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DR. MINOT J. SAVAGE.

Not an Agnostic, but an Admirer of Herbert Spencer.

To the Editor:—In your last issue I was very much interested in reading W. J. Colville's lecture, but in it occurs one error; he states that "it was well known that Dr. Savage's tendency of thought was decidedly agnostic, and for many years during his popular ministry in Boston he was largely a champion and exponent of the philosophy of Herbert Spencer."

Dr. Minot J. Savage was far from being agnostic in his views; he was decidedly liberal in every way, and I could not help noticing during the twenty years I had the privilege of hearing his great discourses in Boston, that he grew more liberal and spiritual in his ideas and views, as he often said he "was after the truth," no matter where it prevailed. Dr. Savage was a great admirer of Herbert Spencer, as he is to-day, and also of Robert G. Ingersoll, but it does not necessarily follow that because he is an admirer of these two great thinkers, he must believe just as they did.

I hold in my hand a discourse by Dr. Savage, on Herbert Spencer, preached by him in New York in December, 1903, the Sunday following the passing away of Herbert Spencer at Brighton, England. This sermon is now out of print. I will just give a few quotations to show what Dr. Savage thought at that time of Herbert Spencer:

"In England, in the city of Brighton, last Tuesday, the 8th of December, rested from his labors the greatest thinker of these recent centuries—if, indeed, not the greatest of all centuries. It has been my personal pleasure and privilege to have met him twice. He visited this country in 1882. I was one of those fortunate enough to be present at the farewell dinner which was given to him at Delmonico's in this city on the evening of the 9th of November of that year. The next year I spent with him at the United Service Club in Pall Mall, the afternoon of the 9th of September. Mr. John Fiske had given me letters of introduction, and I had a long and intimate conversation with him in regard to the great themes of which he was the exponent. Spencer originated, created, the great scientific philosophy of evolution. If you should ask the first person you met on the street after going out of here, to whom we owe evolution, the chances are that he would say Darwin, but, as Mr. Fiske has said over and over again, and with emphasis, 'Nothing of the sort.' Spencer has vindicated his whole scheme of evolution and wrought out in detail certain important parts of it years before (at least four years before) he heard of 'The Origin of Species' of Darwin."

"A good many people may think it is strange that I should think of him as having rendered religion any service at all. He has been spoken of as an agnostic and an enemy of religion, and yet note this one thing, he is going to be recognized in the future as the man who has rendered a greater service to the religious life of the world than any other who has lived for a thousand years, I care not in what department of life he may have wrought out his work."

"He has demonstrated beyond any rational question that the one most certain fact of all human knowledge is the existence of 'An Infinite and Eternal Energy from which all things proceed.' We religiousists call it God, that is all the difference."

"But some of you may have read Spencer may be being to yourselves, 'But he told us that this Infinite and Eternal Energy was unknowable, and he also denied personality and consciousness as the attributes of it.'"

"Will you think for a minute and see what he did teach and say to the matters? I know not only from the study of his books, but from his personal utterance, for he told me a good many things which had not been published, but which since have become a part of the works he has given to the world."

"There are a great many people disturbed over the question as to whether God is personal and conscious. I will tell you what Herbert Spencer said to me, that he did not think it reasonable to think of this Infinite and Eternal Power as personal or conscious in the sense that we, in our human understanding of the definition, would think of it. God is not personal in the sense that he was born and is going to die, or is outlined or limited as we are. But he made one of the grandest affirmations of the world, and if you wish to understand Spencer, note this, he said, 'It seems to me reasonable to think that this Infinite and Eternal Power is as much above and beyond what we mean by personality and consciousness as we are above vegetable growths.' A grand affirmation, to not see, and not a denial at all. This Power includes in himself all we mean by personality and consciousness, and perhaps infinitely more."

"Herbert Spencer worked for the 'discovery of Truth, and Truth has wrought all these wonderful results. He may be regarded as the enemy of Theology, that doctrinal conception, some other myth or legend or tradition, just as the light, when the sun comes up in the morning, is the enemy of every shadow; but there has not lived for a thousand years a man who has done so much for the establishment of firm, scientific, undeniable foundations of the great essential eternal principles of the religious life."

I have just given a few scattered quotations from this great discourse of Dr. Savage on Herbert Spencer, and anyone can see that Dr. Savage was simply a great admirer (as everyone ought to be who is a thinker or investigator) of this wonderful thinker, Herbert Spencer.

J. OSBORNE LUNT.

79 W. 124th St., New York City.

SECRET OF LIFE FOUND IN OXYGEN, SAYS LOEB.

California Biologist Tells Scientists of His Successful Efforts to Generate Marine Worms and Mollusks.

Prof. Jacques Loeb, of California, the most talked-of biologist in America because of his experiments in creating life by artificial means, addressed the zoological congress in Boston August 21. Though his address was primarily intended for the section of the congress engaged in physiological studies, it was necessary to suspend all other sections that their members might hear Professor Loeb. Dr. Loeb traced his more recent studies in this interesting field of zoology. It was in the fall of 1900 that he first came into prominence after a year's work at the marine biological laboratories at Woods Hole, where he had been working on an artificial fertilization of the eggs of sea urchins. Since that time he has been constantly before the public.

Salt a Vital Agent. At that time his experiments were hailed as modern miracles. He found that by contact with a simple solution of salt the eggs of sea urchins could be developed into life without any touch of the sperm cell. Earlier in his career, when experimenting on jellyfish, Dr. Loeb learned that a decapitated jellyfish could be restored to life by immersion in a salt solution, which he found to contain an electrical current had been set up and that the underlying cause of vital action must be electricity.

Oxygen the Prime Factor. Since then, the speaker said, his views had been modified and his methods perfected. He now thinks that oxygen is the all-important factor in the fertilization of the ova. Modern teachers of physiology no longer hold that oxidation is for the purpose of producing heat, for oxidation in animals and plants that do not need to keep up a constant temperature. Whatever the fertilization material is, it must be something nearly the same with the eggs of all species, otherwise it could not be understood why animals, widely separated in habits and structure as crinoids and mollusks, should be able to fertilize the eggs of the star fish.

Success in Experiments. Dr. Loeb formerly treated the eggs with what he termed "hypertonic" sea water, or sea water whose osmotic pressure has been raised a definite amount. But he now finds that he obtains better results by the introduction of a so-called fatty acid, because a combination of the two methods tends to the development of a more normal creature. Marine worms, star fishes and mollusks have been generated in this way. He modestly concluded: "It is obvious that we are now in possession of a method that allows us to imitate more completely the action of the sperm cell than ever did the previous method with 'hypertonic' sea water."

HE LOVED THE WOODS.

He loved the woods, and almost every day Would find him strolling there, heart-free and gay, Through shady bowers. Each leaf an' tree Seemed mos' to know him; seemed as if he Was kin an' kin to birds, an' such as they.

Folks called him 'Nature's Fool,' and loved to play 'The Joke an' Trick on him; an' then he'd stay Down where the forest brook runs wild an' free; He loved the woods.

Sometimes he'd be for weeks an' days away, An' folks as didn't understand would say, 'Jim's got another broodin' spell!'

The buds an' flowers, ferns an' things an' me— We knew; we knew what led his steps astray: He loved the woods —Selected.

MY SPIRIT WIFE.

One day in mid-summer, With flower-laden breeze, Peacefully I lay dreaming Beneath the shady trees.

Dreaming, did I say, Love? Or was it your face came, And did your loving lips Whisper softly my name?

Did your pure white soul turn From your spirit realm of bliss, In answer to my earthly call, For your tender love and kiss?

Do you know how I miss you? How my heart is ne'er more glad; How music, birds and flowers serve To make it more lone and sad?

Say, I have not been dreaming Home That you came from your spirit home To kiss my lips and whisper, 'I am still thy very own.'

Oh! love, my love, it was not a dream. I saw your sweet face, certain, You were smiling and waving, Sweet-heart.

As the angel drew the curtain, MRS. J. H. DALLAS, Ahilene, Texas.

In the court of his own conscience no guilty man is acquitted.—Juvenal. Give up to science entirely, for science is but one.—Seneca.

With all the conservation ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Genius always gives his best first; prudence at last.—Lafayette.

Justice is the constant desire and effort to render every man his due.—Justinian.

Are there Any Christian Nations?

No "Christian Nation" Ready to Stop Raising Hell.

Edward Atkinson says: "The United States expended, from 1898 to 1905, the sum of \$1,200,000,000 for war purposes." We have 58 battleships and cruisers. They originally cost \$129,310,720. For maintenance and repairs they cost scores of millions more. But a few years are required, after the finishing of a warship, before it is declared obsolete and is sold at a nominal price. The battleship "Texas" cost \$2,500,000, and was condemned and sold for old junk. Uncle Sam now has contracts in force for the payment of \$50,000,000 for new warships. Not long ago eighty British warships, which cost to build \$50,000,000, were condemned as defective, and were sold for \$40,000. The Rev. H. W. Thomas, D. D., of Chicago, recently said: "Our government is spending \$200,000,000 annually on its army and navy. England is spending \$300,000,000. The other countries spend, all together, \$1,500,000,000, hence the grand total of annual tribute to the war god is \$2,000,000,000."

These are "Christian nations"—so called. But can a nation be truly Christian which stands ready on the slightest provocation or pretence, to fly at its fellow-man and destroy his property, and kill him and all his loved ones, and perpetrate unspeakable horrors?

Emperor William, of Germany, loudly professes Christianity; so does the Czar of Russia; so do all the rulers of the so-called Christian nations, yet every one of them is armed "to the teeth" and stands ready to shoot, tear, rend and destroy his fellow-man on a little fancied insult, or for trade or more territory, or for military "glory." Is this the true Christian spirit? If so, it is a savage, bloody one. Is it true, as often charged, that orthodox Christians are more warlike and more bloodthirsty than Quakers, Spiritualists, Theosophists, Christian Scientists, Unitarians, Universalists, and other non-orthodox sects who are classed as heretics? It would seem so.

Again, who pays the enormous war expense? The working people and the middle classes chiefly. Who goes into the army, does the fighting, and is killed and wounded? The poor, the common people. Have they any grievance against the people they go forth to murder? No, none whatever. The so-called "enemy" are strangers whom they have never seen and who have done them no harm. They, too, are of the poor and the working classes.

Why, then, does not the savagery of war cease? Why is not this mountain of waste stopped, and these thousands of millions put into the school fund, the millions of wretched children now in the city slums taken out and educated, and they be given better environments, and the teachers and others who work to save lives and make them better be pensioned, instead of keeping up bloody wars and pensioning men whose profession is to kill people?

Because "Christian kings" and generals want "glory," power and luxury, and the "Christian millionaires" want to become billionaires. These are the men who talk patriotism and the "spread of Christian civilization." These are the men who talk

eloquently about "Old Glory," and one pretext or another inflame the passions of their dupes, and then hurl thousands of working men against other thousands in deadly, hellish conflicts.

Is there any ground for hope that war will soon be abolished? No, not until the masses learn the truth as above stated; not till the deluded masses get their eyes open to the truth that the bloody, fighting orthodox church, now masquerading as Christian, is an aggregation of bigoted religionists or money-greedy hypocrites.

The liberal religious sects, without exception, oppose war and are doing their utmost to promote the co-operative brotherhood idea. They are preaching arbitration, brotherhood, reciprocity and love. Over against them stand the orthodox churches—rich, proud, selfish, and chockful of fight. As their sacred scriptures teach that their God "is a man of war," and has a bloody record, therefore they are full of fight up to the brim, and on a very slight provocation, and often without provocation, they let loose the dogs of war and go forth to burn, plunder and kill—to vindicate their honor, extend their religion, or broaden their markets.

I speak of the churches as a whole. Gladly do I admit that there are many individual adherents of the orthodox churches against whom these charges cannot be justly made.

Is not the peace sentiment growing? Yes, slowly. As above stated, the non-orthodox sects are making their influence felt. The Socialists, now numbering millions of members in all parts of the world, are opposed to war. Their chief motto is: "An injury to one is the concern of all." Although more of a political and industrial movement than religious, they seem to have a higher code of ethics than the so-called Christian church.

Bloody wars will not be ended so long as the people elevate to power Czars, kings and "millionaire Christians," who, while professing to be followers of the meek and lowly Jesus, are quite ready for "glory," revenge or spoils, to send out an army on short notice with orders to cut the throats of their brother man, burn his house and shoot his heart out. Yes, I concede they will send the soldiers Bibles, and opium, and a chaplain with each regiment—a "man of God"—whose official duty it is to pray God to save all our soldiers killed, and to damn opposing soldiers, both living and dead.

Two billions of dollars expended each year by "Christian statesmen," that both our army and navy should be increased and great additions made to our store of armament. The "Christian statesmen" of Germany, and France, and England, and of every other "Christian country," are insisting on a similar practice. General Sherman once said, "war is hell," but it seems that no "Christian nation" is yet ready to stop raising hell. If the Bible and the church sustain and foster the killing spirit, then the sooner they are abolished the better for the people.

PACOMA, WASH.

THE BEAUTIFUL SOUL.

O fair was the Garden of Eden of old, Its prospects inviting, its beauties untold; Like a lovely bright vision its features we trace In the myth-lore fast held in the heart of the race.

Like a vision of glory it looms in the past Of the heart's fond ideals, by love anchored fast, And of all the fair things that illumine the roil, Ever fairest of all is the beautiful soul.

O, fair are the stars that bespangle the skies, And the moon's mellow light charms the traveler's eyes, The songs of the birds in the leaf-shaded grove, The lakelet reflecting the beauties above—

All beautiful, beautiful, moving the heart With the sweet silent music of Nature's part; But fairer than all that emblazons the scroll Are the graces adorning the beautiful soul.

O, fair is the beauty of pure loving thought, Springing bright from truth's mint, in sincerity wrought, And beautiful as a bright halo of Heaven

Is the glow of pure love, in love's own measure given: In beauty's ideals there's wealth of pure grace, Man's heart to uplift and to brighten his face—

The sweet, and the pure, and the good we enroll. They are garments of praise for the beautiful soul.

O, fairer than all that fair Nature hath made, In garden or forest, in mountain or glade, Is the beauty of goodness, of purity, truth;

Ever adorning the soul and renewing its youth. The days may pass by, and Earth's scenes pass away, And beauties that clothe it may fade and decay;

But while the fair scenes of man's future enroll, Ever fairest of all is the beautiful soul.

J. C. UNDERHILL, Hammond, Ind.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

NATURE OF LOVE.

The Grandest and Most Useful Passion of the Human Mind.

Love is the grandest, holiest, the most forgiving and unselfish passion of the human mind, and yet there is has been so often misapplied, and erroneously used as the word love. While love is an incentive only to the most exalted human action still it is claimed by many that some of the most atrocious crimes known to this age have been committed under its influence. If we would believe the secular press of the present day we would be compelled to believe that human beings were enslaved, murdered and compelled to commit suicide through the influence of love.

Hardly a day passes at the present time without hearing some low unenlightened being un-... y the name of human, killing some innocent girl and claiming to be inspired to commit the act through the influence of love.

How often do we read of irate husbands shooting their wives, or mours, and then try to justify their acts by claiming to love the wife. And then it is no uncommon thing to see some rich man sued for large sums of money by angry husbands for alienating their wives' affections, of love.

Now the committing of crime under pretense of love is daily growing, and the most drastic measures will have to be taken to put a stop to it. Persons committing crime and pleading love as the cause should receive the extreme penalty that the law prescribes for the crime thus committed. For it ought to be considered as an additional crime for anyone to claim to love the one against whom they commit the crime.

No one ever killed, purposely, the one they loved. Murder in such cases is induced by a very much lower passion. Love protects the loved one from both death and danger, under every and all circumstances.

No one ever committed suicide on account of the acts of the one they loved. Pure love always produces perfect harmony between the lover and the one loved, for pure conjugal love is always reciprocated.

Jealousy indicates a lack of conjugal love, for it never occurs where that exists. That man who shoots his wife or his wife's friend under any circumstances can have no pure love for her; what he calls love is the lowest kind of brute passion and a desire for revenge. No one ever alienated the affections of true lovers, and they never will. The Bible says, "What God joins together no man can put asunder," but I say unto you, what Love joins together no man can put asunder. Pure conjugal love is as deep as eternity, and as broad as space, and always lasts while reason prevails.

There are practically three kinds of love: commercial, partial and commercial. Commercial or pretended love, which in the strictest sense is but a liking or an affection for one for purely personal, or selfish gratification and lasts only while self-interest seems to warrant it, may be broken off at any time either by outside interference or internal rupture.

From this kind of love springs discontent, fear of inconstancy, jealousy and desertion, which is sometimes followed by murder and suicide.

Such commercial liking is not worthy the name of love, although it is being paraded before the people by the public press as such, and has been held by some of our courts as an mitigating circumstance in the committing of some of the most cruel and heartless murders.

Under no circumstances or conditions can murder be committed on account of pure love, and where this pretence is made it will always be found to be this commercial love above referred to.

Partial love (unlike the commercial love) is seldom dominated by personal interests or unenlightened selfishness, and usually lasts in a greater or less degree through earth life, and far into the border of the spirit land; this is a righteous and holy love. But pure conjugal love is the holy of holies, it not being subject to the will is entirely irresistible and continuous, it is never moved by suspicion, fear, or jealousy. Shakespeare says, "Love is blind and lovers cannot see." True lovers are blind as far as seeing the faults of their loved ones, and they who can not overlook all faults are not true lovers. Those who are bound together by pure conjugal love cannot be separated, for there is no power on earth that can do it, and none in heaven that will desire it.

Those who are joined together by this love will be held tighter and tighter in its embrace during their entire life, and when they reach that spirit world and begin to reach out for the higher conditions of that life they will find themselves more firmly united at every advancing step, until when they shall have reached those higher spheres, they shall become one in thought and act and deed, together they become one perfect being.

Those who are ununited while on the earth plane, as well as those who are married but have no affinity for each other, will find their true counterpart when they reach the spirit world, and there they will be bound together by true conjugal love, and together they will progress to the realm of the Gods and there become a creative power, a position, and a condition which can never be reached by either the male or female alone, for it requires the male and female, or the positive and negative to constitute or become a creative power—this we find to be the universal law of nature and holds good throughout the spirit world. It is just as impossible for either the male or female to advance to any of the higher conditions of spirit life alone as it is for water to run up hill without overtopping the hill.

It is in that higher condition of spirit life that that saying shall be truly and technically verified which says,

REMARKABLE PRODUCTIONS.

Snapshots of the Soul—Latest Marvel of Science in Photographs of Prayers—The Other World Seen by Camera—Dr. Baraduc's Remarkable Pictures.

Actual photographs [as set forth in the Chicago Evening American] of prayers ascending to the skies are the most amazing results of the latest researches into psychic phenomena!

Sensitive-plate reproduction of the current of sympathy emanating from a man in prayerful and contemplative mood is the wonderful achievement of Dr. Hippolyte Baraduc, a medical man, as well as an ardent churchman.

The first "soul photographs" reached Chicago to-day in the Illustrated American News, which prints a series of the pictures taken by the Parisian specialist.

The amazing pictures printed there-with show:

- 1—An invocation, a strange apparition from the spirit world.
- 2—A prayer photographed; the spiritual light in ecstatic supplication.
- 3—A good thought caught by Dr. Baraduc's apparatus.
- 4—A column of prayer ascending from the Eiffel Tower, Paris.
- 5—A cataract of curative forces at Lourdes during a miracle.
- 6—A whirlwind of ether, and the violent thoughts as they appear to the camera.
- 7—A nightmare photographed.
- 8—The beautiful form of a benediction.
- 9—The descent of curative benedictions.

Startles the Scientific World.

The whole scientific and religious world, as well as students of occult manifestations, is agast at the results of the new discoveries in the realm of spiritualistic photography.

An absolutely dark room, Dr. Baraduc sets his camera, with his highly sensitive plates, and takes photographs of the emanations of life. A strange apparition from the spirit world is found on his film when he has pictured an invocation.

Columns of prayer, benedictions, good thoughts, ecstatic supplications—all these are pictured as characteristically as would be the faces of his subjects under different conditions. The results are more than ordinary—they are startling.

Most Wonderful of All.

Perhaps the most wonderful of all of the "soul photographs" taken are a series showing the progress of a person possessed of delusions toward mental health.

In the first of the series, the aura, or the astral body, of the tormented person shows only a mass of clouds. It is confusion rampant. No head or face is visible. The patient is in a dense fog of her own confused mental atmosphere. The vibrations are of the most terrific character.

In a second, the head is vaguely outlined. There is the semblance of a face. The clouds have shifted and opened up.

Conditions More Serene.

In a third photograph the face can be seen plainly. The conditions are much more serene than in the preceding negatives. Mental health is being established and sound thoughts are driving forth the forbidding shapes of shadowland. The patient is surrounded by a gray and neutral atmosphere, the sign of an approach to normal conditions.

These photographs have brought from Dr. Baraduc the assertion that there is not only a body of flesh and blood, but a fluid body. In his photographs of prayers there is one, for instance, of a prayer winging its way upward. It is the emanation of a soul in transport. Another, equally strange, shows a form of prayer ascending to the skies. These were prayers offered by a band of devout persons on the Eiffel Tower.

Again, there is a photograph which vaguely recalls a foam-flecked sea under the blackness of night. It is a benediction.

With Force of Rushing Wind.

Then there is a good thought, the philanthropic, ardent desire of one soul reaching out to help another. It is the aura of a young Englishwoman uttering a heartfelt supplication for the restoration to health of Dr. Baraduc himself.

It struck Dr. Baraduc with the force and sensation of a rushing wind as he saw it.

Furthermore, Dr. Baraduc has photographed the mysterious force which cures obstinate diseases at the times of religious celebrations, such as those at the shrine of St. Anne.

The "Light of Life," he calls the mysterious fluid he pictures, and through its study he believes he will find a cure for nervous maladies.

Next may come the picture of a soul itself!

Two minds with but a single thought. Two hearts that beat as one. Pure love is not subject to any will. It cannot be continued or obtained at pleasure, it cannot be induced by the promise of reward or personal gain, it cannot be compelled by fear of punishment, and it is not subject to the demand of any power.

The love of money, the love of home, the love of money, the love of power, the love of self, the love of art, the love of nature, add the love of God, are all of that commercial kind of love referred to above, and all are induced by the promise of reward, or the fear of punishment, and should be considered as an ordinary liking and not love. Pure love is of a higher order, personal interest never enters into it or in the least degree induces it. Pure conjugal love will come to all either in this world or the next; instead of its being barred from the spirit world, it will over there be greatly intensified, for it is as eternal as the ages.

JAMES L. DOW.

Manhattan, Kansas.

Capt. D. B. Edwards, Orient, N. Y., writes: "I have had communications (by the Psychograph) from many other graves, even from old settlers whose gravesides have been high in the old yard. These have been highly satisfactory, and have proved one and all to be indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother." Dr. Eugene D. Burdett, of Chicago, Illinois, has made his name familiar to those interested in psychic matters, writes as follows: "I am very pleased with the Psychograph. It is very simple in principle and simple in use. The Psychograph must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter, as its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address

HUDSON TUTTLE,
Berlin, Hightstown, Ohio.

The Greatest Among Men.

The Seer and Philosopher, Dr. Andrew Jackson Davis, the Author of Twenty-Nine Volumes.

There have been many seers and philosophers in the history of mankind. For many years Emanuel Swedenborg has been considered the greatest, and his school of philosophy has gained a foothold among thinking men the earth over. Swedenborg differed from A. J. Davis in that the former was an educated man and of himself was enabled to speak his thoughts in a normal condition; but Swedenborg worked upon theological lines already marked out, while A. J. Davis, being wholly uneducated, struck, or rather made, a new path through the mazes of abstract speculation. He told the world of a newly discovered philosophy, independent of all that had been before promulgated. Therefore, in considering this subject, one must get upon high ground and soar to heights "where eagles dare not build their nests, nor insects wend their way," if one can.

During the writing and speaking period of this justly celebrated man, he evolved twenty-nine volumes—the mysteries of the whole material and spiritual universe; and yet he had never read a scientific book or treatise of any kind, and had attended school but five months in his life. He could read a trifle, but had no little interest in himself that he did not know where he was born or when.

Mr. Davis began his wonderful career by diagnosing the ills of his fellow-men. The X-ray of his mind penetrated the bodies of those he was called to aid, to locate exactly the seat of the trouble and suggest a remedy. In this work he traveled from Poughkeepsie, N. Y., to Connecticut, and became favorably known. Then the first great work of Mr. Davis began.

He was born in Bloominggrove, Orange County, N. Y., on the 11th of August, 1826. His father was a simple-hearted man, who followed the respectable occupation of shoemaker, and very poor. The mother died when this subject was quite young. Neither the father nor the mother was inclined to intellectual pursuits. Thus the son Jackson grew up without seeming preparation for the life which followed. He had neither the desire nor the opportunity to study; but the lad was honest and attended to such duties as were pressed upon him, until he entered upon his clairvoyant career as a healer.

LET ME HERE SAY THAT THE "PHYSICIAN," ONE OF THE FIVE VOLUMES OF DAVIS' "GREAT HARMONIA," IS WHERE MRS. MARY EDDY DREW HER INSPIRATION FOR THE CHRISTIAN SCIENCE CULT WHICH HAS HAD SUCH A PHENOMENAL RUN.

She drew largely from Davis's writings—some say almost wholly—and then kicked Davis and his teachings overboard and set up housekeeping on her own account. Indeed, it may be said with truth that most of the more modern cults have been built from material furnished by the Poughkeepsie seer, as he first and last treated upon almost every subject occupying the attention of mankind, such as cosmogony, astronomy, geology, etymology, archeology, mythology, psychology, history and metaphysics.

No wonder the ambitions have flown to the works of Davis for food to clothe their varied cults. And now he is furnishing texts and a better expression to many pulpits orators who would soon to have it charged they were pilfering from one they have held up to ridicule these many years, for during the early part of A. J. Davis's career, the pulpit was mostly engaged trying to pull down the structure he had erected. While the theological storms raged, the author and lecturer was calm, self-centered, undisturbed. Great souls are always calm, or bend to the wind as do the billowy fields of ripening wheat.

But what was the mission of A. J. Davis, the Poughkeepsie seer? His biographers and those who were his constant companions for fifteen months, during which time the first book, "The Principles of Nature: Her Divine Revelations, and a Voice to Mankind," was being spoken into existence, say it was a demonstration from the other world to prove that man never dies; that the spirit lives and communicates with mortals; that this unlettered youth was chosen that there might be no mistaking the purpose, to show that an ignorant youth could catch the spirit's idea, for not a man up to that time, ignorant or educated, had spoken like Davis, who saw clairvoyantly all of earth, life and the glories of the heavenly state.

Thousands of persons had heard him at different times as he discoursed upon themes above human knowledge at that day; and he spoke with the ease and grace of one who knew his subject and the imparting of the information was an incident, a pastime, a pleasure. From awkwardness he rose to great heights of oratory and a grace of manner beyond depicting. When diagnosing disease, he used accurate medical terms to the astonishment of physicians as well as laymen. When he ascended to the stellar universe he was equally at home as an astronomer, and puzzled those who had studied astronomy as a science. Coming to earth he knew more than geologists had told, and in purer scientific terms. And so he went through the gamut of material and spiritual science, always using the most choice phraseology—words best adapted to express his specific intentions. The purpose was to establish the fact, his biographers say, that only an inspired one could so speak. To the satisfaction of those constantly in his society, the proof was established.

The book alluded to contains about eight hundred pages, and has been read by thousands with wonder and admiration. Of Fear, he said: "The highest hopes are mingled with the darkest doubts; even the courage of conviction is weakened by the fear of failure." How true!

The like of this subject under consideration, as to his scientific and literary productions, never appeared on this planet, considering his total lack of early preparation for the work. Unassuming in his ordinary walk, he struck a deeper depth and rose to higher altitudes of Nature's laws or principles than any other. He may be likened to the majestic Mississippi or the mighty Oregon, with their banks ever widening as their great tributaries empty into them. His Harmonical Philosophy is a procession of ideas, sweeping the earth and the heavens—every thought in harmony with the general trend of his great subject. On every page of the twenty-nine volumes are texts from which men and women have elaborated other thoughts. He has enriched pulpits

utterances; and while the pulpit has borrowed largely, it has spurned and kicked him in return.

In the elaboration of his masterpieces, his only material assistant was a dictionary, and yet he quoted freely from books he had never seen or heard of, and quoted correctly. He described places on which his eyes had never rested, and had no visible knowledge. He saw more and further into the heavens than any telescope had divulged. His book called the "Summer Land" is a marvel of beautiful descriptive work, easily taking a receptive mind along to view the shining shores of lakes and rivers, woodland and birds of our heavenly home. In his "Great Harmonia"—five volumes—is portrayed not only the possibility of future life, but by masterful reasoning he proves the alleged fact by a natural process. Mr. Davis believes in theology; but the theology of Nature, not that of man's building. He is always reverent, dignified, and pure of speech.

After the issuing of the first volume, Mr. Davis dismissed his mesmerizer and amanuensis. By this time his mind had so unfolded that he lived and wrote in what he called "the superior condition." His natural mind had become educated or unfolded to an extent that he seemed to know by instinct. Music, poetry, philosophy flowed to him as naturally as the river runs, as the flower comes from the bud. When the twenty-nine volumes were completed he rested from that labor; in that direction his work was done, and he went back to healing the sick. For many years this extraordinary man has had an office in Boston, where his rooms are always filled with those wanting bodily assistance. It is said he cures them—most of his cases.

His books have never been a source of profit, although in the early fifties of the last century many whole sets were sold. They were turned over to a publisher without any reward, seeming, and his support has come through his healing powers.

Dr. Davis is still living, old in years, but not feeble. His books are practically out of print, there not being a whole set of them in any book store. Therefore a movement is on foot to raise the money to have a new edition printed, but there are complications. The right to the plates belongs to another, and that other refuses to surrender them and fails to print another edition. Nevertheless Mr. Davis believes another large edition will be in the hands of the public "before the completion of the Panama Canal." They are works which the younger generation of men and women need. The earlier editions are scattered broadcast in this and other countries. They are being borrowed and read, although none can be bought. These works are not easy reading, but require a concentrated, healthy mentality to comprehend them. Hence few novel readers care for them; only mentalities of a higher order.

In his "Address to the World," at the conclusion of his "Principles of Nature," may be found this paragraph: "I have been impressed to speak the truths contained in the following pages, not because truth was before undiscovered, but in order to give it a new and attractive form and a power to instruct, purify and elevate the race."

Again: "Exercise your choicest gift, which is Reason, and fear no corruption from truth, though new; and expect no good from error, though long delayed."

Still again: "Your duty is to search, and after searching, ask Nature and your own superior judgments how much practical truth there is herein revealed. In doing this you will display the dignity of your natures, perform your highest duty, receive the most unbounded interior approbation and obtain mental happiness."

He believed that man has rights founded in principles of Nature; that these rights have been perverted, crushed and prostrated. Folly has reigned in the place of reason; imbecility instead of thought. Vice has reigned instead of virtue; ignorance instead of knowledge, and bigotry instead of benevolence. Thus the holiest, highest and sublimest powers of men have been repressed and distorted by the degrading shackles of superstition and false imagination.

The Doctor believes the universe to be controlled by what he terms THE GREAT POSITIVE MIND, which we call God, and acts by unchanging principles inherent in Nature. He believes we should be directed by these unchanging principles instead of theological creeds dictated by the thoughts of men. Andrew Jackson Davis is an exceptional product of Nature, apart from any other who has ever lived, and the writer believes, greater than all others. But of this each person must use his reason and think as he pleases.

Anything that one can say of such a character falls far below, that one is discouraged for having made the attempt. All else but the character dwindle to shrubs.

On reading the first book of 800 pages, one is satisfied that all has been said that is possible for one mentality, but taking up The Great Harmonia, we find still newer and fresher thoughts are flooded forth, and then you say there is nothing more to be said, and still there are twenty-three other works as interesting as the six preceding ones.

ANDREW JACKSON DAVIS' NEW THEOLOGY IS NOT MAKING FAST STRIDES IN CREEDAL CIRCLES, BUT IS PERCOLATING SURELY, IF SLOWLY, INTO THE MINDS OF THOSE WHO APPEAL TO REASON, THE PRINCIPLES OR LAWS OF NATURE.

Wireless Telegraphy.

It was at this time that wireless telegraphy was first projected, it may be; for the two Boston men, Gardner Speer and T. S. Sheldon, with the aid of A. J. Davis, not far out of Randolph village, constructed a device upon an eminence, the use of which they religiously affirmed would enable one to transmit messages to Boston, New York—anywhere—without the use of wires. Of course the idea was so preposterous, so beyond human possibility, that each was denominated as off his base mentally. Undaunted, these men prosecuted the work with diligence, and declared its feasibility, the only drawback being just how to do it. The device was

guarded and inclosed within a board shanty and securely under lock and key. After months of earnest work, the matter was dropped, but the locked-up shanty stood there. Davis had long since gone back to his Poughkeepsie home. Finally the boards were torn off piece by piece, the metals composing the device were carried away by curious boys and inquisitive men. The matter was apparently forgotten, or thought of as something unworthy of real sane men. But now we have wireless telegraphy. Those "crazy" men were only a few years in advance of Marconi, who bears no semblance to an insane person. Marconi succeeded. Perhaps the money of Speer, Gardner and Sheldon failed them. Possibly they were daunted by ridicule, for we all like the respect of neighbors and acquaintances.

In his "Pantheon of Progress" Mr. Davis paid his respects to most of the religious chiefs: to Brahma, Confucius, Buddha, Socrates, Plato, Zoroaster, Aristotle, Jesus, Paul, Martin Luther, John Calvin, and finds partisanship in them all. Up to the time of his writing about them, he had never read a book concerning them; but not any author, so far as I know, has dealt with those characters with a more open, intelligent understanding of them. He says Brahma's admirers did not exceed the Christian devotees in the way of manifestations. The venerable and reverent Hindoos lifted up their holy hands and voices in terms of unmeasured eulogy and gratitude; Brahma was so good, so merciful, so just, so all-powerful, and surpassingly beautiful. Buddha had all the qualifications of Brahma; and as he comes along down he finds Christ a worship, also. He opposes the idolizing of any individual or any book, for personages pass away and only principles live. So far as these chiefs are concerned along the principles of Nature, they were necessary to the times in which they lived. He terms the high eulogies of those chiefs as "eloquent mischief."

Dr. Davis is not a believer in the infallibility of man; but every man has a natural mother. So he pulls down our idol worship and in its place substitutes Davis' Principles of Nature as a working basis, that reason should never be subjected to idolatry of any kind. Truly he blazed a new path. Every devotee has an "Incarnation" at which one can look at opposite sides; in front you see the god-side of your man, and behind you see the man-side of your god. The story is Oriental; yet the idea within is immortally useful. But Jesus gave the strongest, freshest expression of this saying: "Whatever ye would that men should do to you, do ye even so to them," and perpetually welled over

What and Where Is God?

A Very Important Question Philosophically Considered.

To find the great First Cause, Man seeks to know the laws Of Matter and of Mind, And force of every kind, Accompanying every form, The thunderbolt and storm, That stir the atoms and, The rivers, seas, and land, And moves the world afar, And guides the shining stars; For such must be the Soul In Infinite Control.

"What and where is God?" is a natural and important question; natural because it originates in the inquisitive nature of man; and important because it expresses a desire to know and understand, so far as possible, the most worthy object of man's trust and veneration.

There is no doubt that our early ancestors, seeing that all creatures had parentage, naturally concluded that there must be a parental power—an ancestor of themselves and things about them. And because they saw in themselves superiority over all else, and were able to form, mould, and make useful things, as they themselves possessed the power to create, so they were able to think of, and imagine the necessity and existence of a Creator, and thus account for Creation. And seeing that all life was generative, that families, clans, tribes, and nations were numerically increasing and rapidly populating the earth, so in meditative retrospect they conceived of a time in the past when man and all else must have had a beginning; and the story of Creation was formulated and taught according to the light they possessed; and then, as to-day, unable to comprehend any Supreme Being possessing other than the powers they were conscious of in themselves, their idea of God was naturally the image of man; and so it is written: "In the image of God created he them; and so it is that God has ever been thought of as an anthropomorphic deity, vaguely located somewhere in the mystic realm of imagination, and omnipresent in the unlimited extension of his will and power.

Man can only think and conclude from what he knows or conceives. Primitive untutored man in his swaddling clothes, seeking to account for the phenomena of life and being about him, was forced to tax his imagination, and his ideas were reflections of his understanding, even as is the case to-day. Give me a man's conception of God and I will give you his highest conception of manhood. As is the one so is the other. A personal God, imaged in the mind of the person, can only possess the attributes of the human mind, because man can conceive of no other in a personality. He himself is the highest and most consummate expression of deity he can imagine; and so men have been deified and worshipped, and the gods of all nations appear on canvas in the human form. It has been said that every man has his god, and he has been standing out upon the canvas of his mind, his highest ideal, commanding his respect and veneration, and

As there are many men of many minds, So there are many gods of many kinds. In these latter days, in the increased light of the present, is there no way by which we may see clearer and understand better the source of

the brim of his large spirit, which was truly adapted to feel and affirm. His charity was overmastering. While Christ had different occupations from his predecessors, his central idea was the same; but of tumultuous fires filled with countless myriads of incorrigible wretches as human beings on earth, Jesus said almost nothing positively. He analyzes all sides to that undefinable word called Truth—to the ultimate where none can reach, but ever ascending toward it.

Dr. Davis never claimed infallibility, as that belongs to the Father God and Mother Nature. He set forth that there is an ocean of spirit; that man was evolved from this ocean, the highest being possible to ever appear on this planet; so man is not infinite.

Of his many books there is no space to speak. Of himself he embodied what he claimed—a life beyond earth life—demonstrated the fact, some believe, by being acted upon by exalted beings who once lived on earth and were exalted entities in the home not made with hands, with many mansions, where all mistakes on earth can be outlived and rectified on the other shore. There may be others who have spoken as profoundly; whether correctly or not, is not for me to say; but Davis is the latest of the seers, prophets and chiefs, and still a living entity among us. He wrote his first book before "Modern Spiritualism" was known, nor did he ever identify himself with the movement, but strongly claimed it true—a fact that spirits return and converse with mortals, as he assures his readers that he had converse with varied spirit entities. But Andrew Jackson Davis is not an idol of the Modern Spiritualist. He refused to become the High Priest to the Spiritual Cult, as solicited, on the ground that TRUTH can never be organized, as it changes form and color as evolution goes on; that what one thinks to-day may seem differently to-morrow; Truth must be free. So he has lived and wrought, never reading theology or history until his books were completed. When he pulled down an idol he attempted to put something better in its place. His highest thought was in behalf of the human race, which he exalted and found a heavenly home for it to his satisfaction. To fittingly speak of such a personage is difficult, as he differs from all who have been before.

His mind seemed clear and clean, and rose to the altitude of his subjects with admirable ease and comprehensiveness—to grandeur! And so one may say, as stated at the beginning of this subject, to comprehend him one must reach a height "where eagles dare not build their nests, nor insects wend their way." B. F. MORRIS, 400 Poplar St., Warren, Pa.

eye only as did the author of Genesis: a personal God, bringing life and all things into existence by special creation, moulding man and breathing into his nostrils the breath of life, and, after a time, seeing him lonely and in need of a helpmate, taking a rib from his side and making Eve to be his wife; or we still thus think and believe, or has the increase of knowledge opened our understandings to higher and broader conceptions, so that now, instead of the Jehovah of Moses, we see an impersonal, All-inclusive, Immanent Mind, Energy, creative and constant throughout. Do we not see that law everywhere prevails, perpetual and immutable? Did water ever run uphill? Was the force of gravity ever set aside? Do not gravity, centripetal and centrifugal forces hold the planets and interstellar systems in continuous balance? Are not the chemical and magnetic forces of life, whether in the animal, vegetable, or mineral kingdom, equally certain? And are not the laws of reproduction, generation, and procreation regular and constant? Indeed, is there not a creative energy resident everywhere, in great and small, in atoms and worlds, in monad and man, controlling all? Is not the whole universe a living, law-abiding whole? And is not every part related and responsive alike to the same Creative Energy, and as it flows, and as constant and certain as time and being? How, then, a personal God or a special creation, seeing that all comes into being by force of inhering law? And how the possibility of a miracle which would require a special act a variance with law and order? And how could a virgin conceive and transmit through her maternal matrix a personal and eternal self-existent God? However it may have been in the past, such a conception is impossible in the light of the present. Nothing is clearer or more certain than that Christ was a man; was born, lived, and died like all men, subject to law, to successfully dispute which one must impeach the constancy of God, who is "without variableness or shadow of turning." God is not a man to make a mistake and then mend it with a miracle. Neither is God circumscribed or limited in his occupancy. Law is a manifest of his existence, will and power, which we may witness everywhere in Creation, and honor in our thought and efforts to learn and respect his presence by the free and untrammelled use of our reason. I believe in an inscrutable intelligence, laws and energy of the Universe. And I believe that Intelligence is the ancestor of all life and being, and also the heritage of man, on which rests his hope of immortality. I believe this because it seems to me clear that all life must have come from some where and from some causative intelligent source. As in all life I observe intelligence, especially pronounced

and consummate in man, so I must recognize an Infinite Intelligence somewhere and in some way co-existent with and controlling all Creation, however vast and boundless, and by inflexible, uniform and unvarying laws throughout, and as like begets like, so man, begotten of the Infinite, must possess the attributes of the Infinite and the heritage of eternal life. Such is my conception of God and man.

I have sometimes thought man may be God, in a sense that he is the highest expression of the Supreme All-Mind, Infinite, omnipresent and omnipotent, having no limited local habitation or other personality other than the individualization of Mind in man, so that, as Christ said: "He that hath seen me hath seen the Father also;" and how else can the verity of the statement be understood? And I am thinking of man and God as co-existent, potentially at least, throughout the innumerable Universes of an endless expanse! And if man's reach of sight and powers of conception continue to extend and increase, as in the past, what yet unexplored regions may he not enter? What new discoveries make, and what out of the present Unknown may not yet be revealed to his untiring gaze as the reward of unflinching pursuit? Where the limit of possibilities and the goal he may not reach? Infinite echoes, where!

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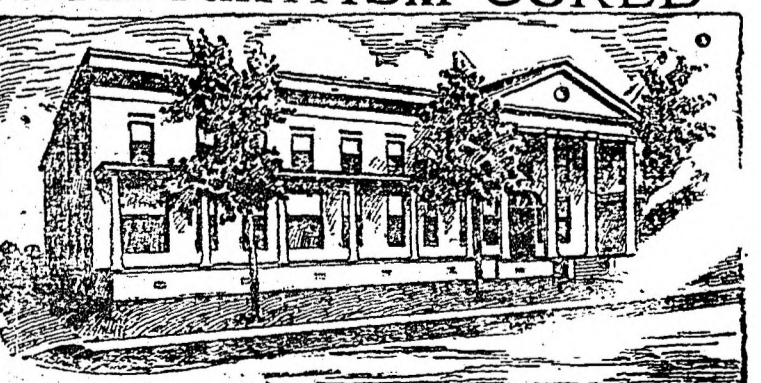
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SATURDAY, SEPTEMBER 7, 1907

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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.

Pensioning the Aged.

The British government is considering an old-age pension. The project is to give each person for life above sixty-five years of age, the sum of \$1.25 a week. This, it is claimed, will require about \$135,000,000 per annum. The large amount will probably delay favorable action for a time by Parliament; but the idea is a practical one, and will ultimately become the law in all advanced civilized nations.

The United States should, and probably will, be first to adopt the beneficent law. We can learn of the Chinese, if we will. Sears, in his "Pictorial History of China and India," p. 525, says:

"In former times, every male at the age of sixteen paid a capitation tax, which ceased when he reached his sixtieth year; then a pension for life was settled on him by the government."

The war spirit now prevailing with us must be first overcome. The great annual waste by army and navy must be abolished before we can expect relief for the poor, however deserving. And pensions given soldiers for fighting our battles become expenditures of the past, while war vessels costing ten millions of dollars each must be relegated to an age of blood.

A Congress of Nations must adjudicate all national disputes, and each power must furnish that Congress the munitions of war on call to enforce its decrees. Instead of each nation laboring to rival the other in its means of destruction it will only supply its pro rata force to the central power.

This done and money enough can be saved from the cost of the ravages of war to pension, not the paltry sum of \$1.25 a week, but \$5.00, and still have an excess for invalids and decrepit at a higher rate, who are unable to contribute anything to their own support.

War is a Christian institution. The founder of the system boasted: "Think not that I am come to send peace on earth; I came not to send peace, but a sword."—Mat. 10:34.

And he was true to his mission, as subsequent history through all the ages abundantly testifies. As his power wanes humanity, more and more relieved from its galling chains, escapes its tyranny, and will until the last vestige of the scourge that wasteth at noonday will disappear from the world. Then the aged and infirm can be cared for.

A New Monument to Servetus.

A new monument is to be erected at Geneva to the memory of Michael Servetus. He was born on the 29th of September, 1511, and the monument will be dedicated on the 400th anniversary of his birth. The old monument, erected four years ago, is in an inconspicuous place. The new is to occupy the site on which the martyr to truth was burned with his books, at the instance of John Calvin, one of the leading spirits of the

Protestant reformation. Calvin was inspired by the same spirit that cursed the world with the Inquisition; and all were but practicing the teachings of the dear Jesus who said: "These mine enemies, which would not that I should reign over them, bring hither, and slay them before me."—Luke 19:27. This text justified the Inquisition with its torture-chamber, its stake, its fagot and its flame.

A Question for Thinkers.

An important question has lately been sprung on the business world, which deserves a thoughtful reply. The inquirer asks:

"Can a man succeed in business and be a Christian?"

Rev. H. L. Smith, of the Belleville Avenue Methodist Episcopal Church, Pittsburg, started the inquiry. He sent out six hundred letters to prominent business and professional men, and received a large number of replies. One response said:

"Hang a dollar on the other side of the lake of fire, and the business man of America will have a try for it, if he has to go into partnership with the Evil One and swim the lake to get it."

A manufacturer put it this way: "The sweatshop has made it impossible for fair and wholesome goods to get fair treatment. So long as the blood-stained money of the sweater is raked into the pockets of our rivals we must make it in too."

But these answers are evasive, and do not meet the issue. They are trifling with a great question which merits a straightforward answer. The Progressive Thinker is disposed to so treat it.

To us it seems positively impossible to carry out in practice the teachings of Jesus as he is reported in the Bible. Christians receive him as the founder of their religion, and the New Testament as the inerrant report of his instructions. Begin with his sermon on the mount, when he said (Matt. 6:24): "Take no thought for the morrow."

Who can build, plant or sow, or engage in any occupation with "no thought for the morrow"? The merchant buys his goods to sell at a profit to-morrow. The inventor plans and constructs to-day, in the hope of to-morrow's reward. The scholar spends years of labor and thought to acquire knowledge for future use. The author writes for instruction of the people, while he spends even the midnight oil over his books to furnish fruits for a future generation. All governments would cease if no thought was given the future; for anarchy would everywhere prevail, and social chaos would be universal.

"Lay not up treasures on earth." This is another of the unwise teachings of Jesus, which Christians are taught to observe, and failing to do so are not disciples of the Master. In practical life it is impossible to avoid laying up treasures on earth and continue a mortal existence. If the husbandman lays up no stores in harvest time, his family will starve when winter comes. The squirrel, with no savior to mislead him, gathers in the nuts to-day for the morrow's use. All Nature shows the falsity of such teaching.

The mother folds the child to her breast and nurtures it with tenderest care, confident of the morrow's happiness, when, with expanded mind, he will reciprocate that love, and in evening's decline will minister to her needs.

"What shall I do to inherit eternal life?" asked a kneeling inquirer of Jesus, at the same time telling him he had kept all the commandments from his youth up. See Mark 10:17-22. The reply was applicable to all the world as to the interrogator, and every Christian is bound to observe it if he expects the reward: "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven."

Keeping all the commandments and belief in Jesus as a God must be climaxed by giving all one possesses to the poor.

There are no Christians, with this standard, in the world. Instead, we find the pretenders the most covetous of people.

It is but just to say the authors of the gospels, making poverty the passport to eternal bliss, were monks, who subsisted by beggary, and it was they who put into the mouth of Jesus their diatribes against riches and care for the future. And it was they who made Jesus a god.

Driven Insane by Fear.

Evansville, Ind., Aug. 14.—Fearful that the wrath of God was upon him because he was instrumental in having his sister declared insane and sent to an asylum several months ago, August Schlenker, a wealthy farmer, became a maniac and was adjudged insane by a commission.

Oh, such a terrible record! Our prisons filled with victims, because of the teachings of the church which indorse crime; our insane asylums overflowing with raving maniacs; and our poor-houses mansions of wretchedness and despair, because of man's inhumanity to man;

Heaven hasten the day when an infernal system of tyranny, projected by pagan priests in Rome, and falsely credited to a humble and unknown Nazarene, with fictitious Galilean fishermen for apostles, shall give place to a system of religion founded on truth and the revelations of Nature.

The End in France Is Not Yet.

Advices from Paris and Rome indicate that the troubles between France and the Vatican are not at an end. A resumption of conflict at an early day seems certain.

The French authorities are determined to make the separation of church and state complete. To that end they are directing their best energies.

The papists have opposed French action in church matters with so much bitterness that the latter are no longer in a mood to trifle with Catholic assumption.

It is reported that the statutory and paintings in French churches, with historical documents, will be placed in the museums. This done, there is a possibility that the frauds and forgeries used as props to Christianity may reveal a state of facts which will astonish Protestants.

The pretended Greek originals of Paul's Epistles, it is said, betray some six hundred French words, which were used by the author where he had no suitable Greek term to express his ideas. This tells a dreadful tale, and explains why church prelates, who cannot be ignorant of the facts, are warning so violently to prevent giving the public access to their "sacred" records.

Talk about political rascality! All know of the methods to which the church resorted to force its teachings on the world. For full eight hundred years, and down to 1808, the Inquisition, with all its brutality and disregard of human life, was in full operation to compel belief in their creeds, their holy books, their saints and their gods.

The Protestant Reformation was only a partial affair. The great frauds of the monks were all projected, in force, and accepted as gospel truths by Luther, Methanion, Beza, Calvin and associates. The principal warfare of these reformers was made on the sale of criminal indulgences, while they accepted the greater frauds, as their history, without dissent.

A ripe scholarship, more independent thought, and greater freedom to express that thought, reveal facts of which the reformers did not dream. And these will come more clearly to light when the ecclesiastical archives of France are given to the public. The makers of those records were partisans laboring in a common cause, for a common interest, and, probably, under direction of the leading officials of Catholicism in Rome.

Extracts from Sears' Pictorial China.

"The system of Confucius [generally known as a religion], may more properly be termed a system of morality than a religion, as it is intended to inculcate the duties of men toward each other, rather than those they owe to a superior being."

"The word Joss is supposed to be a corruption of Deos, as it does not belong to the Chinese language, nor does it appear to have been in use before the settlement of the Portuguese in China."

"The Chinese pay no observance to a Sabbath."

"The barbarian prince, Zinghis Khan, granted universal toleration [of religion]; nor did he suffer his people to interfere with each other on that subject, but to receive equal protection from the laws, whether they were heathen, Jew, Mohammedan, or Christian."

DEFINITIONS OF TERMS.

Continued from fifth column.

trance, or even in the condition you term abstraction, when the thought is far away, mingling with the sweet home scenes, the spirit does not act with the body; still the life is there."—Lecture of Emma Hardinge Britten on "Spirit, Its Origin and Destiny," delivered in Chicago, Ill., October 28, 1860.

16. "A power of perceiving objects however covered or remote, without the use of eyes; said to be communicated to a person under the influence of animal magnetism or mesmerism."—Webster's Dic. p. 248, 2nd. ed., 1888.

17. "A power attributed to persons in a mesmeric state, of discerning objects not perceptible by the senses."—Webster's Dic., 1881.

Having before me the foregoing definitions, I have attempted to formulate a definition of clairvoyance which I here insert for what it may be worth.

18. Clairvoyance literally means, clear seeing; but in Spiritualism it has a technical meaning and may be either objective or subjective:

(a) Subjective clairvoyance is that psychic power or function of seeing, objectively, by and through the spiritual sensorium of sight which pervades the physical mechanism of vision, spiritual beings and things. A few persons are born with this power; in some it is developed and in others it has but a casual quickening. Its extent is governed by the rate of vibration under which it operates; thus, one clairvoyant may see spiritual things which to another may be invisible, because of the degree of difference in the intensity of the power.

(b) Subjective clairvoyance is that psychic condition of a person which enables spirit intelligences to impress or photograph upon the brain of that person, at will, pictures and images which are seen as visions by that person, without the aid of the physical eye. These pictures and images may be of things spiritual or material, past or present, remote or near, hidden or uncovered, or they may have their existence simply in the conception or imagination of the spirit communicating them.

CHARLES R. SCHIRM.

Baltimore, Md.

Definitions of Terms.

A Matter of Vital Importance to Spiritualists.

At the last Convention of the National Spiritualists' Association, held in Chicago, in October, 1906, President Harrison D. Barrett appointed a Committee on "Definitions of Terms used in Spiritualism," to wit: Charles R. Schirm (Chairman), George W. Kates, W. A. Willing, Mrs. Georgia Gladys Cooley and Miss Elizabeth Harlow. This committee was appointed to obtain from as many able sources as possible, definitions of terms, carefully digest them, and report to the coming convention the result of its labors. For this purpose it was authorized to publish such data as it desired in order to give the opportunity for making suggestions to persons not members of the committee, and in a manner to prepare those who will be delegates to the next convention to act upon the report.

Mr. Barrett turned over to the chairman communications on the subject from Andrew Jackson Davis, Dr. G. W. Brown, Hon. A. H. Dalley, Dr. George A. Fuller, Mrs. Helen L. P. Russell and Rev. Core L. V. Richmond, and wherever their definitions are used, proper credit will be given. Copies of these communications were sent to each member of the committee with suggestions of a plan for proceeding to right form. By way of reply, one of the committee has made reply. As the time for the next Convention is drawing near, I have deemed it proper to place before Spiritualists the data in hand.

The importance of this work can not be overestimated. It should be hurriedly done. In a number of instances, judges sitting in cases involving Spiritualism have asked for definitions of terms; and yet, it seems to me, we have not yet reached that stage where we can reduce these definitions to right form. By way of suggestion, I will say, that the entire data should be published in pamphlet form for general distribution, leaving for a later day, after thorough consideration, the difficult task of forming such definitions as we would be willing to rely upon under all circumstances. This plan, I think, will largely meet the demands of the courts and will permit us to take advantage of any form of definition, just as the right shade of meaning may be selected from the various definitions of words given in the dictionary.

The terms thus far presented for consideration are: Clairvoyance, Clairaudience, independent writing, automatic writing, mediumship, trance and inspirational speaking. We will begin with definitions of clairvoyance.

1. "According to our definition, 'Clear Seeing, or Spirit Vision,' while yet in human form, is the opening of the faculties of the spirit that takes the place of all sensation, i. e., perception. 'This, in our view, is always the result of the action of a spirit outside of the human form who produces upon the spiritually sensitized brain the impression of sight. Evidently there is no actual entrance of spiritual entities into the human form, but the physical senses are but so many divisions of faculty, perception; the blind perceives through touch and hearing and the other avenues of sensation; when these are also closed the perception is still there, and the spiritual influence enters and sets in action the perception of the spirit, and it takes the form of vision. In other words, it reproduces an impression upon the sensorium in the form of sight. It is quite certain that the impression of sight in the clairvoyant is not actual perception of sight, but a more real perception that takes the form of vision.'—Rev. Cora L. V. Richmond, A. A. Ballou, spirit influencing."

2. "Clear Seeing: a sensitive state of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that where the mind is independent of the physical body and its surroundings, and is in direct contact with superior spirits."—Hudson Tuttle's Glossary of Terms Pertaining to Spiritualism and Psychic Science, quoted by Dr. George A. Fuller.

3. "Clear seeing, or seeing with the spirit eye; the indestructible part of the physical eye. An exercise of the spirit function of the physical eye."—Rev. Geo. W. Kates.

4. "Clairvoyance is from and of the soul—not of the spirit. For soul is an individualized chemical unit (an ultimate body) surrounding and protecting the spirit. Soul sees by the eyes of perception. Soul is often deaf and dumb, it may be grown blind, become clairvoyant, and also, it may become blind by means of disease impairing the outer organization. Soul is a growth of evolution. It acts by means of the bodily senses and through all organs and parts of the physical body."—Letter of Andrew Jackson Davis.

5. (a) "It is the faculty or power, exercised by certain sensitive persons, of seeing or perceiving, as though visually, forms and scenes invisible to others."

(b) "Soul, or spiritual perception of scenes and conditions, invisible to the physical sense of sight, hence, usually without use of the organs of sight, though not necessarily so."

(c) "It is a power of perceiving, exercised by certain sensitives, upon special occasions, when the subconscious mind rises above the threshold of mental consciousness."

(d) "The faculty of seeing distant objects, or objects regarded as another plane of existence, invisible to organs of sight."

(e) "Clairvoyance is a term commonly applied to a function exercised by sensitive persons denominated mediums, psychics, seers, and prophets, who possess the power of seeing, hearing and perceiving, without the use of the ordinary senses or in combination with them."

(f) "Clairvoyance is synonymous with telesthesia, when applied to the discerning of distant objects, and is confounded with telepathy, when applied to distant scenes and conditions connected with the contact of the mind of distant or absent personality."—Letter of Hon. A. H. Dalley.

6. "It is generally impossible to deal exclusively with any single phase of psychical experience; it often happens that clairvoyance and telepathy are practically inseparable. * * * Experimenters in telepathy should resolve to keep their minds concentrated on some clear and definite topic of mutual interest, as by so doing they are certain to secure satisfactory evidences of the transference or transmission of mental pictures."—W. J. Colville in Sunflower, August 10, 1907, quoted from "Light."

7. (a) "The ability to see or discern objects not within reach of the eye under normal conditions, as in a trance, claimed to be possessed by some persons in the mesmeric trance state."

(b) "Clairvoyance is a natural trance condition as opposed to mesmeric or hypnotism which is induced by artificial or external means."—Standard Dictionary, Vol. 1, p. 347, 1902.

8. "A power attributed to persons in a mesmeric state by which they are supposed to discern objects concealed from sight and to see what is happening at a distance."—Century Dic. & Cyc. Vol. 2, p. 1023.

9. (a) "Under this form of mediumship spiritual intelligences who understand the process are able to control the nervous organism of the eye through which impressions are conveyed to the consciousness of the medium. By this method of operation they are able to impress upon the consciousness of the medium whatever picture or image they desire."

(b) "Or, they may, in a higher form of clairvoyance, produce a condition which opens for the time being a direct channel between the spiritual world and the consciousness of the medium. In the latter case the medium unconsciously employs the spiritual sensory organs of sight. He thus sees whatever there is to be seen upon the spiritual plane within the immediate range of his spiritual vision."—The Great Psychological Crime, p. 155.

10. "The eye of the soul is independent of the eyes of the corporeal body. * * * When the body is thrown into a magnetic slumber, so deep, indeed, that the murderous roaring of a battle field could not disturb it, then the spirit's beautiful, sun-lit eyes can contemplate very distant locations as though they were present, and its gentle eyes can also fix their observation distinctly upon objects, persons and facts hundreds of leagues away, with all the accuracy and objectivity natural to the bodily vision."

11. "The cerebral organization is not the sole organ of intellectual phenomena, but, positively, it is demonstrated that the various physical organs are simply containing vessels and viaducts for the development and flow of man's mental capabilities."—The Great Harp-Song, Vol. 5, pp. 319 & 330, by Andrew Jackson Davis.

12. "In subjective clairvoyance, where mediums perceive the spirits, as you speak of it, they do not see them in the sense that you see objectively; the external organs of sight are excluded in this operation of clairvoyance. It is a utilization of the interior centers of the vision tract upon which it depends. Thus if I, as a controlling intelligence, have a desire to produce a scene in a locality where the medium has no organs of sight are excluded, it is simply necessary that I should have sufficient wisdom to manipulate or energize the neuritic centers at the terminus of the optic nerve so as to produce the same result, the vibratory impressions upon those centers which would have been produced had the medium actually observed the scene. In the latter case the vibrations of light would have operated upon the external organ, the vibration would have been carried through the optic nerve and the consciousness of sight would have resulted; but, in subjective clairvoyance, as I have shown, the same result is accomplished by a different process. Thus a spirit intelligence can impress with accuracy upon the consciousness of the medium scenes at a distance, externalized in the brain of the medium by the method to which I referred."—Trance Lecture of Oscar A. Edgerly on Mediumship, Dr. Chalmers, the spirit controlling.

13. "Clair-sightedness; a power attributed to persons in a mesmeric state, of discerning objects which are not present to the senses."—Webster's Dic., p. 209, 1882.

14. "A faculty of power claimed to be possessed by some persons while under the influence of mesmerism. By it the clairvoyant claims to be able to see mentally things concealed from sight, to see and describe things happening at a distance, and to discover things hidden."—Universal Dic. of the English Language, Vol. 1, p. 1032, 1898.

15. "The alleged ability (in certain states) to see things not normally visible; the pretended ability to see the internal organs of a patient, and thus diagnose his ailments."—Gould's Illustrated Dic. of Medicine, p. 301, 1903.

16. "In the state termed clairvoyance, or clear-seeing, there is no action of the will; there is no thought; there is no evidence that the life follows the spirit; yet the spirit is away across the wide ocean; the spirit is in the depths of the capricious dragon; the spirit is in the cloudy regions, far off in space; it is away among the shining stars, in the land of souls, in that remote realm where nothing of flesh and blood can enter. The spirit is far away, and yet the life is present. And so is the body; still the silver cord is not loosened; still the golden bowl is not broken."

"Into the state of cataplexy, or (Continued on third column.)"

DANGER SIGNALS.

Mediums Arrested as Vagrants in Seattle

HELEN RICE TELLS OF HER BELIEF IN OCCULT.

Pastor of Seattle Psychic Circle Discusses Experiences in Realm of Spirits with Reporter of the Seattle Daily Times.—Intangible Beings Always at Hand—First Knowledge of Mysterious Power Came at Close of Life, and Since Then She Has Lived in Another World.

Helen Rice Burleigh, pastor of the Psychic Circle of Seattle, and alleged fortune teller, will soon appear in the Superior Court to answer a charge under the vagrant law, which makes a clairvoyant a vagrant in the State of Washington.

Mrs. Burleigh, or as she is known professionally, Miss Helen Rice, was seen this morning in her rooms at the Vendome Hotel and asked to talk, not so much about the specific charge against her, as about her beliefs and experiences as an accredited medium of departed spirits.

When found she was sitting with a circle of friends in her reception room, and it needed only a glance to tell which was Miss Rice. She was sitting in the center of the circle, and wherever she had been would still be the center, for her personality dominated the little gathering and gave an air of occultism to the room.

In the little darkened room to the rear where the spirits were said to be in the canopied chair in which the clairvoyant takes leave of her earthly form and calls up her friends of the spirit world, she told the story of her discovery of her mysterious power and its effect on her life and beliefs. She says that she never denied that she gives readings to her friends and others, but makes her defense on the ground that it is her religion. It is more than a religion with her. It is part of herself.

Parents Were Methodists.

"My parents were strict Methodists," she said, "and had no faith in Spiritualism. I was from my earliest childhood an emotional and very impressionable child. When I was 24 years old I was seriously ill and the physicians had given me up, when, one night about dusk, a face appeared to me. I cannot remember much of my sensations except that it seemed familiar, and that there seemed to be nothing unusual in its appearance."

"Shortly after I became conscious

of its presence I was either entranced or went to sleep, and as I awoke I felt a hand gently withdrawing itself from my throat. The sensation was so vivid that I looked to see who had touched me and found that there was no living person in the room. The next day my throat trouble had completely disappeared and I left my bed and went fishing with my brother.

"From that time the spirits came to me at shorter and shorter intervals, until I found that I could call them to my side at will. Then I began to ask them questions and to prefer their society to that of the people who were about me."

"Spiritualism is, after all, only an increased and highly developed sensitiveness. The spirit world is all about us, and the spirits, when they leave their earthly form, are little changed. That is one erroneous idea many persons have. There are no sudden changes or developments in the universe. Everything is the result of slow and gradual growth, and the spirit is subject to the same law as the earthly body."

Cause of Inspiration.

"Why do people who profess not to believe in Spiritualism speak of 'inspiration' of writers, painters and great orators? They confess to a belief in our creed by another name. There are times when the inspiration falls them and they cannot write or paint, just as there are times when I am out of tune with the great spirit world and the spirits refuse to come at my call, and I am speechless. It is the same phenomenon. We have a name for it, we have none. That is the only difference."

"Spiritualism is as old as time and older than history. Christ was the greatest of modern Spiritualists, and he said, 'Greater things than these shall ye do.' Clairvoyance means literally clear seeing, and we have claimed the promise of power which came direct from the fountain head of spiritual power. Now we see through a glass darkly, but then face to face."

"What are my sensations when giving a reading? More nearly like having a hand gently withdrawing itself from my throat. Some times, too, there is a sensation like an overpowering drowsiness. It is then that I have my deepest visions, for then I am attuned to the most delicate suggestions of the great mind of the universe."—Seattle Daily Times, Washington.

Must Pay a License.

They Must Pay License of \$30 Monthly—Supervisors Hear Pleas of District Attorney and President of Anti-Faker Society and Pass Ordinance.

All persons practicing clairvoyance, mediumship, fortune telling and similar professions in Los Angeles county must pay a license of \$30 a month hereafter. This was decided by the board of supervisors at its meeting yesterday.

While the ordinance is not designed as a hardship, but only to give the supervisors control over unscrupulous fakers, it means that "Dr." H. W. Moore, who has been fleecing a number of credulous dupes near Bendavid, will have to get outside the county to practice his wiles, as he was compelled to get out of the city when the attention of the police board was called to his nefarious methods.

Robert M. Hale, president of the Anti-Faker society, appeared before the board of supervisors yesterday afternoon and petitioned that body to pass an ordinance creating a license of \$30 or more, which should affect all Spiritualistic fakers throughout Los Angeles county.

Fredericks Wants Ordinance.

Mr. Hale was encouraged in his fight by the fact that recently District Attorney Fredericks wrote to the board recommending such an ordinance be passed and put into effect at once.

In his letter to the supervisors the district attorney pointed out that as a mode of procedure advisable owing to the rank frauds which have been exposed in the police courts for the past several months, it became incumbent upon the county to adopt a similar measure in order to save unincorporated districts as well as the county at large from the impostures and rascality of the faker.

In addressing the board yesterday Mr. Hale said: "Your honorable body will undoubtedly know the reign of terror which the Spiritualistic faker has wrought in the city of Los Angeles. In the past few months time and again have instances arisen where families have been broken up, the wife and daughter asked to give up the pure and loyal lives they were leading and seek the society of other than their father and husband, and the latter made bankrupt through the advice of the medium."

Are Moral Lepers.

"You owe it to yourselves as guardians of the public morals of the county to promote any cause which would lead to the decreasing of the great number of those moral lepers. Fix a license, raise it to the dignified point to where it is beyond the reach of the many fakers to continue their practice, and you will find it the most efficient means of eradicating the evil."

"Gentlemen, I can conceive of no phase of graft more heinous than that which reaps its profits from the victim's moral and material ruin. In some instances they have robbed their victims of entire bank accounts."

"If there is any truth in Spiritualism, which the State recognizes by the fact that it grants papers of ordination to those who are worthy of them and who exclude materialization in all its forms from their ritual, I say that the mode of procedure with the services of the fakers, or those

who have not these papers from the State, is illegal and should be treated as such."

"If the well-meaning Spiritualist believes in the 'religion' of Spiritualism, he must concur with the sentiment of the Anti-Fakers' society that the harrying away of his religion through mediumship, whatever form, is the prostitution of his religion."

Spiritualists Sign Petition.

"This, a friend of mine, who is acquainted with the tenets of Spiritualism, claims that its followers agree to. Any right-minded Spiritualist will tell you he is in sympathy with the principles of this petition."

"In fact, the board of signers of this instrument are Spiritualists. 'Gentlemen, I ask you in the name of this society and of the citizens of the county of Los Angeles that the petition be granted and go into effect at once.'"

Hardly had Mr. Hale finished when the district attorney entered the apartment and made a statement which coincided perfectly with the views of Mr. Hale. Later on several of the supervisors also concurred in the sentiments expressed by the former, thereby the passing of the petition was assured.

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