instance, has no significance as to the presence of the precious metals, although it may accompany them.

How any crystal found in the rocks was formed, requires, for explanation, almost the entire history of the evolution of the globe. The melted mass of rock, injected into a crevice or pushed between strata subject to enormous pressure, may have remained at high heat for ages and thus the forces of crystallization allowed to bring the particles into form. Man cannot initiate, because he cannot command the titanic forces of heat and pressure, nor the vast periods of time. With Nature a day and a thousand years are the same.

C. C. Q. What is meant by "astral colors" in one's horoscope?

A. Of the phraseology of astrology I confess to not having a very clear understanding, and of the theosophical ideas of the "astral body" I am equally at loss. I have never met a clearly expressed definition, but, as I understand, I can see no difference between the astral and spiritual body. Some writers seem to hold to a difference between a spirit recently departed from its body and one long time removed. The first retains more or less material of its earthly form, as an "astral shell," and by this means is brought in closer relations to earthly things. And others hold that when spiritual beings claim to communicate it is only these "astral shells," which have retained for a time the materiality. These are opinions, and opinions only.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

RESOLUTIONS.

Adopted by the New York State Association of Spiritualists, Rochester, N. Y., June 8, 1907.

To the Officers and Delegates of the New York State Association of Spiritualists, Convention Assembly.

We, your Committee on Resolutions, beg leave to report as follows:

Resolved, That we extend our cordial and fraternal greetings to the various Associations of the State and to the large body of Spiritualists who are not identified with our State Association, and many of them not identified with any Spiritualist organization. We congratulate them upon the rapid extension of liberal thought in our day, and the many hopeful signs of the speedy adoption of the Spiritual Philosophy on the part of the general public.

We extend our kindest sympathy and good will to our beloved Vice-President of this Association, Sister Carrie E. S. Tving, in the indisposition which has prevented her from attending all the sessions of this convention, and hope she may be restored speedily and fully to wonted health and vigor.

As the alphabet is to the English language, membership is to Spiritualism. Without membership for a base we could not build the temple of Spiritualism. Therefore, with full recognition of its importance, be it

Resolved, That it is our duty to provide and foster the conditions necessary for the proper unfoldment of this gift; to become the supporters and counselors of mediums chosen by the spirit world to bring to humanity the knowledge, aid, and guidance of their arisen friends and guides; and in every way possible to strengthen the cause of Spiritualism through membership.

In view of the wide-spread devastation of crime and disaster, of ill-born children who grow into deplorable manhood and womanhood, all due largely to intemperance, no thoughtful, conscientious person can ignore duty in the field of temperance reform; therefore be it

Resolved, That we as a representative body of Spiritualists, will seek not only to know our duty, but to fulfill it. By united effort and personal endeavor we can, in union with other organizations and masses of individuals, do much to stem the tide of intemperance with its train of results, by promoting the principles inherent in temperance of all kinds.

We extend to the trustees of the Plymouth Spiritual Church our heartfelt congratulations on the magnificent and noble property now in their possession, and on the courage and liberality displayed by them in providing for Spiritualism so fine and imposing a structure in its historic birthplace. We believe that Spiritualists the world over should respond to the appeal made in behalf of the Purchase Fund of this church, and we commend it in particular to the generous liberality of the Associations and individual members in this State.

Resolved, That we recommend our local Association to ask from the public the same measure of liberal aid in announcing the services of Spir-

The Fulfillment of Prophecy.

In a séance of the Circle of Light in February, after the Sanskrit Tablet had been received and translated, the Swami Vivekananda, a spirit guide of one of the mediums speaking relative thereto, said that greater things would be seen in the way of spirit manifestations than had yet been observed in this city, a prophecy which has most emphatically been fulfilled.

Kindly reprint the following enclosure from the Eagle, of Wichita, Kan., as it is another living proof of the truth of the Spiritual Philosophy. Great and mighty truths are never without an abundance of evidence which is self-sustaining and the central postulate of our faith is again vindicated by the experience of this young lady.

The writer called at the home of Miss Wilson and obtained in substance the details of her wonderful experience from her own lips. She is equally at loss. I have never met a clearly expressed definition, but, as I understand, I can see no difference between the astral and spiritual body. Some writers seem to hold to a difference between a spirit recently departed from its body and one long time removed. The first retains more or less material of its earthly form, as an "astral shell," and by this means is brought in closer relations to earthly things. And others hold that when spiritual beings claim to communicate it is only these "astral shells," which have retained for a time the materiality. These are opinions, and opinions only.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

C. C. Q. What is meant by "astral colors" in one's horoscope?

A. Of the phraseology of astrology I confess to not having a very clear understanding, and of the theosophical ideas of the "astral body" I am equally at loss. I have never met a clearly expressed definition, but, as I understand, I can see no difference between the astral and spiritual body. Some writers seem to hold to a difference between a spirit recently departed from its body and one long time removed. The first retains more or less material of its earthly form, as an "astral shell," and by this means is brought in closer relations to earthly things. And others hold that when spiritual beings claim to communicate it is only these "astral shells," which have retained for a time the materiality. These are opinions, and opinions only.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower and darker are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearls to the high infancies blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

A MEDIUM RESPONDS.

Georgia Gladys Cooley Gives Tangible Proof of Gratitude to the Illinois State Association.

Dr. T. Wilkins, Secretary of the Illinois State Spiritualists' Association.

Having just read your words of ringing praise and appreciation regarding the good work done at Springfield by President Warner and his associates, Dr. Burgess, in behalf of the mediums, I take this opportunity of saying it was a noble effort put forth in the right direction, and we owe the State Association a debt of gratitude. Workers a lasting debt of gratitude.

Inclosed please find five dollars as a little mark of appreciation on my part.

I believe it was Pericles who said: "We are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of majesty. Wealth we employ, not for talk and ostentation, but when there is real use for it. We regard a man who takes no interest in public affairs not as a harmless, but as a useless character."

I hope we will find no useless characters in our ranks, especially among our workers, and that all will do what they can to assist in this matter. The fight is not ended, although one battle is won, for no doubt some day our gallant fighters will have more work to do for us, in the city of Chicago and elsewhere, as there will be city ordinances to be defeated, etc.

Another ban has been put upon our mediums in the courts at Indianapolis, Ind., in its decision of the Alberts-meyer will case.

While the court declared that "It is right for the wife to consult her husband's wishes and that it is a well-known fact that many of the brightest and clearest intellects have sincerely believed in Spiritualism and other vagaries, and that it cannot be said as a matter of law that such belief is evidence of unsoundness of mind," it declared "when such pretended counsel comes through the exclusive channel of a medium as an oracle from one possessing knowledge of the hereafter, under the solemn surroundings of the seance, its influence on a credulous mind can hardly be measured. The indulgence of such belief and practices may be so long continued, and of such character as to affect the mental status."

It seems they are bound to class us as rather uncertain character and are determined to place membership on the scale of ridicule.

It behooves mediums to be careful and cautious in giving advice on such affairs, and should be an incentive toward awakening the determination of the Spiritualists to do something for the Cause while they live here instead of waiting until they have passed on. A bird in the hand is worth two in the bush, and one-half of the amount given while the donor is with us, to my mind, will prove more satisfactory than twice the amount left after death, to be wrangled over in court, as a greater part of the sum left is used for lawyer fees, court expenses, etc.

There are many Spiritualists who can aid the cause. Be up and do it now, Brothers and Sisters, and the joy you receive therefrom will be lasting. The National Association, Morris Pratt Institute, Temple and Mediums' funds all need your help, and you will become a benefactor to the grandest cause our earth has ever known.

The world is looking for a new religion and such could be created from the beautiful teachings embraced in our philosophy, if we as Spiritualists could work together as one harmonious band. Then could we say with Emerson:

"The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophets and teachers. The noblest literature of the world will be its bible. Love and labor its holy sacraments. Truth its supreme being—and instead of worshipping one savior, it will gladly build an altar in the heart for everyone who has suffered for humanity."

Yours for Truth and Progress,
GEORGIA GLADYS COOLEY.

My Castles.

Oh! the beautiful castles I've builded,
And they reached from my heart to the sky,
Though noiseless and void of confusion,
And measured by no human eye.

From no chart or design were they builded
Ever known to humanity's art,
But the turrets and domes were unnumbered,
As they rose in the air from my heart.

I have planned them in rain and in sunshine,
At morn and at noon, and at night;
When the daylight was lost in the darkness,
And the clock tolled the hour of midnight.

I have planned till my heart is near breaking
With pain and unrest and despair,
And my soul has grown weary with building
These beautiful castles in air.

Sometimes when I thought they were finished,
My heart would rejoice free from pain;
But the storms would sweep down on my castle
And in sorrow I'd build it again.

But sometime it will be all completed,
Each alcove, each hall and each stair;
In the beautiful realm of the spirit
I will find all my castles in air.

Hardwick, Vt.
LAURA CUMMINGS.

THE CATHOLIC INCUBUS.

The French government, not content with getting rid of the Catholic Incubus, has yet distinguished itself further by appropriating nearly one million dollars for the establishment of "The Institut General Psychologique." The directors have called Prof. Julian Ochrowski, of the University of Lemberg, to take general charge of the work. Prof. Ochrowski is known as a deep student in psychic matter, and is specially noted as an authority on hypnotism. Much is expected from this institution, as the work that it will accomplish will be of great importance. Perhaps the organization and support of this Institute by the French government, coupled with the work of the late Dr. Laponi, the Vatican physician, the pope is taking interest in Spiritualistic matters.

Dr. H. H. HADGE, N. Y.

FATE MASTERED
And Destiny Fulfilled. By W. J. Corville.

A delectable book of 52 pages, bound in heavy white cover with cat-tail decoration.

Contents: Fate Mastered. Interior Force. Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office, Price, 25 cents.

THE CATHOLIC INCUBUS.

The French government, not content with getting rid of the Catholic Incubus, has yet distinguished itself further by appropriating nearly one million dollars for the establishment of "The Institut General Psychologique." The directors have called Prof. Julian Ochrowski, of the University of Lemberg, to take general charge of the work. Prof. Ochrowski is known as a deep student in psychic matter, and is specially noted as an authority on hypnotism. Much is expected from this institution, as the work that it will accomplish will be of great importance. Perhaps the organization and support of this Institute by the French government, coupled with the work of the late Dr. Laponi, the Vatican physician, the pope is taking interest in Spiritualistic matters.

Dr. H. H. HADGE, N. Y.

Has Cured One Hundred Thousand Hopeless Cases.

Has the Greatest Healing Center in the World

Gives ABSENT TREATMENT everywhere.

Special 1907 Summer Course in Healing.

In addition to our regular course, we will conduct a class in Psychic Research in which Spiritualism, Hypnotism, Occultism, and all Psychic Phenomena will be analyzed for the purpose of giving the student all practical development. For Journal and full particulars, address

Weltner Institute, Nevada, Mo., U. S. A.

The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensable. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistence of Theology in fighting new and advanced ideas in Science.

"THE WARFARE OF SCIENCE WITH THEOLOGY" is undoubtedly the most complete, careful, conscientious, able and bravely impartial history of the subject ever written. The exactness and reliability of its facts and citations are unquestioned. Its vast scholarly research is amazing. It contains just the information the student and thinker needs, and so indexed and tabulated that it is handy as a dictionary when one wishes to refer to some special point or topic.

These two large volumes, containing about 900 pages, will be sent to any address on receipt of the price, \$5.00.

LIFE BEYOND DEATH

Being a Review of The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling, Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo. Cloth, 342 Pages.

continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Doctrine of Immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon people. He then considers the probabilities of a future Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that

Price, \$1.50; postage, 10 cents.

OUR BIBLE: WHO WROTE IT? WHEN? WHERE? HOW?

Is It Infallible?

A Voice from the Higher Criticism.

A Few Thoughts on Other Bibles.

BY MOSES HULL.

Excellent as an exposition of the Higher Criticism and an analysis of the Bible from that standpoint. Of special value and interest to Spiritualists. For sale at this office. Price \$1.00

Right Generation The Key to the Kingdom of Heaven

BY DR. M. E. CONGER.

This valuable little book treats of the relation of life between men and women and strongly emphasizes the fact that for the betterment of humanity children must be well born. This book is printed in large type on good paper, with leatherette cover. Price, 40 cents.

A Work of Immense Importance.

FUTURE LIFE

In the Light of Ancient Wisdom and Modern Science.

BY LOUIS ELBE.

This is the authorized translation of available evidence hitherto to be found only in the most scattered and inaccessible forms. With great care religious circles throughout France, and exactness M. Elbe has arranged under the title "La Vie Future." It is a plain statement of the discoveries, will be received with equal interest by investigators together with his own illuminating views and comments, and a not only scientists but laymen in ever-increasing numbers.

The fundamental question of the "Immortality of the Soul" has disturbed the great thinkers of all ages, ideas of the Survival as considered by the Primitive races, and the second to enigma humanity still seeks in vain. Dedication of the first time mental sciences. With a complete presentation of all the author. Price \$1.20; postage 10c.

A New and Deeply Interesting Book

By the Author of

"A Wanderer in Spirit Lands."

"THE STRANGE STORY OF AHRINZIMAN."

The Persian Mystic Empress.

A weird, powerfully told dramatic story of the earth, life and subsequent Experiences in the Spirit World of the "Guide, Ahrinziman." Few books are more calculated to hold the reader's interest from the first page to the last, and much that is original and new will be found in the account given of Ahrinziman's Studies in the Domain of Magic and its relation to Spiritualism and other perplexing problems of spiritual intercourse. Price, 40 cents.

Dr. H. H. HADGE, N. Y.

Dr. H. H. HADGE, N. Y.

Dr. H. H. HADGE, N. Y.

Dr. H. H. HADGE, N. Y.

Dr. H. H. HADGE, N. Y.

Dr. H. H. HADGE, N. Y.

The Ohio State Association.

The Convention at Sherwood was a Grand Success—The Sherwood Chronicle Gives a Delightful View of the Convention. Its Speeches and Deliberations.

The big convention has arrived and departed. Commencing Thursday afternoon, when delegates began to arrive and from then on to Monday afternoon, when the last of them left, Sherwood had the honor and the pleasure, at least to those who had an opportunity of getting acquainted with any of them, of entertaining the brainiest, pleasantest and ablest lot of folks that ever visited our town, and we have entertained conventions before.

Nor were they hard to get acquainted with. With every excuse for being big feeling or haughty, that will make many people proud, by reason of wealth to some, the high educational attainments of others, and the high positions occupied in their organization by others, there was no way of telling one from the other in their manners, they were all nice, well-bred people.

They had no hobbies; attacked no creed or philosophy; were tolerant of everything and everybody.

The awful weather seemed to make them more cheerful if anything. They laughed over missing the train, or bad connections; they laughed if things did not go to suit them in the convention; their deliberations and debates, while, at times sharp, had the spirit of good humor when it was all done. Everything looked good to them, now and hereafter, and they carried that spirit of optimism with them. It was in their lectures, in their conversation, in their deportment.

And they liked Sherwood. In fact such an optimistic crowd could be entertained any place and be satisfied, for they simply refuse to see any but the bright side, but just the same, they persistently told the Sherwood people that they had never been treated more nicely and in calling our town a little city because of our pretty hall, our pavements, our handsome stores, and the way we did things, and the praise of a bunch of people like they were, coming from every city in the state, and having been entertained in every city, is something to be proud of.

They liked the places where they stopped, the reception and welcome they got; what was done to make it pleasant for them. They spoke of it on the platform that Sherwood must have a class of people, preachers and all, extremely and nobly tolerant of every other belief.

And Sherwood, and all the country around, has and will profit by their having visited us. They set us a pace in seeing the bright side of life, in being hopeful, in being tolerant of the other fellow's opinion, and especially in showing what can be accomplished by a person in the acquisition of knowledge and culture by work and study, without at the same time throwing away any of the legitimate pleasures of life, for they all are people who thoroughly enjoy living. Nearly all of them had worked their own way by self-study and by co-operation with their fellows. Sherwood and vicinity will benefit by this and by the lectures which told of a BROAD PHILOSOPHY, OF A BROAD VIEW OF LIFE. And we profit by learning that there are nice, very nice people in the world who do not believe as we do. That there are people equally intelligent; equally honest, who have read as much sacred literature and yet who are not living in fear and trembling of some wrath to come. We profit because it all sticks to us more or less, and because we are a growing, progressive people, and good things fall on good ground.

And that was the message they brought us and they send out in the world—progress, self-culture, and brotherhood. They are more concerned with the present times, with what is going on on earth than with what is occurring in heaven. Individually, we make our own future; according to their theory, and we make or mar it as we work for the betterment of our fellowmen now and those to follow us, instead of by what we believe or what rites and practices. They do not believe in "trying to a stake" and refusing to try to learn further. In their ranks they number as many opinions almost as there are members and its right with them. THERE CAN BE NO HERETICS AMONG THEM, for every person is encouraged to pursue his own way of thinking and do as he pleases so long as he obeys the law and rules of society.

They have no quarrel with the Christian, the Hottentot, the Jew or the Buddhist. They believe that communication can be had with spirits because they believe the spirit lives on after the death of the body, and say that as the spirit is pure, the body is bound in the body or free from it, they see no reason why the bound spirit and free spirit should not communicate, and that they have proof that they do. But they do not quarrel with those who do not believe it.

They say that this meeting was the most harmonious and enthusiastic they ever had and that the organization is in the best shape. They re-elected all the old officers, and arranged to put some missionaries on the road to organize new societies.

The convention was formally opened on Friday by an address of welcome by Johnson Miller instead of A. G. McCord, who was obliged to go out of town, and Johnson made a very nice talk, which was highly appreciated by the visitors, and did much to make them feel that the people of Sherwood were heartily glad to have them here. The response was made by F. D. Dunakin, president of the association, and Fred did it in his usual eloquent way. The program was carried out almost to the letter as printed in his paper a few weeks ago, and we can only say that all the speakers were simply excellent. The music was furnished by a quartet composed of Mrs. H. C. Lindersmith, Miss Belle Reiff, J. B. Overholt and C. E. Dickey, and Miss Lyle Elchic, pianist. There were also solos by Mrs. D. A. Herrick, of Akron, Ohio; Mrs. Carl A. Sollinger, of Columbus, Ohio; and Mrs. H. C. Lindersmith.

Below we append the resolutions passed:

Resolutions.

Resolutions adopted at the 10th annual convention of the Ohio Spiritualists' Association:

Whereas: We recognize that in

concerted action lies the power of success; therefore be it

Resolved, We reaffirm our loyal co-operation to our national association and to all spiritual workers everywhere.

Resolved, That discrimination against American citizens because of sex is tyranny, and we extend our hearty co-operation and moral support to the men and women who labor to secure political equality.

Resolved, That we maintain our attitude of co-operation toward all reformatory movements in operation for the betterment of humanity.

Resolved, That we remember with gratitude the efforts of all of our workers, both local and at large, who tenderly remember those who during the year, have passed on to the higher activities, among them, Carrie Firth Curran, of Toledo, Ohio, our former state president; Moses Hull, better known as "Our Moses;" Jennie Hogan Brown, Theodore J. Mayer and others.

Resolved, That our heartfelt gratitude is herewith extended to the citizens of Sherwood, O., for the use of this hall for the deliberations of our 10th annual convention and also for the kind and beautiful entertainment they have provided for us; to the Sherwood quartet for their sweet songs; to Mr. Johnson Miller for flags and bunting with which to decorate this hall; to Mr. Carl E. Dickey for space in the columns of the Sherwood Chronicle to report the proceedings of this convention; to both of these gentlemen for their valued assistance generally.

Resolved, That "due consideration be given to the resolution offered by our state treasurer, in his report as follows: "That the president appoint a committee of no less than five to draft a form of resolutions embodying a declaration of principles of the Ohio State Spiritualists' Association."

A resolution offered by Mrs. L. A. Wilson, but which, by previous vote of this convention, had been covered, need not be repeated.

O. B. CLARK, Chairman,
ELIZABETH SCHAUS, Secretary of Com.,
HATTIE G. WEBSTER.

The Meeting as Viewed by the Secretary.

The 10th Annual Convention of the Ohio Spiritualists' Association convened at 10:30 a. m., at the Opera House, Sherwood, Ohio. All officers present except 2nd vice-president, Thomas D. Bellis.

The people are hospitable. Not being Spiritualists they turned the town over to our people. The mayor and council called off a Base Ball Game which was to be played on Sunday, May 26th, out of respect to the convention. The best of harmony prevailed throughout and a great deal of good was accomplished.

At the evening sessions, standing room was at a premium. Sunday evening we had a severe thunder storm with terrible rain, but the place could not hold half the people desiring admission. Another good feature, the first Basket Collection taken, found only 3 pennies—the smallest amount of pennies I have ever counted at a Spiritualists' meeting.

I can only account for this because the people were not Spiritualists, they enjoyed first class lectures. The speakers, Miss H. E. Boersler, D. A. Herrick, Miss Elizabeth Harlow, Wm. V. Nicum and C. A. Sollinger, gave entire satisfaction and kept their audience spell-bound. This was especially noticed Saturday night, Miss Harlow, and Sunday night, Mr. Nicum.

We would challenge the world for anyone to deliver a more scientific or philosophical lecture. Miss Harlow's subject, "The Foundation of Spiritualism, What is It?" was handled in a way to force admiration from all.

Brother Nicum's subject, "Progress Is An Eternal Law," was handled by the speaker with such force its effect will be felt for some time to come.

Mrs. H. G. Webster gave several inspirational poems.

Between the reporting of different committees, the time was filled in with short talks by D. A. Herrick, H. E. Boersler, Sam. Mahaffy, F. D. Dunakin, Mrs. E. Schaus and Mrs. L. A. Wilson.

Mrs. S. Herrick and Mrs. C. A. Sollinger with the Sherwood Quartette furnished the vocal music.

The Mayor of Sherwood sent Mr. Johnson Miller to bid the O. S. A. welcome. He called the Spiritualism the great Van Guard of civilization.

The president responded. The Convention unanimously extended a vote of thanks to The Progressive Thinker, The Sunflower, also the Sherwood Chronicle and all others who assisted in making this the most harmonious convention ever held. Financially it turned out better than we expected, and spiritually, a great deal of good has been accomplished.

This Convention indorsed the ordination of D. A. Herrick of Akron, W. V. Nicum of Dayton, and Mrs. E. C. Reed of Toledo. Mrs. S. Harlow of Columbus was ordained to the ministry of Spiritualism; one licentiate, B. F. Wallingford of Kenton, O. Eighteen auxiliaries sent delegates. All officers were re-elected except second vice-president, Mrs. L. A. Wilson of Martin's Ferry being the new incumbent.

Mr. H. E. Boersler of Columbus, was elected delegate to the National Convention; F. D. Dunakin alternate. Brother F. D. Dunakin was appointed State Missionary.

Columbus was selected for the next convention meeting.

Secretary's Report.

To the Officers and Members of the Ohio State Association in Convention assembled:

one had unselfishly done his part. Unselfish effort is the price of success. Strict adherence to the principles of Spiritualism will make success a fact.

Now if the members of the auxiliary societies of the Ohio State Association feel that simple affiliation with our organization is all that is necessary for success, if they feel that their membership is all that is required of them and that the Ohio State Association will run itself without their assistance, far better would it have been for them if they had never organized, as they would have solved the disappointment which is inevitable with that kind of association.

For those societies which have fallen by the wayside, we have positive sympathy in severing their relations with the Ohio State Association. They have hurt themselves. If their paths are lined with rocks, they must be overcome sooner or later. Their withdrawal is by no means final, and we expect for all and many more to come into the fold. We are only the pioneers who are blazing the way for those who are to follow, and that our work is just begun, is patent.

The thoughtful, purposeful and ignorant who think only of themselves with never a thought for their fellow-creatures or their future, will in time find the truth in our glorious Cause. If our association is conducted correctly its history shows irrefutable evidence that the benefits which accrue are so vast that even the most careless and thoughtless must realize the salutary effect it is having on their very existence.

Our present and prospective members urge that the coming year shall be made the banner one in our history. I can see a great leap forward in intelligence. The respect we have forced for Spiritualism from the general public and the secular press is very satisfactory. We can make the coming year the banner one easily, if we only keep the benefits which must necessarily accrue. Say but two words: "Be Spiritualists."

To the officers of the Ohio State Association I extend sympathy. At times a man feels like giving up the struggle, but towards only let that feeling gain the mastery. If you have a petty spite against anyone, or if you feel ranking or some fanciful slight, or if your ambition was thwarted by another, forget it; consider yourself a guide the members look to for inspiration and advice. You can make or mar success by your action.

Teach others to be Spiritualists by being one yourself, and you will have done your duty. We want bigger hearts, bigger and broader minds and a truer conception of our duty toward one another. The ethics of our movement, we regret to say, are very often overlooked. Teach higher principles. We are under a moral obligation to secure for ourselves and posterity the greatest of blessings and happiness that it is possible to obtain in this world.

We should be kinder and more tolerant of one another; to agree and disagree, and to recognize and support even those whom we consider our enemies in the views they may present for the advancement of our cause, when we can clearly see merit in them. In the place of that selfish spirit that knocks just for the sake of knocking, and for fear the other fellow will reap some advantage or glory. If we must be up and doing, we must get rid of our personal prejudices and keep down that ever overabundance of selfishness with which we are all more or less endowed.

Now, my personal work for the year has been strenuous but pleasant to me. Having no corresponding secretary appointed to assist me, I have my daughters help. I have tried to comply with all the wishes of the convention. I have kept in touch with all auxiliary societies, and the N. S. A., with the spiritual papers. I have held regular services at the First Spiritualists' Temple in Cleveland every Sunday during the month of July and August, and assisted in memorial and anniversary services. I attended board meetings and mass meetings.

During the last year the Ohio State Association has chartered two new societies: one at Columbus and the other at Chillicothe; the latter by Mrs. E. Schaus. One more application for charter from Loraine by Mrs. E. Schaus received. The society from Clyde, Ohio, returned its charter.

No ordinations for the ministry of Spiritualism were granted up to date, there being one application before the Board.

The courtesies extended to the secretary by individuals and societies in general have been helpful and well appreciated.

In conclusion your secretary wishes to express his sincere thanks to all the secretaries of the auxiliaries, to the officers of the Ohio State Association, and every other individual member who aided and co-operated with him in the discharge of his duties.

Up to date, 12 Societies have sent in their per capita tax, also one Ladies' Aid. \$155.35 have been levied at this office. C. A. SOLLINGER, Secretary Ohio State Spiritualists' Association.

Statement of the Treasurer.

To the officers and delegates of the Ohio Spiritualists' Association Convention assembled at Sherwood, O. I submit the following annual report for the year ending May 24, 1907.

Received during the year as follows:

May 28, 1906, of retiring Treasurer of the O. S. A.	\$320.98
May 28, 1906, of Secretary, C. A. Sollinger	151.83
May 24, 1907, of interest on \$100 at 6 per cent.	6.00
May 24, 1907, of Secretary, C. A. Sollinger	192.25
May 24, 1907, of Secretary, C. A. Sollinger	7.90
Total	\$678.96

Amount paid out for year ending May 24, 1907, in full as per vouchers, \$477.45

Balance on hand May 24, 1907, \$201.70

Statement of Funds.

Medium Fund	\$58.05
Building Fund	47.87
Missionary Fund	43.80
General Fund	52.18
Total	\$201.70

SAUEL W. MAHAFFY, Treasurer.

"New Testament Stories Comically Illustrated." Drawings by Watson. With critical and humorous comments upon the Texts. The drawings are incomparable, and exceedingly funny. Price in hands.

Womanly Beauty.

The celebration of personal beauty, based on hygiene and health. Contains twenty chapters on the art of beauty. Price in hands.

ITS ATTAINMENT OF FORM AND FEATURES.

DECLARATION OF PRINCIPLES.

Of the Ohio State Spiritualists' Association.

We affirm the existence of a Supreme Intelligence or Soul Force in the Universe.

We affirm that this Soul Force is omnipresent and the source of all life visible and invisible.

We affirm that the incarnation of this Soul Force incites the truest love and service to humanity.

We affirm the moral responsibility of the individual; that no one can escape the just penalty of wrong doing, and that in the development of the spiritual nature lies the only hope for the upliftment of the human race.

We believe that progression is the law of life, and the door to reformation is never closed.

We affirm that continuity of life is a fact; also the continued identity of the individual after the change called death.

We affirm that the phenomena of the Bible and Modern Spiritualism are produced by the operation of natural law, and that the exchange of intelligence and feeling between the incarnate spirits and people in earth life, is scientifically proven.

Items From Spokane, Washington.

To the Editor:—A few words from our Spiritual Science Society may interest you.

We are not flourishing as well as our beautiful religion should. We have setbacks frequently. Grating mediums travel, and are a great detriment to our cause than any outside element that we have to contend with.

We celebrated the 55th anniversary with appropriate songs and exercises. The writer spoke to them upon "What Has Modern Spiritualism Done in 55 Years?"

Miss Hooganboom and Mr. Will Curtis gave some fine instrumental music.

At a conference in the afternoon, Mr. Davis, Mrs. Cox, Mrs. Ankerson, Mrs. Brown, Mrs. Shere, and Mr. Hooganboom, all told why they were Spiritualists.

The writer spoke at some length on the "Beauties of Our Philosophy, Science, and Religion," emphasizing the great good that spirit communion brings to the people.

We had a quiet little wedding in our own society, both parties being members. Prof. H. O. Crocker, the healer, and Mrs. Anna Koontz, were married by the writer, May 15. It was a somewhat romantic affair, with a wedding to close the tale. Some eight or nine guests were present, and from a pale, sickly woman she was slowly transformed into one beautiful and healthy, whose sweet disposition attracts friends to her wherever she goes, and through the writer's persuasive powers the groom, Prof. Crocker, was put to work at healing, and I have no hesitancy in saying that he has very few equals as a healer.

They were received into our society by the writer, and married by her. May they live long to enjoy the beauties of a truly spiritual home.

We wait every week for the Progress, and have become fond of receiving spiritual inspiration and instruction. We enjoy the poems and lectures, especially those of Mrs. JENNIE FRENCH.

Spokane, Wash.

DESIRES AND DUTIES.

I would come in rapport with friends after.

I would talk with them wherever they are.

I would traverse the continents o'er and o'er.

And various far-famed regions explore.

I would travel with speed like the lightning's flash.

I would hear the response as the waves dash.

The waves which are never restrained in force.

Nor turned aside from their regular course.

O, the bliss that comes in the chariot of love.

As a messenger that came from realms above.

United our souls may be on this earth;

Surely this may be deemed a glad new birth.

Quietly to sit in our own pleasant homes.

Acceptance the spirit whenever it comes.

We may learn what may never be found in books.

But is sometimes conveyed in Nature's nooks!

Nor is this all we are required to do.

The wealth of experience we may woo;

To give it forth is a duty made plain—

Naught for self alone can a soul retain!

MRS. C. K. SMITH.

San Diego, Cal.

WANTED—A woman in good health and between 50 and 60 years old, can find a pleasant life home for a little while instead of paying cash for it; a good chance to change for California's beautiful climate. For particulars enclose stamp and address Box 42, Encinitas, Cal.

YOU WILL NOT DIE!

A richly bound booklet containing a Series of Articles based upon the Personal Experience and Written by Walter DeVoe, that carry the conviction of Immortality. These articles contain Healing and Upliftment for all that mourn. Price 25 cents. Sold only by the Author, 5226 Greenwood avenue, Chicago, Ill.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-Large in connection with the N. S. A. I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.

600 Pa. Ave., N. E., Washington, D. C.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.

1974 1/2 E. First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding grounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Manalona, Mich.

Chesterfield Camp.

Beginning July 25 and ends September 1. Mrs. Flora H. Millenbaugh, secretary, Chesterfield, Ind. Send to her for full programs.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAllister president, North Manning street, Winfield, Kan.; Mrs. M. C. Salling, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly.

The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Filzen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.

Sunapee Lake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For program and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlton, 955 1/2 Tacoma avenue, Tacoma, Wash.

Dolphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Dolphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Powerville, Mich. At Brighton, July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Sunday, June 4, and continues every Sunday until the last of September.

Harmony Grove Camp.

Harmony Grove Camp-meeting Association will hold its annual camp-meeting, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McFeron, secretary, 528 First St., San Diego, Cal.

Niantic Camp, Conn.

The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Ct.; season of 1907, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

Twenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 11. Programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.

The twenty-fifth annual camp-meeting at Pleasant Park, Iowa, opens July 28 and closes August 25. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

Ocean Grove Camp.

The camp is located at Harwichport, Mass., and opens July 7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

Grand Lodge Camp, Mich.

The Grand Lodge Spiritualist Camp-meeting opens July 21, and closes August 18, and will be held at Grand Lodge Camp, Mich. For full particulars address J. W. Ewing, Grand Lodge, Mich.

Summerland Camp, Cal.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30. Solon Smith Secretary, Summerland, Cal.

Wanewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wanewoc, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wanewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Four Park, Ottawa, Kansas, August 15 to 26 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. Mary Cook-Pearson, secretary, Spring Hill, Kansas.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the 22nd of August. Subletch, Mich.