

The Progressive Thinker.

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

VOL. 36

CHICAGO, ILL., SEPT. 21, 1907

NO. 930

The Dynamics of the After Life.

The Following Article, Published in a Leading Periodical, the Medical Brief, of St. Louis, Mo., will be Read with Thrilling Interest. It Illustrates the Important Fact, that Outside of Our Ranks, among Scientific Men, Spiritualistic and Occult Subjects are Receiving Great Attention.

"There is more between Heaven and Earth, my dear Horatio, than all our philosophy has ever dreamt about."—Hamlet.

In Touch with Impalpables.—We had met—my deceased wife and myself—under circumstances which the thoughtless would attribute to the empire of chance, but which the philosopher appreciates as integral and law-governed parts in the eternal fitness of things. Though born and raised under antipodal signs of nature and culture, we had yet imbibed the same fundamental aspects of life and destiny, impelled by the same inappassable passion for knowledge, to pursue, rationally and scientifically, the dynamics of after-life.

She died, as we all do, from failure to fully understand and fully live up to the minutiae of the plan embodied and ensouled in the free, rhythmic throbbing of the world-life. She died in my arms, sane and hopeful, philanthropically not less than intuitively convinced that death should cause no arrest of her evolution, but rather be instrumental in opening up new fields of research and realization.

But before she died she had whispered between the hectic convulsions: "Gerald, if I am to change the theater of existence for some more needed experience, I shall endeavor to communicate with you, and lay before you scene after scene of the panorama of after-life."

These words alone consoled me for the loss of her cherished earthly association. For in the light of that promise her departure became merely nominal. As souls and thinkers we ignored death, fixing our attention with unquestioning certainty on the conscious continuation of individual identity beyond the threshold.

About a week after her death, while sitting in my library and looking through some of her posthumous notes, with a view of publishing them, I suddenly felt a cold draft of air with great force strike my face, while the room was rapidly filling with the odor of putrid flesh, peculiar to the presence of a corpse. Looking up from my work, I beheld in front of me a dark, shrouded form, as if exposed to a heavy gale—a form which I instantaneously recognized as belonging to my deceased friend. A drab-colored tunic, covering head and body, parted at the flury of a gesture, and uncovered a face emaciated and careworn, and over-drawn with deep-laid lines. From two deep, dark sockets I saw the piercing light of her eyes shine with intense and nervous energy.

She articulated syllables with great rapidity, coloring her sentences with German, French and English idioms—languages with which she had been familiar while on earth. But did she really speak?

I saw the lips moving, the hands gesticulate, the spare form swinging to and fro, and yet the excitation of my sense of hearing, resulting in an intelligible response in my mind to this epiglottic stream of ideas, did certainly not come over the path of the eighth cranial nerve. The waves of vibratory motion gave rise to verbal utterances without being accompanied by sound. Did a receiver in some of the departments of the vast terra incognita known as "psychic centers" register waves of motion along "wireless" paths, and reflect them over the roads of Corti into the mediating and interpreting agency of the mind, and there start reactions in terms of audible sensations? Or was the entire process a direct registration of the soul in terms of sympathy and feeling, introducing the descriptive imagery of the mute speaker into my consciousness without involving the cumbersome agency of cerebral machinery.

"Do not grieve," she articulated with great vehemence; "grief is pain—a missile of agony darting through the soul of those to whom it is directed. Please do not grieve."

Strange to say I was neither shocked nor surprised. I listened to her statements with the same interest and philosophical absorption as in former days, when we used to discuss problems of life and destiny. Interrogating her about the effect of grief as a purely subjective force, I spoke loud at first, but, startled at the sound of my voice, and with a sudden realization of the inappropriateness as well as the needlessness of vocal utterance, I proceeded to formulate the thoughts in my mind, without translating them into words.

She referred to grief as a species of thoughts, and as such possessing qualities characteristic of the latter. Like thought, it is a carrier of emotion. And, furthermore, as grief stands for the realization of all that we failed in doing or undoing for the departed while they were yet with us, a realization intensified and magnified by the consciousness of our utter helplessness in regaining lost opportunities of demonstrating to them our faith and affection, it follows that the energy with which grief charges its messages carries a tremendous potency, embodying in its impulse all that is dynamic and forceful in our personal natures. If to this we add the fact of common experience that thought has the power of changing the nature of gross, molecular substance, as witnessed in its action on the anatomical and physiological groupings of our body—there-

by giving expression to character—it can be readily realized what effect grief must have on the soul itself when the latter is no longer enshrouded and protected by a gross physical covering.

"The pain which your grief inflicts on my soul is indeed real, and strikes me as resembling the piercing, lancinating sensations experienced by the victims of locomotor ataxia at a certain crisis in their progressive break-down. I assure you again that these sensations of grief have to me the entire reality of objective touch, streaks of lightning, leaping through and through my quivering substance, crossing and recrossing my sphere of identity until my entire nature feels honeycombed by invisible, trackless, uncontrollable arrows of flame. Ah, I beg you, do not grieve! If mothers realized the pain their grief inflicts upon the very objects of their love, they would wipe away their tears, and replace them with a smiling and hopeful countenance; for sunny, cheerful, hopeful thoughts are like stimulating draughts for a thirsty and tired-out body. Oh, ye mourners and grief-stricken lovers of the dead, give joy, not grief, strength, not—"

The words grew fainter and fainter, and finally became inarticulate and lost in a stream of unintelligible mutterings. Simultaneously changes of dissolution appeared in her features, which began to lose their lineaments and gradually fade out of objective vision. A moment later the phantom was dissolved, and the four walls of the room, which for the time being I had lost sight of, again enclosed me as concrete and impenetrable as ever.

I describe these and the following scenes as minutely and ad verbatim as my memory enables me. If an illusion, then I am not less illusioned than the reader. The whole matter stands before me at once, incredible, yet real; a fairy tale, and yet concrete history.

IT IS NEEDLESS TO STATE THAT I HENCEFORTH STOPPED GRIEVING, AND GAVE MY WHOLE THOUGHT-LIFE A HIGHER VITAL TONE, CHARGING EVERY FEELING WITH PERENNIAL BUOYANCY AND HOPEFULNESS.

About a month after this experience, in the early twilight of a Swedish winter day, in which country at the time I was sojourning, while sitting in my library, wrapt in memories of the past, and with my eyes resting on a miniature portrait of my dead friend, I suddenly felt the strange, chilling, uncanny touch of a damp, malodorous garment creeping over me. I at once became conscious of the presence of my dead friend, and recognized, with no surprise whatever, the appearance immediately in front of me, of her old dear face, wrapt in the same loose, dark-colored garment as when I last saw her. She seemed to move in a sphere of intense excitement; waves of stirring emotion dashed over me like breakers on an ocean surf, while her hands and features twitched as under the strain of a tumultuous though half-suppressed agitation. In her attitude she gave the impression of trying to resist some invisible but overpowering force, against the influence of which every minute of her time had to be bought by unceasing struggle.

She pointed backward over her shoulder, and as I followed with my eye the direction of her finger, I scanned a vast unconfined expanse of space where spectral forms seemed floating along currents of unceasing agitation as if under the restless action of a mastering force, compelling its ghastly, wraith-like, rebellious cargo to assume the definite attitude and momentum of a preconceived plan of adjustment.

Straining my attention I observed that the uncanny creatures of this forbidding habitat were not only shifting their positions, but also forms and characters. Apparently in response to some internal impulse of feeling, their forms, now and again, with lightning-like rapidity projected some grotesquely exaggerated member of their plastic, jelly-like organization. Lips would all of a sudden swell out into a hideous monstrosity, involving in its formation almost the entire creature. Similar changes occurred in other functions and parts of these constantly shifting forms. Ears, noses, tongues, etc., increased and decreased in size and character, portraying the entire range of progressive or retrogressive changes of moral life, and thus giving rise to a pantomime, at once hideous and interesting, in which every ruling emotion portrayed itself in the size and expression of the projected organ.

This ghostly carnival swept onward in a circling motion without a sound. I shut my eyes to gain a relief from the infernal performance, only to have to realize that their objectification in my optic thalamus did not depend upon the activity of my organs of vision. They belonged to the great class of what might be called optical "wireless," which depends on no external sensation for its manifestation, but appears as realities to every mind, attuned to a corresponding key of vibration.

Dante and Milton must have been able to sink their minds self-consciously and deliberately to these depths of existence, with which they seemed to have been as familiar as with the topography and ethnography of their own native countries.

"This is my present home," said my unfortunate

friend, "and here is where I experience the fate of Hamlet's dead father, who found himself—"

"—confined to walk in fires
Till the foul crimes done in my days of nature
Are burnt and purged away. But that I am forbid
To tell the secrets of my prison house,
I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their
spheres,
Thy knotted and combined locks to part,
And this eternal blazon must not be
To ears of flesh and blood—"

"I burn," said my friend, resuming her weird tale, "yet the fire which consumes me is not the elemental destroyer which goes under that name on earth. It is a fire of anguish that consumes whatever of my nature is destructive in this state of life. It is the fire of a fever—a soul fever—weeping out and consuming the toxic elements of selfishness, the moral corruption, accumulated during a life lived mostly for self, and inspired by egoistic motives. It seems to divide or dissect the subtlest compound of my nature, as if the atoms were laid bare and honeycombed. I experience the presence in my nature of a corrosive force pulsating through my consciousness, and feel a way every tendency and desire that connects me with the sense-world. All notions of personal stature and advantage, all inclinations for sensual indulgences, all fears, ambitions, envies, jealousies—every notion arising in my mind of being a separate, exclusive and self-sufficient being, with interests and hopes, ideals and destinies, which in any way distances me from my fellow men—are being mercilessly burnt out by these ever-present, inescapable flames of searching, dissecting light."

She shrank together, collapsing from the strain under which she seemed to labor, but rallying again, rose up and continued in the sombre pathos of the inevitable, at once expressing rebellion and submission:

"OH, HOW LITTLE MANKIND REALIZES THE MASS OF WORTHLESS BALLAST IT DRAGS ALONG ON THE VOYAGE OF LIFE, RETARDING AND ENDANGERING ITS PROGRESS. VERILY, WE ARE SAILING WITH A CORPSE IN OUR CARGO. I LOOK UPON MY PAST LIFE WITH UNOBTAINABLE DISGUST."

"It seems to me almost as if it were void of every redeeming feature of positive selfishness, of freedom from any taint of personal, self-seeking motive. And when all this final balancing and clearing-up business is over, how little is worth survival in the larger, eternal life of the liberated soul. All the strain for social benefits and positions, vanities of style, and impressiveness of stature, literary fame, political power, intellectual dominance, any ambition, any ideal, any hope, if only aiming at personal advancement in some form or other, constitutes a most horrid and unreasonable waste of life, time and energy. To love humanity in motive and service is the only legitimate expression of life. All the rest of life is forfeited, wanton, hopeless."

But her storage batteries of sustaining psychic energy were exhausted, and the stream of her communication seemed lost in the gulf-streams and whirlpools of emotions sweeping through this spectral abode. An invisible force, not unlike the suction at work in a vacuum pump, seemed to pull her backward to the zone of dark phantasm from which she had momentarily escaped.

As her power of resistance weakened, the force of suction seemed to increase, until finally, tottering under the overpowering strain of this thousand-armed monster-force, she, lost her equipoise, and suddenly, as if caught by a cyclone, was swept headlong away from my field of vision to re-enter the dominion of living phantoms.

"The Trail Brightens.—For some time I saw nothing of my departed friend. My business of late had rendered my existence somewhat fluidic, and landed me for a season at the extreme end of the Scandinavian peninsula, in the little isolated commonwealth of Haparanda, which, while the northernmost city of Sweden, nevertheless during its short, two-months-long summer season, exhibits all the voluptuousness and fascinations of a tropical vegetation.

One evening in the heart of June, while sitting by myself on a granite boulder a little distance out of town, with an intensely blue dome above me, and a dreamland of verdure, flower and fragrance below me, with the lingering after-glow of a recent sunset illuminating the towering mountain-peaks of the majestic Areskutan—the Sierras of Sweden—gradually my thoughts sank into the events of the past, pursuing in imagination the movements of the strange being, who, while dead, still remained to me a living companion. For some time, however, perhaps three months, I had not seen her, and my interest in her unknown vicissitudes largely absorbed my mind during my leisure hours. All at once a cold shiver crept over me, giving rise to a sensation, which, having no basis in the almost tropical temperature of my surroundings, flashed into my mind the idea of its possible association with the presence of my friend.

I mistook not. Before me stood the object of my thoughts. But ah! how changed. The fear, despair, and agony which at our last meeting were visible in every feature and every gesture had been displaced by a lofty sublimity and dignified repose. She looked at me with a full eye, expressive of at once tenderness and power, compassion and will. What a noble, superb animation, beaming with interior light, passionate devotion and irrevocable resolve!

"I AM OUT OF INFERNO," WAS SYLLABLED IN MY CONSCIOUSNESS. "THE GROSSNESS OF MY NATURE IS REMOVED, BUT MY SOUL IS STILL IN THE THROES OF BIRTH-GIVING. FREED FROM THE NOXIOUS WEEDS OF SELFISHNESS AND IMPURITIES IN ALL ITS HYDRA-FORMS OF LIFE, I AM AT PRESENT PLACED UNDER THE ACTION OF AN ENVIRONMENT WHICH COMPELS MY PURGED

NATURE TO DEVELOP ENTIRELY NEW AND UNSUSPECTED POWERS."

She paused for a moment, as if to collect and formulate her thoughts. While waiting for to continue, I noticed the change in her robe, which from the old shade of dark drab had assumed a color of cream, streaked with light blue.

"My evolution," she continued, "in this posthumous realm has hitherto been largely negative and eliminative, while at present it is passing over into a positive, constructive and organizing phase of consciousness. My soul is budding into self-consciousness, and my mind is beginning to wield a self-sustaining, self-determining power. But I shall try to put before you the factors at work in the process of my unfoldment."

"As a basis to start out from, I will refer to the life of ordinary humanity, where self-consciousness mostly consists in reactions of the mind to external impressions. The minds of the great majority of people are a blank on which gossip, sensations, sightsees, travels, accidents, stirring vicissitudes, etc., scribble down their incongruous contents. External stimulants in one or another form of sensation lie back of and support the entire structure of what goes to make up most people's actual self-consciousness."

"Now if sensation were suddenly to stop its generative process, and not a ray of light or life be permitted to enter the mind through the agency of the five senses, what then? Would not the individual find himself in chaos and night, very much like awakening from a sleep when bereft of the powers of hearing, seeing and general sensation, a state of existence which corresponds to my own experience upon awakening from the shock imparted to me by the death of my physical body? I woke up dazed and bewildered, without any power to communicate with the order and expressions of life and consciousness peculiar to this supersensuous plane of existence, where consciousness manifests its terms of life quite different from what I experienced through the functions of the senses. Thus being divorced from my sensory vehicle on which I had so largely depended for guidance in my subjective as well as objective existence, I found myself not only inadequate to deal with the intelligences of the new world, but also rendered powerless to reassume my interrupted relation with the old sense world."

"Yet here are some phases of this subjective after life to which I have been able to respond—phases related to the emotional forms of imagination with its selfishly passionate and sentimental indulgences so characteristic of sense-life. Hence, every notion associated with forms of fear, worry, anxiety, envy, dislike, desire, vanity and unbrotherliness or selfishness, in any of its thousand-tongued expressions, constituted the only stock of my available knowledge responding to my power of recognition—a fact which opened up to me the morbid contents of the awe-inspiring inferno, which, in spite of its hideous dwellers, represented in principle the main expression of the life with which I had retained familiarity. Everything else was largely a blank, on which I now and then discovered fitting presences of transfigured beings diffusing pulsations of a faintly palpable zone of holiness."

"For only such stages of consciousness, with which we have the power personally to identify ourselves during earth-life are recognizable during the immediate stages following death. Powers and qualities are not generated through the mere change called death; nor do the eternal laws and principles of the universe suspend their operations because an individual passes over from one state of existence into another."

"AS BELOW SO ABOVE," SAID HERMES; "IN HEAVEN OR ON EARTH—IN LIFE OR AFTER LIFE—WE ARE THAT, AND NO MORE, WHICH WE HAVE ATTAINED TO THROUGH SELF-CONSCIOUS EXERTION IN THE ONE OR OTHER DIRECTION."

"And as the character of man is expressed in his form, so the quality and power of his soul can be traced in the influence they exert on his physical evolution expressed in his demeanor and attitude to trials and vicissitudes of general existence."

"I am now developing subjective consciousness, i. e., the power of the mind to reflect and verify life and its meaning in perfect independence of sensory or functional aids. Had I been given less to social functions, less to outer, sensational, transitory and purely personal interests, and in place devoting my time and power to cultivate acquaintance, through meditation and aspirations with my own soul, I should find fewer obstacles to overcome in my present state of evolution."

Notwithstanding my friend's austere denunciation of the manner in which she had spent her physical life, she was not by far as much "given to social functions" as are the great majority of our society ladies. But she was not without a fondness for gossip, and enjoyed plunging into the social whirl with all the enthusiasm of her sex. It was for the first time, in the after-life, that she learned to appreciate the full meaning and value of time—an appreciation which came out with full force in the ardor of her self-disapproval.

"In what way do you develop your subjective powers in your present state?" I queried in my mind.

"Ah, by enforced, absolute solitude and silence. Look at that endless, solitary trail leading on, and on, surrounded by sterile rocks, without a spear of vegetation, or a motion or a wingstroke of animal existence. Silence of death everywhere, or perhaps more correct, the silence of a new, higher, but as yet inexperienced life. I feel compelled by some resistless directing inner power to pursue this terrible, endless destiny without companionship or semblance of life and consciousness in any form. My sense-nature is absolutely at rest, being bereft of every opportunity to assert itself, and without any means of self-preservation—thus compelling the impersonal, supersensuous soul-nature to unfold its slumbering powers. For it is in the arrest and silence of the animal life that the divine life arises to the surface through channels and media formed by the (Continued on page 8.)

VITAL AND MENTAL FORCE.

A Selection from a Work by Prof. J. S. Loveland.

... We find the glorious orb of day a center and radiator of such tremendous energy as to fill us with unspeakable wonder. From every part of his immense body flows out into space the ocean waves of almost omnipotent force. We saw the earth absorbing its share of this constantly emitted energy, and, while retaining some portions in permanent form, yet the greater portion is converted into all the varied forms of force, which produce the countless phenomena of Nature. The angry flash of the frowning cloud, the crashing roll of thunder, the maddening rush of the cyclone, the upspringing tree and grain, the falling rain, the many-hued flowers, the mingled strength and beauty with which our earth is clad, are only some of the protean forms of the one force, issuing from the god of day.

I have more particularly called attention to this because it is the great foundation of all discussions upon the nature of man. The earth is from the sun, and man is from the earth. The sun is the primary source, the parental fountain of all the earth's substance and energy.

And while, through different combinations of substance we should look for varied phenomena, we shall be sure to have the same identical force in one world as in the other. We shall also be sure to find in man the workings of the same forces that rule in the suns and worlds of space. In the ascension of matter and force we shall look for higher forms of manifestation, but the same unitary law, running through all the changing and varied phenomena. We shall nowhere find man, the child of Nature, transcending the laws of Nature. If man, as to any part of his being, were not a product of Nature, then it would be vain for us to comprehend the philosophy of his action. We should be at once relegated to the realm of the supernatural, the miraculous, the incomprehensible. But so long as we are enshrouded by the laws of Nature, we are within the domain of science, and can, therefore, invoke the aid of the grand laws of analogy in the elucidation of all the new and strange phenomena. It is in view of this that I have started in this discussion from the primary forms of force.

Man is said to be the epitome of the universe—the microcosm of the macrocosm. That is, he embodies in himself the essentials of all that is. And as he is the youngest, the last born of all the kingdoms of being, he should be the flower, the fruitage, of all preceding him. This natural deduction is demonstrated to be true. If man is the culmination of all the prior essences and forces, then a careful study of the primordial elements of man, must be indispensable to his full comprehension, even though he may surpass in function and capacity, all that has preceded him. As submitted at the outset, we have matter, force, and mind before us as the trinity of being.

The enigma of all philosophies has been HOW mind and matter—two assumed and unlike and antipodal substances—could co-exist, act, and react upon each other. The difficulty of solving the problem has forced some to the assumption of exclusive matter (materialism) and others to the position of exclusive mind (idealism). But neither of these theories affords us the slightest help in unraveling the knotty question; for, precisely the same substance and agents exist in spite of the profound lucubrations of idealists or materialists. The attributes and functions of mind are just the same, and just as impossible of being reduced to the categories of matter, when the materialist has demonstrated his philosophy as before he commenced it. So also the hard-headed facts of matter are as intractable to common sense and reason after the learned essays of Berkeley and the inspirational utterances of the mind-curers and metaphysicians as before we listened thereto.

Man's idea of causation flows from his consciousness of being or possessing a change-producing force. He produces motion, action, change. He calls it causation. What is the agent, the substance which connects or relates the conscious mind with the effect produced? How do the conceptions of the mind become the phenomena seen by others? To answer these questions right will go a long way in aiding us to solve the problem of mediumship.

E. T. DICKINSON.
Palmetto Place, Limona, Fla.

IN THE SILENCE.

Softly when the day is done,
In the Silence all alone,
Loving voices come to me,
From the realm of mystery.
Spirit voices, loving, kind,
Speaking deep within the mind,
Words of kindly helpfulness,
Thoughts to sweetly lift and bless.

Thoughts to strengthen purest ties,
Thoughts to clear the clouded skies;
Still the frets and cares of life;
Calm the winds and waves of strife.
Ling'ring in the soul's retreat,
Comes an influence pure and sweet,
Waking aspirations pure,
Blessings bring that e'er endure.

O, the heavenly beauties seen,
In the Silence deep, serene,
And the angels touch with vision
Glimpsing fairest fields elysian.

And the soul in raptured wonder,
Music hears from "over yonder,"
Symphonies of heavenly sweetness
Thrilling with divinely sweet.
Sweet the hour to Silence given,
Bringing antepast of heaven,
While the soul in Silence waits
Op'ning of the golden gates.

JAS. C. UNDERHILL.
Hammond, Ind.

Camp Chesterfield a Great Success.

The Indiana Spiritualists' 17th Annual Session at Camp Chesterfield is one of the "has-beens" and I want to say as a matter of fact, that never in its history has this Mecca of Spiritualism, with all its scenery of the beautiful, the lovely, and the grand, where Nature and art combine their efforts for a display of perfection, put in a better appearance than in the year 1917.

Never before have its officers, from president down, including the managers of hotel, lodging house and Ladies' Bazaar, paid closer observance to their official duties respectively, to make the camp a success. As a result, financially it can be truthfully said that the dark clouds that had previously arisen and hung over Camp Chesterfield's fair name have faded into mist, and they even are so thin that the light of salvation shines clearly through them, and this fact our ardent Mother Colby-Luther as a materialized spirit predicted with emphasis at the first session given by Mrs. Mendenhall, in the beautiful language: "Camp Chesterfield was not born to die; it came to stay."

While speaking of mediums, I must, to be exact, say that though I had but little opportunity to visit personally the seances given by the numerous media present on the grounds, other than Mrs. Mendenhall, I am justified in saying that from all reports by those who did visit them, that the mediums never acquitted themselves here or elsewhere with higher honors for the good work done.

Lycium Work.—In the years gone by the little folks had almost concluded that, as a conductor for this branch of spirit work, our beloved sister Mrs. Gillespie was the only woman for this place. I will say in reference thereto, with all due deference to Sister G., that the work performed in this department during this camp session, under the management of our good and worthy sister Mrs. Fester, of Indianapolis, evidences the fact that there is no one person so great and useful in the work of building up character for future humanity; but there may be found a peer. It certainly can be truthfully said, without hesitation, by the thousands of witnesses to the method of training the young idea how to shoot, as well as faithfulness to duty and interest shown therein, Sister Fester in every respect touching her work in this all-important line of culture won for herself laurels that will not fade away in coming years. May she long live, and her good name ever remain endeared to many hearts.

Conference work also was voted a success this year at Camp Chesterfield, though perhaps modestly would compel this subject to be touched lightly, as the writer was the chosen manager thereof. But I will say, at the risk of being gainsaid, that never at any previous session upon our camp was the glow of intelligence, love and real heartfelt delight to be seen so uniformly manifest on so many dear faces.

But, to the culminating point. What shall I say of the array of talent brought into use to entice Camp Chesterfield to the honors of bearing away the banner of intellectual and spiritual glory of the year 1917? Our speakers, we think, were second to none others in any camp since "Our Moses" and Mother Colby-Luther and Sister Jennie H. Brown have joined the laborers of broader fields. Our own honest-hearted Tom W. Smith, of Anderson, being the first on the program after President O'Neill voiced the address of welcome.

He took the platform and at once made clear the fact that he was the right man in the right place. Spiritualism being his subject, I want to say right here that if any speaker ever showed the need of being honest in dealing with the cause of Spiritualism, whether it be medium, speaker or investigator, Brother "Tom" did the work.

Justice and fair play would demand a brief notice of synopsis of all who occupied the platform, as the reading of their work would be valuable to any class of thinkers. But neither space on paper nor time would admit of such.

Brother E. W. Sprague requires no recommendation from the writer's pen. It needs only to be said that he and his good wife were with us and their work was done in their usual style of earnestness and ability.

Brother T. Grimshaw, of St. Louis, Mo., in his lectures on Genuine Mediumship and its Important Uses in Studying Life's Philosophy and Religion, proved himself a masterly teacher, under the control of the higher inspiring intelligences.

Brother Harrison D. Barrett is known to the world, and here, as in all other localities, he did his work nobly.

Mrs. Henderson, of Indianapolis, did her part as lecturer and message bearer in her usual way, ever to the honor of the cause and herself.

Dr. W. D. Wattles, formerly of Winchester, Ind., for his subject—first lecture—from the following three points, which present the subject of Spiritualism in its broad, deep and much-needed sense of understanding as the science of life in its practicalities—then, the past, present and future of Spiritualism; in other words, the Spiritualism of the World; the spiritual concept of the marriage relation; and the Brotherhood of Man. On these the speaker displayed a wide range of biblical thought, psycho-physiological study, and the culmination of the spiritual philosophy. Dr. Wattles is widely known as a lecturer and teacher in the school of "New Thought," and is prepared to see the people when and where needed if called upon. He and family members make a quartette equal to the best on lecturing occasions. Call for him and family.

Mrs. Little—One of Nature's choicest blooms—ah, what shall I say of her? Only this: She is not only the "Little of the West," but the "Little of the

world. She did a noble work while here. Brother Wilson Fitch, of Seattle, Wash., filled his place as none but he alone could. His subject was Mediumship and the True Religion of Now. It is enough to say that his personal figure on the platform, together with his matchless oratory, holds every thinking member of the audience spellbound from start to finish. As substitute for dates reserved, Dr. Marvin, of Anderson, Ind., was brought into service, and in his lecture made deep impressions upon the minds of his attentive listeners. Along the same line Miss Mae B. Hedrick, of Brooklyn, New York, was introduced by the president as the "adopted daughter of Camp Chesterfield." This certainly is a beautiful as well as a fitting title. This beautiful angel in the earth form, as lecturer and message bearer did her work to the satisfaction of both mortal and angel audiences.

I come now to the top round in the ladder—the world-wide famous Mrs. Cora L. V. Richmond, who, accompanied by her good husband, as her reporter, served Camp Chesterfield the last week of its session. Oh! that my pen were the harp of a celestial musician, that I might to the world sing the melody and true worth of her inspired words. In her lecture entitled "The Approaching Glacial Period and its Effects," as being both destructive and reconstructive to the various business institutions as well as to the various systems of moral and religious thought; and "The Uses and Modes of Co-operation of the Unseen Forces of the Universe" was, to put it mildly, sublimely grand. With her personality clad in her peculiar suitably-cut costume when upon the platform would alone render her a central power of attraction for any thinking audience. But when her lips moved slowly, clearly and wisely her thought on the unseen universal forces and their uses, she reminded the humble writer of some great soul let down from the higher realm—nay, rather some one of the gods or goddesses who had taken an active part in the construction of worlds and was here to teach us mortals something of the divine lessons of life which we are yet to learn before we can boast largely of our scholarship.

Sister Richmond's closing lecture was an elaborate explanation of her mission to the World's Peace Conference now in session at The Hague in Holland. She went there as the representative of the Spiritualists of the United States of America. Mrs. Richmond, there among the chosen savants of the world, in which forty-six nations were represented in their best thought in behalf of humanity's interest in the peaceful adjustment of all national difficulties, on the economic principles of arbitration. On this question of all questions I may only say our good sister Mrs. Cora L. V. Richmond showed herself, as on all other occasions, to be master of the situation.

Thine for Spiritualism and the Brother-Sisterhood of the human race, DR. J. H. MENDENHALL, Chesterfield, Ind.

MESSAGE FROM AN ARISEN ONE.

I have stepped to the verge of the love-land shore,
Where life is so clear to me,
Just stepped as close, dear ones, as I can.
To tell what it is to be.
I caught the influx of the spirit zones
As I sped from your sight away,
And left you the poor, worn, broken shard
That had served the little day.
But I that had been its tenant, freed
From its close environment,
Departed for another clime
And on nobler life intent.

I swept the blue to my glad surprise,
At home almost anywhere,
But sorrow's call, the voice of love,
Brought me back the home to share.

I saw your tears fall like the rain,
I gave you the hand of the spirit,
I ceased to make you hear my voice,
To tell you "I'm not above."

"Nor yet below; right here am I,
In your midst, alert, alive!
No death as yet has come to me,
And I only cried, 'forgive!'"

For papa could have found the way,
He should have sought for light
For himself and you, and left you
In the midst of sorrow's night.

But listen now, dear ones, I call
Across the lessening tide,
And bid you seek the truer way
That I have found and tried.

There's no such thing as death—to die
Has never yet been known—
Nor sleeping either—spirit sleep?
Why should you then bemoan?

I am but in advance of you;
My work goes on the same;
I care for all—but oh, the ways!
These grand attention claim.

Think of me, then, as knowing still
The ways you daily go,
And think, too, that it makes me proud
To have you love me so.

I'll watch to help you everywhere,
I'll heed your slightest call,
And in a blessed yet-to-be
I'll learn to teach you all.

Come closer, then, at eventide;
Papa will lift for you,
Will seek to guide the every thought
To higher ways and true.

MRS. M. A. CONGDON.
Portland, Ore.

"Harmonies of Evolution. The Philosophy of Individual Life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

MEETINGS IN NEW YORK.

First Commenced by Andrew Jackson Davis.

In December, 1862, Andrew Jackson Davis was publishing a weekly paper, "The Herald of Progress," in this city, and in said paper he made the following statement: "President Lincoln's Emancipation Proclamation takes effect January 1, 1863, and we should conduct Progressive Sunday meetings, as the movement will mark an important epoch. Hon. John W. Edwards, Ralph Glover, M. D., Henry J. Newton, Charles Partridge, E. B. Warren Sumner Barlow and myself, and a host of others concurred in the movement, and on Sunday, January 4, 1863, Meeting was commenced at Dodsworth Hall, Broadway, opposite 11th street; said meetings have continued up to June 26, 1917, the last season at Elk Hall, Majestic Bldg., 8th and 9th streets, was eminently successful. Mrs. May A. Newton is president, of the First Association of Spiritualists. Mrs. Margaret Gaulie Reidering, a remarkable psychic, has given earnest attention to the welfare of said society for the past years, and her husband, August Reidering, has been an energetic and harmonious assistant in her work, and their combined efforts have resulted in attracting a very desirable membership of ladies and gentlemen, whose aim is to labor in every possible way to advance the glorious Cause of Spiritualism. Mr. Reidering has been very fortunate in obtaining so desirable a hall for their meetings, which are to commence September 15.

TITUS MERRITT.
New York, N. Y.

Splendid Spiritualist Meetings Held by Will J. Erwood of Elkhart, Indiana.

For three days the gifted speaker and psychic, Will J. Erwood, has ministered to the Spiritualists and interested friends who have indeed enjoyed a real spiritual feast. His lectures have been masterpieces of oratory and eloquence, and the manner in which he presented and discussed spiritual and scientific truths prove him to be one of the foremost thinkers and leaders of the day.

His many messages were splendid and all recognized as being absolutely correct. Every moment of his time was taken in answering questions and explaining the philosophy and phenomena, and giving private readings. The interest shown was so great that Mr. Erwood was prevailed upon to hold afternoon meetings.

The excellent work of this splendid man has created the greatest interest and enthusiasm the cause has ever known here. The friends were anxious that Mr. Erwood remain ten days or two weeks, but owing to previous engagements he was compelled to leave for other fields, but we hope and expect to have him again. We are always glad to come in touch with the master minds, and to discover ministering angels and friends in human forms makes life much sweeter and better. In every department of his work he has shown excellent satisfaction, and one has heard: "There are no words too beautiful to say."

Of him who's gone for but a day,
Beyond our plane of sense and sight."

He can never go beyond the influence or out of reach of the good wishes and kindly thoughts of the friends here send to him, and when he finds another opportunity to return, a cordial welcome awaits him. We invoke the angels' blessing on this splendid worker, and know they linger very near him in his ministry.

J. A. BRUETT.
Elkhart, Ind.

The N. S. A. Convention.

To the Editor:—Back again to dear old home, both feeling like this beautiful September month when the sun is streaming through the eastern window, filling our hearts with choicest of Nature's gifts.

I have been trying to secure special rates from several cities for the convention at Washington, D. C., but the best are the ones already out, viz., from Chicago, \$22.25; from Peru, \$19.70; from Elkhart, \$18.00; from Indianapolis, \$19.75. These tickets are good for fifteen days from each given point; ten days or less at Washington, with a trip by boat to Norfolk, Va., or Jamestown; from there by boat up the historic James river to Richmond, and back home over the most picturesque route. Arrangements cannot be made where we can go in a body and meet in Cincinnati.

The best time to leave Cincinnati is in the evening about 9 o'clock; this will bring you about dawn through most delightful mountain scenery, arriving at Washington, D. C., about 5 p. m. next day. Anyone wishing to join our party can find out about time of starting by writing Mr. Carrie Mong, 415 Franklin street, Muncie, Ind., or Mrs. Ella J. Bloom, 896 Turner avenue, Chicago, or Mrs. Woolsey, 127 West 16th street, Indianapolis, Ind.

To give you a description of this trip is impossible; it is a delightful one. I want to see some protection made for honest mediums wherever they may go. I want to see the frauds swept from our ranks.

W. D. Wattles will commence his series of lectures on Spiritualism on Sunday, September 15, in Orpheum Hall, 125 North Delaware street, in this city. It is his intention to organize one of the best and strongest societies in the United States this coming winter.

Get together, go to Washington, make this convention the largest and best attended convention the National has ever had, and prepare to work for its good, and assist those who have spent years in making it what it is to-day.

MRS. MARTHA WOOLSEY.
127 West 16th street,
Indianapolis, Ind.

"Life and Moral Axioms of Confucius" is the title of a 62 page pamphlet, which contains many of the moral aphorisms and philosophical teachings of the ancient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcusen R. K. Wright. Price 25c.

Science of the Soul.

In The Progressive Thinker of June 22 will be found an address by Geo. W. Lewis, A. M., upon the above title, which shows an almost exhaustive research and a keen, critical appreciation of what he found in the records of science, and the opinions of scientific and students of the occult as well, and finally concludes with this statement:

"The soul is an eternal and uncreated entity, and the wisdom of the scientists, the machinations of the priest, or the gates of hell, cannot prevail against it.

This is true, but is not all. In Mrs. Cora L. V. Richmond's book, 'The Soul in Its Human Embodiments,' which was given in lessons to private classes some forty years ago, and purported to be the wisdom of the Spirits of the Heavenly Order of Gabriel, a band of whom at that time claimed to be her guides, after a like exhaustive study upon entirely different lines, concludes, in part, with this statement:

"Soul is an eternal, immortal, finite entity, uncreated; in essence like unto God; therefore all souls have had, and will have, being forever. God and the souls in the universe constitute all the consciousness of the universe."

"God is the Infinite, and the universe is that which God expresses. There is never any change in the relationship between the soul and God; the soul is always finite, God is always infinite.

"The Delty pervades, surrounds and controls, but is not the finite entity God; nor are all souls God, or parts of God, but like unto God."

Such are some of the conclusions arrived at by the grand band of intelligences who at that time controlled Mrs. Richmond, and in all that I have ever seen emanating from her control since, none has seemed to come from so high a source as that book; and still it has never seemed to be all required to establish a perfect union of the soul and the body, called "soul." There is no reason given why it should desire to embody in habitations of earth, nor what the value is to the soul in being obliged to express itself in so many entirely different embodiments, nor what the result will be to the soul, nor what value it will all be to God.

In accordance with the few glimpses that have come to me through what I term soul consciousness, the conception of God, as has been presented above, is at fault in these regards.

If God is infinite and fills the infinite, which contains all universes and systems of universes and all beyond, then He, They, It, is ALL, and has no negative; there being nothing beside Him, which, to finite minds, is absolutely incomprehensible, as it should be, to be REALLY infinite!

One glimpse I caught showed me that the law of polaric force was and is the basic law of creation, and that particles of substance are to each other, as the vibrative energy in one is to the same energy in the other. This led me to question the source of this vibrative energy, and on entering the silence I saw that before creation all substance was held in INFINITE vibrative energy; was and is held in the potency of the Infinite, THE INFINITE! Before Creation the Infinite held in potency all that manifestation, through power, expresses in universes; hence ALL.

The first move in that direction was has been externalized as expressions—manifestations—of the Infinite. "HOW?" do we ask? One way was shown to me through SOUL ILLUMINATION. It was shown that John, the beloved disciple upon whose bosom the Master rested his weary head, caught the true vision he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made."

Evidently, in the realm of being, where ALL is uncreated, The Infinite determined MANIFESTATION IN ALL BE, and was was was the first move in that direction was a DIVISION in the elements of infinity. Under His fiat the power-vibrating elements separated and became positive and negative universal spiritualities, Male and Female, Father-Mother, God-head, the Almighty Creator! The Agent of the Infinite to produce the universal manifested in the human form should be. But this Word was positive creative Spirit, and polaric force having been determined as the law of manifestation, there was demanded a corresponding NEGATIVE, which should be as absolute in its position as the Word was in its position, it was shown to be the ATOM, a thought of the negative, the vibrative element showed way to absolute inertia—congealed! and thus becoming the basis of universal manifestation; hence, when science strives to determine the atom, it is striving to discover and measure a congealed, purposeful thought of the Infinite, which in truth seems to be the mathematical point endowed with perfect resistance, but capable of taking on the polaric conditions; hence, under the action of the Word, one side of each became positive and the other negative, thus clashing each to each and thus demonstrating that "LOVE is the fulfillment of the law," and pointing the way of aggregation, concentration and combination, resulting in what is termed "CREATION."

It was also shown that in a general way evolution is true, evolving the involved energy and ideation placed within the clashing atoms by the action of the Word, until a planet of a system in the universe became evolved, up to a point beyond which more material, animal, physical organization could not go. A new departure became necessary in order that progress could be maintained as had been decreed at the beginning.

At this crisis, came the response from the Infinite to the Word "Let us make man in our image, after our likeness," etc., and there proceeded from the innermost of the Infinite His Divinity, polarized to correspond and harmonize with the attained condition of the planet, ready to become dual entities of male and female. Under the manipulation of the Father-Mother principle of the

Word, a substance was generated that separated each dual-entity from all the rest, and ALL from the Infinite and from themselves; thus were the soul-entities individualized in the Garden of Eden, the Paradise of God, the Soul Nursery of the unborn, unembodied souls of men which is still existent, in the realm of no attraction between Solar systems; thus it will be seen that ALL the souls to be embodied on any planet were individualized at one and the same time, of the same substance, the Divinity of the Infinite, that contained every attribute of Himself in germ, except INFINITY. There can be but one Infinite! All that is has life, breath, form and being in Him.

Thus it is plainly seen that in QUALITY all souls are alike and like unto God and are in very deed His children, no matter how they may differ in quantity and individual unfoldment, the latter of which is all gained by and through human embodiments or incarnations in HUMAN form, for it was just as plainly shown that no soul ever was embodied in any form before the human, after the inauguration of the human on the planet, and that it was through the soul's action upon the highest evolved animal form that the human form was evolved, that bridged the chasm between mere animal and right human form and relegated the "lost link" idea to the realm of myths, where it belongs.

It will also be observed that the NECESSITY of the many embodiments of the soul is to unfold and make active the germinal attributes of the Infinite, which are passive at inception and were decreed to become active and finally masterful over environments through that class of contact with physical forms. It may also further be observed that it is the pleasure of the Infinite to see Himself glorified in every class of human form, from the human to the archangelic form in heaven.

Again, this view of the science of soul gives immortality per se, for as a divine principle, holding an eternal past, naught but an eternal future can be predicted; hence Mrs. Lewis' concluding statement, also Mrs. Richmond's conclusions, are true, and this further and more definite version of the science of soul is true to me because it came on the lines of soul illumination, which carries within itself the evidences and impress of truth to whomsoever the manifestation may come.

In conclusion I will say I deem the above but a version of the highest, holiest truth that has ever been presented by The All-Father to his children for them to discover each for himself, and that sooner or later there will come an impulse to each soul to solve the problem which it needs must obey; but if there is any higher, holier solution extant I would like to see it, for I am only a searcher after God's Holy Truth.

E. R. ROCKWOOD.
Fruitvale, Cal.

MINNESOTA STATE ASSOCIATION.

Tenth Annual Convention of Spiritualists.

To the Editor:—The State Spiritualists' Association of Minnesota, has just closed its tenth annual convention, and we are pleased to know that it was as harmonious and forceful a convention as we ever held.

There was a large attendance of delegates and visitors, and the interest manifested in the deliberations of the convention was very gratifying. Some of the fraternal societies sent delegates who were most cordially received, and whose remarks on their line of work were greatly appreciated.

We were favored with the assistance and lectures of two of the prominent workers in the ranks of Spiritualists, Prof. W. M. Lockwood of Buffalo, N. Y., and Miss Elizabeth Harlow of Columbus, Ohio. Miss Harlow will speak for the State Association during the month of September, and the local societies, to show their appreciation of the efforts of the State Board to bring talent from out of the city, have closed their meetings for this month, and will join forces with the State Board in making the meetings a success financially as well as intellectually. Miss Harlow is well known to the people of the Twin Cities, and Prof. Lockwood has made many friends and admirers who will give a cordial welcome whenever he comes to us again.

An innovation, inaugurated this year, was the omission of the tests or messages from the evening meetings, and while some were disappointed, the majority of those attending expressed their appreciation of the change, and doubtless this plan will be continued in the future and the meetings confined to the afternoon meetings.

Pres. J. S. Maxwell and Vice-President, J. P. Whitwell were unanimously re-elected, and were given a very vigorous Chauqua salute. Mr. J. Peterson, Jr., of Bemidji, Minn., was elected Second Vice-President, and F. E. Irvine was also re-elected Secretary; Mr. P. J. Samson of the new treasurer, and Asa Talcott, of C. P. Follett, H. Hegdahl and G. W. Bush are the trustees.

President Maxwell was elected as the delegate to attend the N. S. A. in Washington, D. C., next month.

Messages were received from Mrs. Elizabeth Schauss, 617 Congress street, Toledo, Ohio; Dr. T. Wilkins, Secretary Illinois State Association, Chicago, Ill.; Mary T. Longley, Secretary N. S. A., Washington, D. C.; George H. Brooks, President Wisconsin State Association, Milwaukee, Wis.; George W. Kates, Secretary California State Association, Santa Barbara, Cal.

Financially the convention just closed was a success, as all present responded liberally to make it so, and in behalf of the State Association I bid this month of public thanksgiving all who assisted.

F. E. IRVINE.
901 Hastings ave., St. Paul, Minn.

"The Molecular Hypothesis of Nature." Demonstrates the continuity of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

John W. Ring in Galveston, Texas.

To the Editor:—Mr. J. W. Ring has come and gone. He came Friday August 30, and remained until Monday, September 2. How delighted everyone was to see him. People flocked to the Temple to bid him welcome.

On Saturday night the members tendered him a reception. The Lyceum room was filled to pass a few hours with him, and to show their love and appreciation of one who was our speaker for ten years, and labored so untriflingly for the benefit of our society. The auxiliary served ice cream and cake.

On Sunday afternoon he named here in the Temple, Mr. and Mrs. William Parr's little girl. The ceremony was made more impressive because he married the young couple two years ago.

On Sunday night Mr. Ring delivered one of his eloquent lectures. The auditorium was filled, and as he stood on the rostrum amid the palms, ferns, and flowers, it carried us all back to "other happy days," and with the knowledge that he does not "belong to us," caused us all sadness after it was over, and when the word "Good-Bye" was said, many left the Temple with tears in their eyes. When, then, on Monday many of his friends went to the train to wish him "God speed." We are in hopes to have him for our speaker in another year.

Mr. and Mrs. Noyes will be here the first of October, and we all feel assured that we will learn to love them, and hope under their ministrations our society will grow and prosper.

A TRUE FRIEND.

Sunapee Lake Camp, N. H.

The thirteenth annual Spiritualist camp meeting of Sunapee Lake, N. H., closed on Sunday, September 1, 1917.

The officers and members agreeing that this season has been the most successful and most productive of good for all for many past.

The season opened on August 4, with Mrs. Emma B. Smith of Lawrence, Mass., as medium for the first week. Her work as a lecturer and bearer of messages was excellent, and her genial manner won for her the love of those who gathered. Dr. Edgar W. Emerson of Manchester, N. H., followed, and never has his work been better among us; par excellence, expresses it best for the week he remained with us.

Then came Mr. and Mrs. George W. Kates of Cheyney, Pa., and although their first appearance among us, we feel they went away with pleasant memories, for they left behind them ties of love and friendship as the result of their labors among us. Their work as royal and true instruments cannot be too highly commended.

Mrs. Martha A. Whitehead of Methuen, Mass., also served us twice, giving two excellent lectures followed by messages; the light of her countenance is proof positive of the spiritual illumination that is hers.

Mr. Thomas Burdette, of Boston, N. H., gave two lectures of superior quality, and Mrs. Kate R. Stiles of Boston, Mass., finished the season's work with lectures, showing the great progress, scientifically, philosophically and spiritually she has made in the many years of her service as a medium.

Mrs. A. M. Warren of Manchester, N. H., held the extra evening seances in the hall, her work being well received, many being comforted and uplifted through her mediumship as a message-bearer.

The music under the direction of Mrs. A. O. Haines of Manchester, N. H., gave good satisfaction. The Fair held under the auspices of the Ladies' Aid, was a great success, and Mrs. Harriet C. Comstock of Newport, N. H., as the manager of affairs, is to be congratulated, with those who so faithfully assisted.

JOHN W. CLAY, Sec'y.
Sutton, N. H.

OF GREAT INTEREST.

"A Little Child Shall Lead Them."

I have a neighbor who lives two doors north of me and has a little child, coming three years of age, and they are not Spiritualists, but have in spirit return. But here comes a surprise, and awakening of spirit return.

On one occasion the little child said, "Aunt Maggy, there is Uncle Jim standing there by you. Don't you see him?"

But her aunt laughed and said, "You hush, you don't see your uncle, for I don't, and he ain't here."

But several times in the day she would tell her mother and aunt, "there is Uncle Jim, can't you see him?" and they thought because they did not, she was going crazy. Her uncle lived in Texas, and she never saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now if this is not spirit return, what is it? And to think no one saw him in her life, and they were dead why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April,

Camp Chesterfield a Great Success.

The Indiana Spiritualists' 17th Annual Session at Camp Chesterfield is one of the "has-beens," and I want to say, as a matter of fact, that never in its history has this Mecca of Spiritualism, with all its scenery of the beautiful, the lovely, and the grand, where Nature and art combine their efforts for a display of perfection, put in a better appearance than in the year 1907.

Never before have its officers, from president down, including the managers of hotel, lodging house and Ladies' Bazaar, paid closer observance to their official duties respectively, to make the camp a success. As a result, financially it can be truthfully said that the dark clouds that had previously arisen and hung over menacingly over Camp Chesterfield's fair name have faded into mists, and they even are so thin that the light of salvation shines clearly through them, and this fact our ardent Mother Colby-Luther, as a materializer, aptly predicted with emphasis at the first session given by Mrs. Mendenhall, in the beautiful language: "Chesterfield Camp was not born to die; it came to stay."

While speaking of mediums, I must, to be exact, say that, though I had but little opportunity to visit personally the seances given by the numerous media present on the grounds, other than Mrs. Mendenhall, I am justified in saying that from all reports by those who did visit them, that the mediums never acquitted themselves here or elsewhere with higher honors for the good work done.

Lyceum Work.—In the years gone by the little folks had almost concluded that, as a conductor for this branch of spirit work, our beloved sister Mrs. Gillespie was the only woman for this place. I will say in reference thereto, with all due deference to Sister G., that the work performed in this department during this camp session, under the management of our good and worthy sister Mrs. Feiler, of Indianapolis, evidences the fact that there is no one person so great and useful in the work of building up character for future humanity; but there may be found a peer. It certainly can be truthfully said, without hesitation, by the thousands of witnesses to the method of training the young idea how to shoot, as well as faithfulness to duty and interest shown therein, Sister Feiler is not to be outdone in her work in this all-important line of culture won for herself laurels that will not fade away in coming years. May she long live, and her good name ever remain endeared to many hearts.

Conference work also was voted a success this year at Camp Chesterfield, though perhaps modesty would compel this subject to be touched lightly, as the writer was the chosen manager thereof. But I will say, at the risk of being gainsaid, that never at any previous session upon our camp was the glow of intelligence, love and real heartfelt delight to be seen so uniformly manifest on so many dear faces.

But, to the culminating point. What shall I say of the array of talent brought into use to entice Camp Chesterfield to the honors of bearing away the banner of intellectual and spiritual glory of the year 1907? Our speakers, we think, were second to none others in any camp since "Our Moses" and Mother Colby-Luther and Sister Jennie H. Brown have joined the laborers of broader fields. Our own honest-hearted Tom W. Smith, of Anderson, being the first of the program after President O'Neill voiced the address of welcome.

He took the platform and at once made clear the fact that he was the right man in the right place. Spiritualism being his subject, I want to say right here that if any speaker ever showed the signs of being earnest in dealing with the cause of Spiritualism, whether it be medium, speaker or investigator, Brother "Tom" did the work.

Justice and fair play would demand a brief notice or synopsis of all who occupied the platform, as the reading of their work would be valuable to any class of thinkers. But neither space on paper nor time would admit of such.

Brother E. W. Sprague requires no recommendation from the writer's pen. It needs only to be said that he and his good wife were with us and their work was done in their usual style of earnestness and candor.

Brother T. Grimshaw, of St. Louis, Mo., in his lecture on Genetic Mediumship and Its Important Uses in Studying Life's Philosophy and Religion, proved himself a masterly teacher, under the control of the higher inspiring intelligences.

Brother Harrison D. Barrett is known to the world, and here, as in all other localities, he did his work nobly.

Mrs. Henderson, of Indianapolis, did her part as lecturer and message bearer in her usual way, ever to the honor of the cause and herself.

Dr. W. D. Wattles, formerly of Winchester, Ind., for his subject—first lecture—namely, the following three points, which present the subject of Spiritualism in its broad, deep and much-needed sense of understanding as the science of life in its practicalities thus—the past, present and future of Spiritualism; in other words, the Spiritualism of the World's Bibles; the spiritual concept of the marriage relation, and the Brotherhood of Man. On these the speaker displayed a wide range of biblical thought, psycho-physiological study, and the culmination of the spiritual philosophy. Dr. Wattles is widely known as a lecturer and teacher in the school of "New Thought," and is prepared to serve the people when and where needed. He called upon. He and family members make a quartette equal to the best on lecturing occasions. Call for him and family.

Mrs. Lillie—One of Nature's choicest blooms—ah, what shall I say of her? Only this: She is not only the Lillie of the West, but the Lillie of the

world. She did a noble work while here.

Brother Wilson Fritch, of Seattle, Wash., filled his place as none but he alone could. His subject was Mediumship and the True Religion of Now. It is enough to say that his personal figure on the platform, together with his matchless oratory, holds every thinking member of the audience spellbound from start to finish. As substitute for dates reserved, Dr. Marvin, of Anderson, Ind., was brought into service, and in his lecture made deep impressions upon the minds of his attentive listeners. Along the same line Miss Mae B. Hedrick, of Brooklyn, New York, was introduced by the president as the "adopted daughter of Camp Chesterfield." This certainly is a beautiful as well as a befitting title. This beautiful angel in the earth form, as lecturer and message bearer did her work to the satisfaction of both mortal and angel audiences.

I come now to the top round in the ladder—the world-wide famous Mrs. Cora L. V. Richmond, who, accompanied by her good husband as her reporter, served Camp Chesterfield the last week of its session. Oh! that my pen were the harp of a celestial musician, that I might to the world sing the melody and true worth of her inspired words. In her lecture entitled "The Approaching Glacial Period and its Effects," as being both destructive and reconstructive to the various business institutions as well as to the various systems of moral and religious thought; and "The Uses and Misuses of Co-operation of the Unseen Forces of the Universe," was put it mildly, sublimely grand. With her personality clad in her peculiar suitably costume when upon the platform would alone render her a central power of attraction for any thinking audience. But when her lips voiced slowly, clearly and wisely her thoughts on the unseen universal forces and their uses, she reminded the humble writer of some great soul let down from the higher realm—any, rather some one of the gods or goddesses who had taken an active part in the construction of worlds and was here to teach us mortals something of the divine lessons of life which we are yet to learn before we can boast largely of our scholarship.

Sister Richmond's closing lecture was an elaborate explanation of her mission to the World's Peace Conference now in session at The Hague in Holland. She went there as the representative of the Spiritualists of the United States of America. Mrs. Richmond, there among the chosen saviors of the world, in which forty-six nations were represented in their best thought in behalf of humanity's interest in the peaceful adjustment of all national difficulties, on the economic principles of arbitration. On this question of all questions I may only say our good sister Mrs. Cora L. V. Richmond showed herself, as on all other occasions, to be master of the situation.

Thine for Spiritualism and the Brother-Sisterhood of the human race, DR. J. H. MENDENHALL, Chesterfield, Ind.

MESSAGE FROM AN ARISEN ONE.

I have stepped to the verge of the love-land shore,
Where life is so clear to me,
Just stepped as close, dear ones, as I can,
To tell what it is to be.

I caught the thrush of the spirit zones
As I sped from your sight away,
And left you the poor, worn, broken shard
That had served the little day.

But I that had been its tenant, freed
From its close environment,
Departed for another clime,
And on nobler life intent.

I swept the blue to my glad surprise,
At home almost anywhere,
But sorrow's call, the voice of love,
Brought me back the home to share.

I saw your tears fall like the rain,
I gave you the hand of love,
I essayed to make you hear my voice,
To tell you "I'm not above."

"Nor yet below; right here am I,
In your midst, alert, alive;
No death yet has come to me,
And I only cried, 'forgive!'"

For papa could have found the way,
He should have sought for light
For himself and you, and left you there
In the midst of sorrow's night.

But listen now, dear ones, I call
Across the lessening tide,
And bid you seek the truer way
That I have found and tried.

There's no such thing as death,—to die
Has never yet been known—
Nor sleeping either—spirit sleep?
Why should you then bemoan?

I am but in advance of you;
My work goes on the same;
I care for all—but oh, the ways!
These grand attention claim.

Think of me, then, as knowing still
The ways you daily go,
And think, too, that it makes me proud
To have you love me so.

I'll watch to help you everywhere,
I'll heed your slightest call,
And in a blessed yet-to-be
I'll learn to teach you all.

Come closer, then, at eventide;
Papa will list for you,
Will seek to guide the every thought
To higher ways and true.

MRS. M. A. CONGDON.
Portland, Ore.

"Harmonies of Evolution. The Philosophy of Individual Life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, 25c.

MEETINGS IN NEW YORK.

First Commenced by Andrew Jackson Davis.

In December, 1882, Andrew Jackson Davis was publishing a weekly paper, "The Herald of Progress," in this city, and in said paper he made the following statement: "President Lincoln's Emancipation Proclamation takes effect January 1, 1863, and we should conduct Progressive Sunday meetings, as the movement will mark an important epoch. Hon. John W. Edwards, Ralph Glover, M. D., Henry J. Newton, Charles Partridge, P. E. Farnsworth, Warren Sumner Barlow and myself, and a host of others concurred in the movement, and on Sunday, January 1, 1863, a meeting was commenced at Dodsworth Hall, Broadway, opposite 11th street; said meetings have continued up to June 30, 1907; the last season at Elk Hall, Majestic Bldg., 8th and 68th street, was eminently successful. Mrs. May A. Newton is president of the First Association of Spiritualists. Mrs. Margaret Gaule Reldinger, a remarkable psychic, has given earnest attention to the welfare of said society for the past 9 years, and her husband, August Reldinger, has been an energetic and harmonious assistant in her work, and their combined efforts have resulted in attracting a very desirable membership of ladies and gentlemen, whose aim is to labor in every possible way to advance the glorious Cause of Spiritualism. Mr. Reldinger has been very fortunate in obtaining so desirable a hall for their meetings, which are to commence September 15.

TITUS MERRITT.
New York, N. Y.

Splendid Spiritualist Meetings Held by Will J. Erwood of Elkhart, Indiana.

For three days the gifted speaker and psychic, Will J. Erwood, has ministered to the Spiritualists and interested friends who have indeed enjoyed a real spiritual feast. His lectures have been masterpieces of oratory and eloquence, and the manner in which he presented and discussed spiritual and scientific truths prove him to be one of the foremost thinkers and leaders of the day.

His many messages were splendid and all recognized as being absolutely correct. Every moment of his time was taken in answering questions and explaining the philosophy and phenomena, and giving private readings. The interest shown was so great that Mr. Erwood was prevailed upon to hold afternoon meetings.

The excellent work of this splendid man has created the greatest interest and enthusiasm the cause has ever known here. The friends were anxious that Mr. Erwood remain ten days or two weeks, but owing to previous engagements he was compelled to leave for other fields, but we hope and expect to have him again. We are always glad to come in touch with the master minds, and to discover ministering angels and friends in human forms make life much sweeter and better. In every department of his work he has given excellent satisfaction, and one has said: "There are no words too beautiful to say."

Of him who's gone for but a day,
Beyond our plane of sense and sight."
He can never go beyond the influence or out of reach of the good wishes and kindly thoughts the friends here send to him, and when he finds another opportunity to return, cordial welcome awaits him. We invoke the angels' blessing on this splendid worker, and know they linger very near him in his ministry.
J. A. BRUET.
Elkhart, Ind.

The N. S. A. Convention.
To the Editor:—Back again to dear old home, both feeling fine this beautiful September morn while the sun is streaming through the eastern window, filling our hearts with choicest of Nature's gifts.

I have been trying to secure special rates from several cities for the convention at Washington, D. C., but the best are the ones already out, viz., from Chicago, \$22.25; from Peru, \$19.70; from Muncie, \$18.50; from Indianapolis, \$18.25. These tickets are good for fifteen days from each given point; ten days or less at Washington, with a trip by boat to Norfolk, Va., or Jamestown; from there by boat up the historic James river to Richmond; and back home over the most picturesque route. Arrangements can be made wherever we can find a hotel in Cincinnati.

The best time to leave Cincinnati is in the evening about 9 o'clock; this will bring you about dawn through most delightful mountain scenery, arriving at Washington, D. C., about 5 p. m. next day. Anyone wishing to join our party can find out about time of starting and where to go to Carrie Monge, 415 Franklin street, Muncie, Ind., or Mrs. Ella J. Bloom, 396 Turner avenue, Chicago, or Mrs. Woolsey, 127 West 16th street, Indianapolis, Ind.

To give you a description of this trip is impossible; it is a delightful one.

I want to see some protection made for honest mediums wherever they may go. I want to see the frauds swept from our ranks.

W. D. Wattles will commence his series of lectures on Spiritualism on Sunday, September 15, in Orpheum Hall, 125 North Delaware street, in this city. It is his intention to organize one of the best and strongest societies in the United States this coming winter.

Get together, go to Washington, make this convention the largest and best attended convention the National has ever had. Go prepared to work for its good, and assist those who have spent years in making it what it is to-day.

MRS. MARTHA WOOLSEY.
127 West 16th street,
Indianapolis, Ind.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and philosophical teachings of the ancient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcus R. K. Wright. Price 25c.

Science of the Soul.

In The Progressive Thinker of June 22 will be found an address by Geo. W. Lewis, A. H., upon the above title, which shows an almost exhaustive research and a keen, critical appreciation of what he found in the records of science, and the opinions of scientists and students of the occult as well, and finally concludes with this statement:

"The soul is an eternal and uncreated entity, and the wisdom of the scientists, the machinations of the priest, or the gates of hell, cannot prevail against it."

This is true, but is not all. In Mrs. Cora L. V. Richmond's book, "The Soul in Its Human Embodiments," which was given in lessons to private classes some forty years ago, and purporting to be the wisdom of the Spirits of the Heavenly Order of Gabriel, a band of whom at that time claimed to be her guides, after a like exhaustive study upon entirely different lines, concludes, in part, with this statement:

"Soul is an eternal, immortal, finite entity, uncreated, in essence like unto God; therefore all souls have had and will have being forever. God and the souls in the universe constitute all the consciousness of the universe."

"God is the Infinite, and the universe is that which God expresses. There is never any change in the relationship between the soul and God; the soul is always finite, God is always infinite."

"The Deity pervades, surrounds and controls, but is not the finite entity God; nor are all souls God, or parts of God, but like unto God."

Such are some of the conclusions arrived at by the grand band of intelligences who at that time controlled Mrs. Richmond, and in all I have ever seen emanating from her control since, none has seemed to come from so high a source as that book; and still it has never seemed to be all required to establish a perfect understanding of the entity called "soul." There is no reason given why it should desire to embody in an earthly form, and what the value is to the soul in being obliged to express itself in so many entirely different embodiments, nor what the result will be to the soul, nor what value it will all be to God.

Now in accordance with the few glimpses that have come to me through what I term soul consciousness, the conception of God, as has been presented above, is at fault in these regards.

If God be infinite and fills the infinite, which contains all universes and systems of universes and all beyond, then He, They, It, is ALL, and has no negative; there being nothing beside Him, within, to finite minds, is absolutely incomprehensible, as it should be, to be REALLY infinite.

One glimpse I caught showed me that the law of polaric force was and is the basic law of creation, and that particles of substance are to each other, as the vibrative energy in one is to the same energy in the other. This led me to question the source of this vibrative energy, and on entering the scientific I saw that before creation all substance was held in INFINITE vibrative energy; was and is held in the potency of the Infinite, THE INFINITE! Before Creation the Infinite held in potency all that manifestation, through power, expresses in universes; hence ALL that is palpable to sense perception has been externalized expressions—manifestations—of the Infinite.

"HOW?" do we ask? One way was shown to me through SOUL ILLUMINATION. It was shown that John, the beloved disciple upon whose bosom the Master rested his weary head, caught the true version when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made."

Evidently, in the realm of being, where ALL is uncreated, The Infinite determined MANIFESTATION SHALL BE, and it was shown that the first move in that direction was the vibration of the elements of infinity. Under His fiat the power-wielding elements separated and became positive and negative universal spiritualities, Male and Female, Father-Mother, God-head, the Almighty Creator! The Agent of the Infinite to produce the universal manifestations He had determined in a body and mind was positive creative Spirit, and polaric force having been determined as the law of manifestation; there was demanded a corresponding NEGATIVE, which should be as absolute in its position as the Word was in its position, it was shown to be the ATOM, a thought of the Infinite, the vibration of which was the elements of infinity—congealed; and thus becoming the basis of universal manifestation; hence, when science strives to determine the atom, it is striving to discover and measure a congealed, purposeful thought of the Infinite, which in truth seems to be the mathematical point endowed with perfect reason, but capable of taking on the polaric conditions; hence, under the action of the Word, one side of each became positive and the other negative, thus clasping each to each and thus demonstrating that "LOVE is the fulfillment of the law," and pointing the way of segregation, concentration and combination, resulting in what is termed "CREATION."

It was also shown that in a general way evolution is true, evolving the involved energy and identity placed within the clasping atoms by the action of the Word, until a planet of a system in the universe became evolved, up to a point beyond which science, physical, mental, physical organizations could not go; a new departure became necessary in order that progress could be maintained as had been decreed at the beginning.

At this crisis came the response from the Infinite to the Word "Let us make man in our image, after our likeness," etc., and there proceeded from the innermost of the Infinite His Divinity, polarized to correspond and harmonize with the attained condition of the planet, ready to become dual entities of male and female. Under the manipulation of the Father-Mother principle of the

Word, a substance was generated that separated each dual-entity from all the rest, and ALL from the infinite and from themselves; thus were the soul-entities individualized in the Garden of Eden, the Paradise of God, the Soul Nursery of the unborn, unembodied souls of men which is still existent, in the realm of no attraction between Solar systems; thus it will be seen that ALL the souls he embodied on our planet were individualized at one and the same time, of the same substance, the Divinity of the Infinite, that contained every attribute of Himself, in germ, except INFINITY. There can be but one Infinite! All that is life, breath, form and being in Him.

This it is plainly seen as like and like unto God and are in very dead His children, no matter how they may differ in quantity and individual unfoldment, the latter of which is all gained by and through human embodiment or incarnations in HUMAN form, for it was just as plainly shown that no soul ever was embodied in any form below the human, after the inauguration of the human on the planet, and that IT was through the soul's action upon the highest evolved animal form that the human form was evolved, that bridged the chasm between mere animal and right human form and relegated the "lost link" idea to the realm of myths, where it belongs.

It will also be observed that the NECESSITY of the many embodiments of the soul, is to unfold and make active the germinal attributes of the Infinite, which are passive at inception and were decreed to become active and finally masterful over environments through that class of contact with physical forms. It may also further be observed that it is the pleasure of the Infinite to see Himself glorified in every class of human form, from the human to the archangelic form in heaven.

Again, this view of the science of soul gives immortality per se, for as divine principles holding an eternal past, naught but an eternal future can be predicted; hence Mr. Lewis' concluding statement, also Mrs. Richmond's conclusions, are true, and this further and more definite version of the science of soul is true to me because it came on the lines of soul illumination, which carries within it the evidence and impress of truth to whomsoever the manifestation may come.

In conclusion I will say I deem the above but a version of the highest, holiest truth that has ever been presented by The All-Father to his children for them to discover each for himself, and that sooner or later there will come an impression on each soul to solve the problem which it needs must obey; but if there is any higher, holier solution I extant I would like to see it, for I am only a searcher after God's Holy Truth.

E. R. ROCKWOOD.
Fruitvale, Cal.

MINNESOTA STATE ASSOCIATION.

Tenth Annual Convention of Spiritualists.

To the Editor:—The State Spiritualists' Association of Minnesota, has just closed its tenth annual convention, and we are pleased to know that it was as harmonious and forceful a convention as we ever held.

There was a large attendance of delegates and visitors, and the interest manifested in the deliberations of the convention was very gratifying. Some of the fraternal societies sent delegates who were most cordially received, and whose remarks on their line of work were greatly appreciated.

We were favored with the assistance and lectures of two of the prominent workers in the ranks of Spiritualists, Prof. W. M. Lockwood of Buffalo, N. Y., and Miss Elizabeth Harlow of Columbus, Ohio.

Miss Harlow will speak for the State Association during the month of September, and the local societies, to show their appreciation of the efforts of the State Board to bring talent from out of the city, have closed their meetings for this month, and will join forces with the State Board in making the meeting a success financially as well as intellectually. Miss Harlow is well known to the people of the Twin Cities, and Prof. Lockwood has made many friends and admirers who will give a cordial welcome whenever he comes to us again.

An innovation, inaugurated this year, was the omission of the test or messages from the evening meetings, and while some were disappointed, the majority of those attending expressed their appreciation of the change, and doubtless this plan will be continued in the future and the messages confined to the afternoon sessions.

Pres. J. S. Maxwell and Vice-President, J. P. Whitwell were unanimously re-elected, and were given a very vigorous Chauquaqua salute. Mr. J. Peterson, Jr., of Bemidji, Minn., was elected Second Vice-President. F. E. Irvine was also re-elected Secretary. Mr. P. J. Samson is the new treasurer, and Asa Talcott, C. P. Follett, H. Hegdahl and G. W. Bush are the trustees.

President Maxwell was elected as the delegate to attend the N. S. A. in Washington, D. C., next month. I greetings were received from Mrs. Elizabeth Schaus, 617 Congress street, Toledo, Ohio; Dr. T. Wilkins, Secretary Illinois State Association, Chicago, Ill.; Mary T. Longley, Secretary N. S. A., Washington, D. C.; George H. Brooks, President Wisconsin State Association, Milwaukee, Wis.; George W. Kates, Secretary California State Association, Santa Barbara, Cal.

Financially the convention just closed was a success, as all present responded liberally to make it so, and in behalf of the State Association I take this method of publicly thanking all who assisted.

F. E. IRVINE.
901 Hastings ave., St. Paul, Minn.

"The Molecular Hypothesis of Nature." Demonstrates the continuity of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

John W. Ring in Galveston, Texas.

To the Editor:—Mr. J. W. Ring has come and gone. He came Friday August 30, and remained until Monday, September 2. How delighted everyone was to see him. People flocked to the Temple to bid him welcome.

On Saturday night the members tendered him a reception. The Lyceum room was filled to pass a few hours with him, and to show their love and appreciation of one who was our speaker for ten years, and labored so unflinchingly for the benefit of our society. The auxiliary served ice cream and cake.

On Sunday afternoon he named here in the Temple, Mr. and Mrs. William Parr's little girl. The ceremony was made more impressive because he married the young couple two years ago.

On Sunday night Mr. Ring delivered one of his eloquent lectures. The auditorium was filled, and as he stood on the rostrum amid the palms, ferns, and flowers, it carried us all back to "other happy days," and with the knowledge that he does not "belong to us," caused us all sadness after it was over, and when the word "Good-Bye" was said, many left the Temple with tears in their eyes. When he left on Monday many of his friends went to the train to wish him "God speed." We are in hopes to have him for our speaker in another year.

Mr. and Mrs. Noyes will be here the first of October, and we all feel assured that we will learn to love them, and hope under their ministrations our society will grow and prosper.
A TRUE FRIEND.

Sunapee Lake Camp, N. H.

The thirteenth annual Spiritualist camp meeting of Sunapee Lake, N. H., closed on Sunday, September 1, 1907.

The officers and members agreeing that this season has been the most successful and most productive of good for all many purposes.

The season opened on August 4, with Mrs. Emma B. Smith of Lawrence, Mass., as medium for the first week. Her work as a lecturer and bearer of messages was excellent and her genial manner won for her the love of those who gathered. Dr. Edgar W. Emerson of Manchester, N. H., followed, and never has his work been better among us; par excellence, expresses it best for the week he remained with us.

Then came Mr. and Mrs. George W. Kates of Cheyney, Pa., and although their first appearance among us, we feel they went away with pleasant memories for they left behind them ties of love and friendship as the result of their labors among us. Their work as royal and true instruments cannot be too highly commended.

Mrs. Martha A. Whitehead of Methuen, Mass., also served us twice, giving two excellent lectures followed by messages; the light of her countenance is proof positive of the spiritual illumination that is hers.

Mr. Thomas Burpee of Sutton, N. H., gave two lectures of superior quality, and Mrs. Kate B. Sills of Boston, Mass., finished the season's work with lectures, showing the great progress, scientifically, philosophically and spiritually she has made in the many years of her service as a medium.

Mrs. A. M. Warren of Manchester, N. H., held the extra evening seances in the hall, her work being well received, many being comforted and uplifted through her mediumship as a message-bearer.

The music under the direction of Mrs. A. O. Haines of Manchester, N. H., gave good satisfaction, and the Fair held under the auspices of the Ladies' Aid, was a great success, and Mrs. Harriet C. Comstock of Newport, N. H., as the manager of affairs, is to be congratulated, with those who so faithfully assisted.

JOHN W. CLAY, Sec'y.
Sutton, N. H.

OF GREAT INTEREST.

"A Little Child Shall Lead Them."

I have a neighbor who lives two doors north of me and has a little child, coming three years of age, and they are not Spiritualists—don't believe in spirit return. But here comes a surprise, and awakening of spirit return.

On one occasion the little child said, "Aunt Maggy, there is Uncle Jim standing there by you. Don't you see him?"

But her aunt laughed and said, "You hush, you don't see your uncle, for I don't, and he ain't here." But several times in the day she would tell her mother and aunt, "there is Uncle Jim, can't you see him?" and they thought because they did not, she was going crazy. Her uncle lived in Texas, and she never saw him in her life, and they wondered why she knew him. But on the morning of the 15th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now, if this is not spirit return, what is it? And to think no one saw him but the little child not three years old, and she knew it was her uncle, called him by name, and she had never seen him. It is just grand, and will prove to them the truth of Spiritualism. The little children will lead us.

MRS. T. J. NEWMAN.
Albuquerque, N. Mex.

RHEUMATISM

Let Us Send You a Dollar Pair of Drafts Free to Try. They are Curing Thousands in Every Stage of This Cruel Disease.

SEND US YOUR NAME TO-DAY.

Don't take medicine for Rheumatism, but send your address to the makers of Magic Foot Drafts—the great Michigan External Cure. Return mail will bring you, prepaid, a regular dollar pair of Foot Drafts to try free. If you are satisfied with the benefit received from them, you can send us One Dollar. If not, we take



you; word and the Drafts cost you nothing. You can see that we couldn't afford to make such an offer if the Drafts didn't cure. Our Free Book explains how the Drafts cure and contains many grateful letters about the wonderful cures they have accomplished. Don't put it off, but write to-day to Magic Foot Draft Co., X338 Oliver Bldg., Jackson, Mich. Write now.

THE MONARCH TYPEWRITER CO., 800 and 202 Wabash Ave., Chicago, Ill.



It will write in full sight—yes, in full sight and it will write more, write better, write easier and keep on doing so longer than any other typewriter.

THE MONARCH TYPEWRITER CO., 800 and 202 Wabash Ave., Chicago, Ill.

Books by Lillian Whiting

To the thoughtful reader who loves spiritual and inspiring thought, the books of Lillian Whiting especially appeal. They are full of helpful thoughts, and as Prof. Louis J. Block has said of them, "A stimulant to generous action, and an avenue to spiritual heights from which the outlook is broad and cheering."

The World Beautiful. First Series.

Comprising The World Beautiful; Friendship; Our Social Salvation; Lotus-Eating; That Which is to Come.

The World Beautiful. Second Series.

LETTER FROM MR. RING.

The Debate at Hedrick, Okla.

The debate at Hedrick, Okla., beginning August 20 and lasting six days, is a thing of the past. It was stenographically reported and will be printed. Mr. Ring, Hedrick, Okla., has charge of publication.

Resolved, That the fundamental principles of Modern Spiritualism are identical with the spiritual basis of the religion of Jesus Christ. Occupied the first three days, and J. W. Schism, Christian Evangelist, for Texas, denied.

Resolved, That the scriptures teach that spiritual gifts such as are recorded in the scriptures, were discontinued with the close of the Apostolic Age. This Mr. Schism affirmed. He made the first three days, and J. W. Schism, Christian Evangelist, for Texas, denied.

Alternate nights Mr. Schism held "church service," and every alternate night Mr. Ring delivered an address on Spiritualism. The only night that the weather was not ideal was Mr. Schism's night, after he had announced "The Lord willing, we will hold divine worship."

A most delightful Sunday was spent at the Spiritualist Temple, Galveston, Tex., September 1st, with many dear friends. My reception was most cordial, and farewell, for I most pleasantly recall the year spent in the oleander city by the sea. While there, named the baby daughter (Margaret Elizabeth) of Mr. and Mrs. William Parr, whom I married one and a half years ago.

Mr. and Mrs. Noyes are to take up the work in Galveston, October 1st. September 3, 4 and 5 was spent in Oklahoma City, where the First Annual State Convention was held. Mrs. Alice Baker, State Missionary, her son, Milton Baker, Mrs. Thorpe, pastor of the Oklahoma City Society, Max Hoffman, and "yours truly" were speakers and mediums. Large crowds attended the meetings. Max Hoffman remained for Sunday the 8th, and held a big meeting.

I am making a few calls along my way to Shellyville, Ind., R. 12, which is my permanent address, although I return to San Diego, Cal., November 1 for probably five months.

JOHN W. RING.

Ladies' Bazaar Society of Camp Chesterfield.

The Ladies' Bazaar Society of Camp Chesterfield held its annual convention on August 29, and elected officers for the ensuing year, as follows: Mrs. M. W. Brown, of Cambridge City, Ind., for president; vice-president, Mrs. Park McKee, of Pittsburg, Pa.; secretary, Mrs. F. C. Moore, of Anderson, Ind.; treasurer, Mrs. Calla Powell, of Hartford City, Ind.

The society is in a flourishing condition, many new members being added to the ranks. They voted \$75 to the Camp Association; also intend to paint the Colby-Luther Cottage this fall, and will still have a nice little "nest egg" in the treasury.

Much credit is due to retiring officers, and we wish those who have been chosen to take their places will fill the positions as well as did their predecessors.

The ladies in convention passed the following resolutions:

Resolved, That in the transition of Mrs. Adele Dower to a higher life, the Ladies' Bazaar Society of Camp Chesterfield desire to pay tribute to her memory by expressing their appreciation of her excellent service as secretary during many years, and her capable and efficient management of the Luther Memorial Cottage. Mrs. Dower has been a faithful and courteous with guests and patrons. Not only were the material interests of the Bazaar increased by her suggestions and guidance, but the object and sentiment for which the memorial cottage was founded were always kept in view, and to the memory of Mrs. Colby-Luther never failing in her efforts to promote and uplift the cause of Spiritualism.

MRS. MARY C. JACOBS, Retiring President.
MRS. FLORA H. MILLSPAUGH, MRS. CARRIE MONG, MRS. F. C. MOORE, Secretary, Anderson, Ind.

No Omnipotence or Infinite Intelligence.

If God is omnipotent he must be the author of all things; the evil as well as the good. He is therefore responsible for all that is. As such a being can neither make mistakes or permit interference with his designs, everything must be as he wishes it to be, and therefore all the sin and all the good, all the pain and all the joy are part of his plan. He can not create an instrument through which to work his purpose and shift his responsibility to his agent. He cannot create a being with the qualities essential to the execution of his plan and justly punish that being for what he is and what he does. Were he omnipotent and good he could not have originated the crime of a fallen humanity—a humanity so defectively constituted that it could sin—and, as a feature of this plan the additional cruelty of sending the innocent to the world to suffer and die an agonizing and agonizing death, when, possessing all power, he could as easily have arranged otherwise—could as easily have created all things perfect. Then there could have been no sin, no need of redemption, no need of a Christ to die for the sins of the world. If all in all, it is the author of all things, of evil, of pain, of grief, of fear and of death, when he had the power to make it all joy and pain, he is not, as claimed, the personification of love and goodness, nor is he a being who should be adored and worshipped. It is safe to say that such an entity—such an infinite intelligence does not exist, and if he did it would be greatly to his credit if he did not.

JEPTHA G. DUNLAP.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 420 pages. Price \$1.10.

A Typical Spiritual Sermon.

Delivered by C. L. Rogers, a Clergyman of Hutchinson, Kansas, at the Funeral of Mrs. Ella Gertrude Turner, daughter of Mr. and Mrs. E. J. Hoyt, at Arkansas City, Kansas.

I would not for one moment add to your grief by a multitude of words; but upon occasions like this, when the heart is overcharged with its burden of sorrow, if some word of comfort may be uttered, if some ray of light and hope may be made to penetrate the gloom that surrounds so many of us, it is well. This life of ours, so strange and filled with its numberless experiences, has been only partially understood; and standing over against this mystery of life is this other mystery: that change that comes to all.

No school of science has ever yet been able to analyze the matter of life; neither have they been able to tell us what this mysterious change is. This life which we have entered, with its trials, its joys and sorrows, is at the best but a narrow vale strewn on either side with flowers whose beauty and fragrance fill all the air, where the rippling waters of life's joys and comforts seem their happiest, and where the songs of birds make glad music all the day, and gladness gives to all the quiet shadows of the night.

Those who are unlearned have tried to pierce the heights of two eternities, between whose summits this vale extends; and they in their anguish have tried in vain to reach these heights; and in their anguish have cried aloud, but the only answer is the mocking echo of their cry. But there are those who in the conservatory of wisdom, in the temple of life, have come to the point where the soulful lesson of joy flashes across life's highway; for in this night of death "hope sees a glittering star, and listening love can hear the rustle of a wing." Yet somehow so many of us stand uncomfited, and wonder if this is the end. They do not know. But one thing is sure, and that is, so sure as God is God, and so sure as life is life, this is not the end. I have chosen a few words which I trust will comfort the broken-hearted and tend to lift us up to higher living.

"He Giveth His Beloved Sleep."

We are all members of a common community. The experiences of your life are the experiences of all. No matter what may be the trend of our lives, we are drawing from the same fountain. We are exercising upon the same broad plain. Your life and mine are from the same source, and whatever it is, it never had a beginning, and hence can never end. Life is an active entity of God himself, and that which is of God must be endless. In referring to God, I do not mean a personage sitting in frosty holiness above the tumult of the Universe, from whose decree there is no appeal, but I do refer to that which abides in all of us. Most of us claim to be Christian men and women; we claim to love and revere the character of Christ, whatever he was. We concede that he was loving, true, and good. To follow him is to be a Christian. True Christianity reaches down to lift up, but never reaches up to pull down. A true Christian never sits in judgment upon anyone. A true Christian never condemns. It is the province of the true Christian to sympathize, to pity, to perform good deeds, but a true Christian never sits in judgment—no, never, nor never will. A Christian is more than simply a member of some church; he is charitable in all things. Christianity is not the monopoly of any church, any more than the being of God is the monopoly of the church.

So in exemplification of the truest christianity we are here to-day to pay our tribute of respect to a beloved daughter, wife, mother, and a loving companion, who has journeyed with us, but who has grown weary and has laid the burden of life down and sought those bowers where "He giveth his beloved sleep."

As we bend above these silent graves, mute in silence from the unreplying dead, what can I say to you in this hour of the heart's acutest pain, which shall cause the star of hope to brilliantly glimmer through the tears which are silently falling; which shall paint the bow of peace above the clouds of pain and unrest.

I see before me a beaten track, worn smooth by the constant marching of funeral trains which have gone this way for hundreds and thousands of years. Along all this beaten highway I see crumbling pillars—shattered monuments of earth's persistent dissolution. I see garlands of flowers whose glory has departed, whose colors have faded, whose perfume has expired, strewn ruthlessly among the graves where love lies prone, disconsolately weeping. I see trembling hands trying to press back the anguish of riven hearts. Here tears are falling from eyes vainly looking for joys which have long perished, for hopes crushed and dying upon the grave where love has traced her dearest treasures. Above this, highway a dark image with folded pinions forever hovers. They say his name is death; and with ever flowing tears of sadness he has laid the dark mantle of unspeakable despair upon the sweetest and truest lives the world ever saw. Why should I follow this beaten highway and unutterable sadness? Why should anyone be compelled, in the hour of supreme need, to desolately wander among the graves of the superstitious past? In this hour when only the touch of tenderness should enircle the throbbing brow, when only the evangel of peace should drop from his outspread pinions the sweet benisons of undying hope, why should we conjure from the moss-grown tombs of the past the glibbering skeleton of a cruel dogmatism? Why continue to lacerate the hearts already bleeding from the wounds which death has made? Why persistently turn away from the golden-fringed glory of the morning to seek the sombre shades of the stormy night? As I stand upon the threshold of this century-beaten highway of earth's demise, I see a divergent highway. There are faded garlands, it is true, but all the pathway is strewn with living, blooming flowers. There are crumbling pillars, it is true, but upon either side there are conservatories where everlasting love abides. An angel wings his way above the highway, but his name is not death;

his eyes beam with ever watchful love; his wings forever distill the aroma of ever gracious peace. Bowers are here in which "He giveth his beloved sleep."

This divergent highway converges with the gloomy highway where all the highways of life intersect in the streets of gold. Then let the heart which has grown callous with the bigotry of fear, propel its midnight car along this track of the forgotten centuries; we will take the road surveyed by Infinite love, cheered and made beautiful by the undying presence of everlasting hope. Let no sombre robes or chill of doubt distract you or make you tremble. Let not the despairing cry that death ends all, in anywise disturb your faltering faith. "There is no death." It is true the rose may cast its petals, but only to spring forth again in a most luxuriant beauty. The sun may fade from heaven, but in the rosy robes of the morning he comes forth in renewed splendor and glory. The stars go down only to shine upon a fairer shore.

"There is no death. What seems so is transition." Nature, whose laboratory stands wide open to all around you, cries aloud in all her voices that "there is no death." What we call death is only absorption of life, the assimilation of elements. From the lowest clod by the roadside, up to the towering form of inspired and inspiring genius, the sweet song of life's unbroken continuance vibrates like the harmonious chorus when all the sons of God vied with the morning stars in peans of gladness to the Creator and Giver of life. I pray you do not let man's inhumanity to man break up the sweet and tender harmony of your associated lives. Do not let the cruel formulations of a crude and childish age so jar the beautiful instrument of hope and trust as to produce inharmonious in the soulful chorus of the universe. I pray you, let the doubter doubt; let the stereotyped creedmonger cleave to his creed; but let the untrammelled children of the All-Father trust and be not afraid. Our loved one has gone out from among us into the blessed mysteries of the hitherto unknown. She was good and true to all her obligations, and her demise brings no doubt, no misgivings; for when the lightning stroke of inevitable law smote her, it was the sweet spirit of rest which kissed her eyelids to the rich repose of dreamless sleep. Why should I hurl thunderbolts at this sleeping clay? Because she was smiling and gracious in her communion with her friends and neighbors? Because her heart answered to the cry of sorrow and distress? You do not forget how you used to linger in the serenity of her kindly nature. Shall she be condemned for all these? If so, I do pray that my lot may be with one so kind and true. She was not perfect; who is? But think you that "Those upon whom the tower of Sileom fell were greater offenders than all them that dwell at Jerusalem?" Whatever the results of this life, the other will certainly be better. Since God is God, and infinite in all his attributes and perfections, infinite good must finally triumph over every form of evil. It was for love of such as these, of you, of all that brought the revelation of the unassuming prophet of Nazareth to the world. Justice and mercy meet together in the bosom of the eternal; and the arbitration of these divine forces shall regulate all the hard circumstances of this short life.

Wherever man strives to live up to the best there is in him, there need be no fears as to his future. We are not going to be judged by what we are; not by what we profess to be; not even by the best that is in us, but by what we all desire to be. When you understand the limitations of our human natures, and the weakness of the flesh, it is exceedingly difficult for us to be what we would be.

So in this change which comes to us all, we simply pass through the low corridor of so-called death into the larger universe of development. I believe that the word "death" should be stricken from human language and the word "change" substituted. The scientist tells us that the tissues and material of the body pass into nature every seven years. I was here forty, fifty years ago, but this body was not. Nature with gentle fingers has gathered up the used fragments and restored them again to their constituents in Nature. So in this peculiar change, the decaying fragments of the body are thrown out into Nature, and through air, moisture, soil, vegetation, it again returns to the various forms of life; but the spirit—the freed spirit—passes into the deathless climate, and frequently comes to us to cheer and guide us. This dear one was cheered by the presence of the loved who had gone before, and came with light and joy to bear her company from the shattered gardens of this narrow sphere to bloom forever in the garden of the bright Summer Land.

How frequently I am told that this faith will do to live by, but it will never do to die by, forgetting that every man must die by the life he has lived.

As to our relations to the Infinite, we read that in the beginning God breathed into man the breath of life. God did this. Who is God? I think he is the all-pervading, all-permeating, all-wise, all-powerful, beneficent force in the universe, everywhere diffused, for "If I take the wings of the morning and dwell in the uttermost parts of the sea, lo! God is there; if I make my bed in hell, lo! God is there." Where God is there is love, and where love is there, is happiness. So when he "breathed" into man, it was the Divine copulation of the Spirit with the material. He inspired the spirit. That is, impregnated humanity with Divinity, making humanity as much his child as can be conceived through the natural laws of consanguinity. This fact was what led Paul to declare: "One God and Father for all, who is in all and through all." "For of him and through him and to him, are all things." Nothing can separate us from the loved of life. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God."

So let us be ready to meet the loved who have preceded us to the land where no sorrow comes, and where they shall no more say, "I am sick." Let us make that preparation that shall usher us with joy into the homes which are being prepared for us over there.

A MESSAGE TO THE SEER, DR. A. J. DAVIS.

To Andrew Jackson Davis, from Spirit Henry C. Wright, through the Mediumship of Eva A. Cassell.

My thoughts, and also those of hosts of workers on this side of eternity, have been going out to you—as a cheer, as a blessing, for the great work you have done in the past and are doing to-day. Many questions have you asked, and sought the answer, like all honest souls who seek the wherefore of the trend of things. Many times have your yearnings reached those in spirit life who have responded gladly along the telepathic route with messages of love and peace. We bring you tributes of affection and appreciation to-day for the great work, which could only be given you in the morning of your life, and at a time when the best results were assured, the events of which you will fully understand when you pass into the spiritual spheres. The veil will be rent aside and you will understand just as souls are born purposely to receive spiritual truths, so also were you born to be the prophet of that earlier dispensation. It is true that some mortals are led to each other in wedlock for the one mission of gestating a Christ, a teacher, a reformer; often, their mission done, the parents drift apart in life.

There are spirit hands to-day, brother, who place the crown of laurel upon your brow, crying, "Hosanna! Hosanna!" for the apostles of the so-called "New Thought," may date the cult not in this twentieth century, but fifty years back in the last one, to the time when you first preached, in plain English, "A human soul gains nothing by FIGHTING the conditions of evil. Let it alone—go straight over the evil to that condition which is good."

The doctrine of non-resistance—the greatest teaching ever given to mankind—was taught by you, fifty years ago. Some say you shall behold, with your spiritual eye, the influence your thought has made on the lives in this century; some day you shall behold the filaments of infinite truths of to-day, reaching far back to the time and place where you first spoke to the multitudes. Each thought, each word, has come down these scores of years and borne fruit. There never has been a time when you or the word of God you preached has lain dormant; it has been the leavening power for fifty years among the world's people.

This is a glorious age, brother, and though the spiritual faith seems a little unorthodox, yet, for all that, not good friends, it has done wonderful work for humanity; it is a continual leavening force in the affairs of humanity, though it may not be accepted as Spiritualism, distinctly; but why should we care? Titles, names, cognomens, count for very little in the world's growth; development, human unfoldment, is the proof. To many classes of people the spiritual faith would be ever unaccepted—in fact, repudiated. The wise souls or angels who ever have the growth of humanity in charge, must seek other methods of progress and raise up apostles of newer faiths to give the needed teaching, in newer guises perhaps, but the eternal plan is there—the unfoldment of the spiritual man on earth, to fit him for the continuity of life beyond—for eternal progression in the spheres beyond. It is possible that Spiritualism, as you know it to-day, may be later on merged into another form, and another name, which will prove more acceptable to certain minds on earth it is desirous of reaching to-day. The world moves ever on and civilization marches with it. Religions have their day, are thrown aside, and progressed nations never take them up again—in that form; it must be under a higher form, a form that will answer the new growth of humanity. Spiritualism under a higher form and name would simply prove that, instead of remaining still—stagnating—it had kept pace with progression and unfolded into higher altitudes, since all things change, to grow nobler and better.

Spiritualism has done superhuman work in freeing man from the shackles of superstition, and it will still march boldly on, in other forms, freeing the spiritual man from errors of the past, leaving him at liberty to unfold his own divine powers as an immortal soul. And when I look abroad over the earth I am filled with joy; this is an era of soul, an epoch of human love and brotherhood, where all men will combine to lift each other out from the depths of labor and suffering, up to the heights of peace and love. Yes, man is slowly extricating himself from the sloughs of despondency and gloom to more harmonious planes of existence.

I turn now to man's helpmeet, the dearly beloved woman, who travels on earth, and sought more peaceful, appreciative walks of life. Woman, in tears of anguish does she bring forth her young, asking mutely for the help that never seems to come. With her I stood for years and strove, with my weak arm to bear her up to the planes of a higher, a nobler comprehension by the world of men. She cannot procreate alone, a race of gods to rule over and bless the earth, instead of human mongrels to curse. Man must, in time, come to understand her more fully, and give her her rightful position—as the crown of creation, the superior of her species. Evolution, unerringly points to Woman as the most highly endowed and unfolded of all created forms. Darwinism and Evolution teaches that what appears last in the scale of species is the highest of all, and since the creation or advent of Woman, no other species have been created! Woman should be given her rightful position before the world, and Man should give her the best conditions for gestating the human being.

Oh! my soul longs to enfold the agonizing humanity. My best thought is ever for its good. Now, as ever, I stand ready to point the way upward to the world of men seeking the light. Nay, as ever, my word of cheer is for the weary wayfarer who drops out in the struggle of the survival of the fittest, and I say, "Rise up, brother; take fresh courage and try again. The heavens are pregnant with mercy, and unseen angels are opening the avenues to peace and plenty. The time will come when sorrow will be no more; when joy

OKLAHOMA SPIRITUALISTS.

Condensed Report of the Annual Convention of the O. S. S. A.

The First Annual Convention of the Oklahoma Spiritualists' Association, which convened in Oklahoma City, Okla., September 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and March 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and March 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and March 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and March 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29

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 variable in advance:

One Year, \$1.00
Six Months, .60
Three Months, .35
Single Copy, .10

REMITTANCES:

Remit by Postoffice Money order, 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 renewed, 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."

TO FOREIGN COUNTRIES:

The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, SEPTEMBER 21, 1907.

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL.

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

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Coal Supply and the Banner of Peace.

All other reasons aside for disarmament of nations, there is one which cannot be lost sight of in the near future. Coal is a necessity to keep a navy afloat. The consumption by the great warships is enormous, and contribute their full share in producing the shortage annually felt in all coal fields. Anthracite is an American production, and this class of coal seems best adapted to produce steam. Its supply is constantly diminishing. Is it not time to take some thought of the generations who are to succeed us and cut off every species of waste, so as not to impoverish those who will have the future destiny of the world in their keeping?

Christian nations distrust each other.

The more zealous their faith, the more earnest their effort to be able to cope with the rival Christian nations in arms.

Our government made provision a little while ago for the construction of two mammoth war vessels, to cost ten millions of dollars each. And now comes the information that this number is to be doubled.

The hope of civilization, and of our coal fields, is in The Hague Congress, still in session, and still considering the feasibility of submitting national disputes to arbitration. They should be settled by a congress of nations. Arbitration is an individual affair. A congress, composed of delegates from all the powers, and their acts compulsory everywhere, wars—other than local affairs—would be an impossibility.

Down with the banner of the cross, originally a sign of victory, stolen and used as an emblem of faith when Christianity was forced on the world, and up with the Banner of Peace. Let it wave everywhere, and let Ben Butler's order, "Shoot down at sight any person who attempts to lower that flag" be practically observed, and soon peace will be universal. Then the coal of the world can be used to keep the babies and their mothers warm, and then orders like the recent one for 200,000 tons from Austro-Hungary, and a like order from the Italian government, can be turned down with the information, "We have no coal to sell for war purposes."

A Correction.

A writer some time ago in The Progressive Thinker said:

"The title 'Holy,' interpreted correctly, means Sun Book, or, plural, Books of the Sun."

It is impossible for the writer to find the source of our friend's wisdom. The Greek word *Biblia*, Christian scholars claim, was first applied in the fifth century to a collection of sacred writings, before which they were known as *Scripturæ*. The English of *Biblia* is Books.

The word "holy" is an adjective, signifying sacred, hallowed or revered. It has no reference in any way to the sun, and it is a priestly fiction to associate the word with the sun. He who has been misled, and has made the title "Holy Bible" to mean "Sun Book" will do well to reform the derivation of the name.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll.

Scientific Thinkers.

There is something about that electrical theory of the universe that profoundly interests philosophers, and must until advanced science has fully settled the question. Prior to the wonderful advancement in knowledge during the last sixty years, but little was known of electricity or its gigantic power. When Morse flashed the news of the nomination of James K. Polk for the presidency, from Baltimore to Washington, in 1844, telegraphy was unknown to the people. Said an old farmer, discussing the subject a little after: "I can understand how the saddlebags may be compelled to glide along the stretched wire, but for the life of me I can't see how they got it over the poles that support the wire."

And the idea of an ocean cable to Europe, a little later, was ridiculed, and esteemed the project of a wild enthusiast. What followed is a matter of history, and the present generation, with its morning news, flashed through an ocean and across two continents, relating the horrors of a few hours earlier of another Jewish massacre, by professed Christians, at Odessa, on the Black Sea, in Asia, compel us to realize we are living in an advanced age, with the brutality of the barbaric ages still on us.

Though electricity is now harnessed to the car of progress, as seen in its propulsion of machinery, and in our trolley railways, yet knowledge is in its infancy in regard to its capabilities, and but a feeble conception is entertained by the most advanced scholars, of the wonders it has wrought in the construction of worlds and the wheeling of them in space.

Upward of fifty years ago Prof. McIntosh, an advanced English scientist, published a volume in which he maintained the electrical theory of light, heat and motion. He insisted light coming from the sun is electric; that it is without warmth until it enters our atmosphere, when its rapid passage of 186,000 miles a second, produces friction, and, incidentally, heat. He claimed the heat increases the greater the distance it passes through a resisting substance, being intensely cold as it enters our atmosphere, but not warm enough to melt the snow on the summit of the loftiest mountains, so they remain covered with perpetual ice.

Since McIntosh wrote, knowledge of the dynamics of electricity has made wonderful progress. Now the entire solar system is considered an immense dynamo, ever generating electricity and distributing it through space.

The current that illuminates and heats the planets is ever active, while all life is nourished from the great central orb, the sun, whose power knows no diminution by age, decay or waste.

A Mr. Greenough, in The Humanitarian Review for September, discussed this question very briefly, from which we extract part of three paragraphs:

"It seems absolutely irrational that the planets of the solar system receive their light and heat from the radiation of an incandescent central orb that has existed [countless] millions of years without diminution. The authority on which this view is based is the apparent phenomenal display of burning gases—raging fires seen in the sun's corona, developed by the spectroscopic and other instruments. Knowing, as I do, how often man has been deluded by them, causes me to view these appearances as misconceptions of the reality. Men thought, until a recent day, that the earth was permanent and immovable, and that their senses gave them absolute assurance of it; they now know their error. Now men see the sun's corona and miles of apparently ignited gases exploding and flaming around the sun, which produces the assumption that it is a highly heated body, but which may be but an exhibition of harmless phenomena, such as we see on this planet in the phenomena of the aurora borealis, that, while making a wondrous exhibition, produces no tangible effect on the world we live in. This elucidates what may be expected in the case of a planet a million times larger than the earth and revolving with infinitely greater speed."

"I account for the force that keeps the solar system in action to the excessive velocity of the sun's revolution, which generates an electric force ample, when brought in contact with any of its satellites, to produce light, heat and revolution on its axis and around the central body."

The writer concludes:

"The sun may be inhabited, while all its satellites, receiving about the same degree of heat, are equally fitted for habitation."

If the planetary system is heated, as suggested, by the friction of the light passing through the gaseous surroundings of a planet, then the most distant, as Neptune, may receive equal warmth with the nearest to the sun, so all may be inhabited.

Is not this practical common sense, and in harmony with all the great processes of Nature, when properly understood?

Original with Paine.

Wrote Thomas Paine, first published in his *Age of Reason*, in 1794: "The most formidable weapon against errors of every kind is reason."

Thomas Jefferson, in his first inaugural address as president, wrote: "Error of opinion may be tolerated where freedom is left free to combat it."

The idea is the same, but Paine was six years in advance of Jefferson in giving currency to it.

A Lost Art Greatly Needed.

That the ancients were in possession of many valuable arts which have been lost by the mutations of time there can be no doubt. Many which would be useful in this more progressive age are no longer available. The great monoliths, single blocks of stone used in the construction of pyramids, aqueducts and temples, are frequently mentioned as marvels of engineering skill, difficult of accomplishment with our modern appliances.

There was one wonderful device, probably it would be known as a wind instrument in this age of great achievements, which would defy the mechanical wizards of to-day. Its action is described in Joshua 6:20:

"So the people shouted when the PRIESTS BLEW WITH THE TRUMPETS; [there were seven of them, as related in verse 6] and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him and they took the city."

We venture the statement, there is no device in modern warfare equal to those ram-horn trumpets, however numerous the accompanying voices, which could have prostrated the entire walls of a city so every assailant, wherever located, could have gone straight into the city. Modern marvels could have made breaches in the wall, while little else than an earthquake could have thrown down all the walls at once, as the text, properly interpreted, conveys the idea, was done in this instance.

Jericho, a walled city on all sides, felt that terrible vibration, produced by seven priests blowing on seven ram-horn trumpets, so the inerrant record tells us, when the walls fell, then—verse 21: "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox and sheep, and ass, with the edge of the sword."

The brutal slaughter is no wonder. Such acts were common with those favorites with God at that time. And in this instance, as will be seen by verses 2 and 3, they were acting under the Lord's immediate direction. But it is the instruments used that excites wonder. It is not probable, wind instruments with such terrible force were ever known before or since, these being the only instruments of like kind and power mentioned in all history. If the incident had occurred at any other time or place, or had been related in any other book than the Bible, no credence would be given it.

Scholars tell us what has been can be done again. Here is a field that has been neglected, in which Edison or Tesla can profitably display his genius. The stock will be inexpensive. The principal cost will be in giving tone and volume, though a blowhard priest may supply the latter.

Some patron was anxious we should search the Holy Book, pass by the objectionable features, and only select the useful. We have done so, and here is the result. Now our only ambition is to modernize the ram-horns and substitute them in place of dynamite or lyddite in assailing walled cities and impregnable fortresses.

The Secular Press Generally Just.

Aside from teachings alleged to come from the spirit world, there is a wonderful amount of literature constantly floating through the secular press bearing on the subject, showing there is either a magnificent conspiracy to foist an imaginary error on the world, else the modern thought has a substantial foundation. If fraudulent, it would be supposed the critical press, ever alive to war on what it conceives false, each of whose readers approximates to hundreds of thousands, would turn its keen searchlight, with brightest ray, upon it. The press does expose individual frauds, and we all thank it most earnestly for such service. It is wished it would drive into obscurity the last one of the fake mediums—impostors, in fact—who practice deception in giving their pretended revelations.

Blindleading all frauds, back of all jugglery, there is a vast amount of unquestionably truthful matter, like the case told of by the ship's physician, of the little girl, published in the Chicago Record-Herald, which was copied into The Progressive Thinker of August 31, first page. If a single patron failed to read it, we beg him to open the paper and lose no time in becoming acquainted with the case. It is only one of many like occurrences met with almost daily in our numerous exchanges.

Such articles, beside spreading the truth, show the drift of public thought. Fifty years ago the press was very shy of giving any countenance to Spiritualism. Those editors who opened their columns to discussion of the new thought were ridiculed and frequently maligned. But the day of the sootier is passed for believing our loved dead have only laid aside the rude habiliments that encumbered them for a time, to reveal with other dear ones who have gone before, in a world of unalloyed bliss. The more thoughtful clergy, in all their funeral discourses, show belief

in a continued life. Slumber in the grave until a general resurrection at the end of all things is now never heard of in the pulpit.

LILY DALE REDEEMED.

Wonderful Success of the Camp this Year.

One of the most successful camps of the season of 1907 has been that of Lily Dale. The love feast in the closing hours of Sunday evening, September 1, was an occasion of genuine joy. Mrs. Humphrey, the president, occupied the chair and presented the gentlemen of the official board, one by one, as "her boys," confirming her hold upon every one by her gracious words and manner. She paid a hearty tribute to the work done for the Camp by the retiring and absent secretary, Mrs. Laura G. Fiken, which was generously applauded. When the treasurer, Dr. Warner, was introduced, his financial figures fanned the enthusiasm of the unusually large audience to a white heat. The entire \$10,000 due the Pettingill interests had been provided for, \$3,945 of it having been raised this summer. Besides that, the current expenses of the Camp had been paid and a surplus of \$1,500 remained over in the general fund after \$600 of necessary expenditures between the seasons of 1906 and 1907 had also been met. What other one of all our camps can point to over \$2,000 cleared this season, besides providing for practically \$4,000 of debt?

We congratulate the Spiritualists of the United States upon having such a Summer Assembly as the one upon the shores of the Cassadaga Lakes. We also congratulate the stockholders and friends of Lily Dale upon having so efficient and straightforward an official board as the present one. The trustees themselves give much of the credit for the outcome to their president and treasurer. The confidence and co-operation of the people made the glorious victory over discouragements possible. The season of 1908 will be a "hummer" at Lily Dale Godspeed to the toilers there from the East and West. In the union of all sections lies strength and breadth of accomplishment.

A NOTABLE WEDDING.

Warne-McKeever Nuptials.

Among the early fall weddings in Washington was that of Mrs. Minnie C. McKeever, one of the best known women of Washington, Pa., and the widow of the late Robert McKeever, to Dr. George B. Warne, professor in the Hahnemann Medical College, Chicago, last night. The ceremony was performed at 8:30 o'clock by the Rev. Dr. William E. Slemons, pastor of the First Presbyterian Church of Washington. The bride is a daughter of Mrs. A. B. Caldwell, East Wheeling street, at whose home the nuptials occurred, in the presence of the immediate friends and relatives of the bride and groom. Beautiful decorations in green and pink prevailed. Mrs. Warne is the oldest member of the A. B. Caldwell firm, having for many years been in the office at the establishment. She has a large acquaintance among the people of Washington. Dr. Warne is a man of wide reputation in his profession. Dr. and Mrs. Warne left Washington last night immediately after the wedding and will reside in Chicago.

We take great pleasure in publishing the above from a Washington paper. Dr. G. B. Warne is prominent as a professor in the leading homeopathic medical college of Chicago, president of the Illinois State Spiritualist Association, vice-president of the National Spiritualist Association, treasurer of the Lily Dale Assembly, an eloquent, logical lecturer, and one of the foremost and most efficient workers in the ranks of reform. The bride is a cultured lady, one whom it is a pleasure to meet, and the two leading factors in the home of The Progressive Thinker take great pleasure in congratulating the happy pair, and are pleased to announce that their future home will be in Chicago.

Each Sect Has a Basic Text.

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father.—John xiv:12.

Each of the varying sects of Christendom, to the number of over 1,000, from the beginning until now, have some pretended saying of Jesus on which they base their faith.

The passage above quoted is the cornerstone of Christian Science, as expounded by Mrs. Eddy. It seems to fully support her claim. Not one of the sect is willing to accept the doctrine of "Hate," as expounded by the Master, Luke 14:26, without which he cannot be a disciple of Jesus. Disguise it as we will; try to explain it away; say the word "hate" is its original did not mean hate; let priest, prelate, pope, or a good Methodist exhorter try to get rid of the awful text, with its hateful meaning, it is still there, and will remain there, and convey the Anglo-Saxon idea of "intense aversion, animosity and malignity" so long as the book is accepted as the inspired word of God. The millions of Bibles printed and circulated with a lavish hand extend this doctrine of "hate" to all its multitude of readers.

Keep it constantly before the world,

THE FINITE AND INFINITE.

Analytically Considered as Applied to God.

The unknown of to-day which becomes the known of to-morrow is just as finite as any of our acquired knowledge. In other words, the finite does not end with the known, but extends out beyond our present limits of knowledge into the unknown.

The finite, then, not only legitimately includes that which is known, but it may also embrace all that man is yet to learn throughout the course of his future progress, here and hereafter. Indeed, all knowledge that has been, now is, or will be, may properly be called finite knowledge.

With this understanding of the finite, the question naturally arises, would there be any remainder after all the finite was subtracted from the universal? Either something or nothing would remain, but which?

Anyone who is willing to assume the risk of a choice may postulate either one of the propositions, but if anything really is left over, it seems to be impossible for man ever to verify the fact. Therefore, throughout all the future years of spiritual existence the fact as to whether there is a surplus will remain indeterminate.

But there is a possibility of NO remainder after subtracting the finite—the possibility that the finite completely exhausts the universe. In this case, if distinctions are to be maintained between the finite and the infinite, the former might be regarded as anything with definite extension or intensity, and the latter as that which has indefinite extension or intensity, or that which may be said to have endless possibilities of growth.

This kind of infinite is not so much the infinite, according to metaphysics as it is the infinite according to mathematics. In metaphysics the infinite corresponds to that—if there is any such thing—which lies beyond the finite in thought or fact. In mathematics the infinite designates a quantity conceived as always increasing so as to exceed any other assignable quality in value. The latter is sometimes called a functional infinite.

This eternally unanswerable question as to which of these infinities is real may be of service to man in helping him suppress conceit and cultivate humility. Otherwise there seems to be little justification for there being such a problem.

Now there seems to be some confusion in applying these terms, finite and infinite, to God. If the infinite is considered as the remainder left after subtracting all the finite from the universe, there is a difference in kind between the finite and the infinite. If the infinite is considered as the finite indefinitely extended, then between the finite and the infinite there is no difference in kind, but only a difference of degree.

In applying the former idea of infinite to the outcome to a transcendent God, by applying the latter idea, the result is an immanent God. The transcendent God is held to be outside of the finite universe. He has, therefore, no attribute that man in any degree can comprehend. For any thought that man could think would be a finite thought, so not applicable to the infinite.

One inference from this would be, that as man can have no idea whatever of such a God, it may be seriously questioned whether this God knows anything whatever about man. That is to say, if the finite cannot touch at any point an unknowable infinite, can this finite and any point of contact with the finite?

Another and more interesting inference is to the effect that any notion, however vague, which man may form of God cannot be an idea about a strictly transcendent God, but is one about an immanent God. For if every notion that quivers in the consciousness of man is finite, how is it possible for man, either now or in eternity, to form even the most indefinite notion of anything really unknowable? When he claims to know anything, his knowledge is alone concerned with that which is knowable, or in other words, with the finite and the functional infinite. And as the only God that can be imagined as coming into contact with his universe is one who comprises it, at least in part, we may reason that when man has any notion whatever of a Supreme Being that is more than mere nothingness, it is an idea of an immanent God and not of a transcendent one. Therefore, the finite is the only way to know God with less risk of error than a transcendent one.

Man, by persistently looking up to an immanent God to whom he can rationally accord any exalted attribute, may thereby acquire a devoted spirit, and finally, faith in an ever-present and humane Father of all mankind.

B. W. MORRISON.

Meadville, Pa.

SEPARATION.

How oft in sorrow's darkest, gloomiest hour, When those we fondly cherish say the word adieu, When separation leaves her saddening power, An all our brightest hours are fled, Grieved and alone in this wide world of sorrow, Alas, we sadly turn for some responsive heart, Fearing despair awaits the coming morrow.

"Tis then our hopes and dreams of happiness depart, Our brightest days are oftentimes turned to mourning, And we forget each cloud a silver lining bears— And that the darkest hour is just before the dawn."

And Nature, after Winter's frosts, bright verdure wears. Then let us cherish all the good around us, And all the ills of life adjust as best we may; Then love diffuse within the heart, And lead us on and upward to a perfect day.

IRRENE CLIFTON.

Tacoma, Wash.

that Christianity is not a doctrine of love, as the preachers want us to believe; but its foundation corner-stone, from the words of the great teacher, is HATE!

Definitions of Terms.

Correction and Further Elucidation by Hon. Charles R. Schirm, of Baltimore, Md.

By way of correction I wish to call attention to the fact that the word "subjective" should be "objective" in the first line of section (a) of paragraph 18 in the article published in the issue of September 7th and 14th.

In this paper I hope to submit all the data I have left under the subject of clairvoyance. This work expands as one gets into it and takes more time than was at first realized. I have been spending much time at public libraries, delving into dictionaries and encyclopedias as well as devoting much time in the evening reading works of Spiritualism. Should I be unable to continue this search, I will try, nevertheless, to get before the Spiritualist the matter contained in the letters turned over to me by President Barrett.

Definitions of Clairvoyance Continued.

Under the 18th section of the article published in last week's issue, I endeavored to give a definition of "objective" and "subjective" clairvoyance. These definitions assume the more or less conscious condition of the medium, or, to be more accurate, the, at least, partial dominion and control of the mind of the medium over his physical body. After careful reflection it seems to me that two definitions of trance clairvoyance should be added as follows:

18 (c)—There is a clairvoyant state in which the control of the physical body of the medium is assumed by a spirit intelligence, and the consciousness of the medium is for the time being dethroned. In this case the controlling spirit is really the clairvoyant, and simply uses the medium's body as a means of communicating to us what the spirit sees.

To some persons who go to mediums for readings, and who may become witnesses at legal trials, it may not appear that, under the trance control, the medium is, to all intents and purposes absent; therefore, in dealing with definitions of clairvoyance to be used for the enlightenment of courts and others, it seemed to me necessary to refer to this phase, which may, for convenience, be called clairvoyance under trance control.

18 (d)—There is another form of clairvoyance which occurs when the body is in a trance state: when it is in a passive condition like sleep. Under this form the spirit leaves the body and is able to travel to remote places and see clearly what is transpiring in the places it visits. This trance state may be induced by the hypnotic power exercised by an incarnate spirit over the medium, or it may be induced by the power of the decarnate spirit, or it may be spontaneous. While in this state it sometimes happens that the thought expressions of the spirit of the medium in its travels are expressed by the lips of the physical body. This may be due to the fact that there is a spirit cord which connects the body

and the spirit and transmits vibrations between them. As long as this spirit cord is not severed, the spirit may return to the body; but should it be severed, then what we call death would at once ensue. This form of clairvoyance may be called cataleptic clairvoyance.

19—"Clairvoyance is defined as the power of perceiving without the use of the organ of vision with its natural powers alone, or under conditions in which the organ of vision with its natural powers alone would be useless. Various methods of clairvoyance are accounted by direct vision of things at a distance (opaque substances being no hindrance), by looking into a black surface, by looking into water, into a crystal, etc., or by laying the object to be described on the forehead or chest of the clairvoyant; but clairvoyants now usually represent the cerebral region as the seat of illustration."

"From remote antiquity the possession of such powers by favored individuals has been believed."—The Americana, Universal Reference Library, Vol. 4.

20—"Clairvoyance: A term applied to a condition of the mind or the 'mind's eye' usually induced by a mesmeric influence, in which it is alleged the mesmerized person can see not only in the dark, but the most intricate internal arrangements of his own or of another's body, and even the remotest objects, though separated from the clairvoyant by interposing walls or mountains."—Pronouncing Medical Dictionary. By Joseph Thomas, M.D., L.L.D., p. 137; 1886.

21—"An alleged ability to see in a trance state objects and occurrences which are not discernible in the normal state. Belief in the clairvoyance of the hypnotic trance is as old as history. Socrates, Apollonius, Cicero, Pliny and Tertullian, all furnish records of the prophetic visions and utterances of clairvoyants. In later times the visions of Swedenborg and Davis have become widely known."—New International Encyclopedia, p. 682; 1902.

22—"Clairvoyance: It presents many gradations from semi-consciousness to profound and deathlike trance. Socrates and Apollonius predicted and were conscious of events transpiring at remote distances. Cicero mentioned that when the revelations are being given, someone must be present to record them, as 'these sleepers do not retain any recollection of them.' Pliny, speaking of the celebrated Hermotimus of Clazomenae, remarks that his soul separated itself from the body and wandered in various parts of the earth, relating events occurring in distant places. During the periods of inspiration his body was insensible."—Hudson Tuttle's Article in Johnson's Universal Cyclopedia, Vol. 2, p. 433; 1894.

CHARLES R. SCHIRM.

Baltimore, Md.

WHAT IS SPIRITUALISM?

A Definition Tending to Elevate the World to a Higher Plane.

Spiritualism is not alone the belief in the phenomenon of spirit return (though it is most often supposed to be that), but it is really the opposite of materialism. To be a Spiritualist is to be a spiritual man; one who has reached out above the quagmire of material things into the heights of the realms above; one who has begun to realize his kinship to a higher source, his relationship to the foundation of the universe; the recognition, in other words, that he is truly a child of God, and with this recognition will also come the responsibility engendered by this fact.

Once we have truly realized our position in the universe in regard to God and his creatures, we will rise nobly and earnestly, and with the utmost zeal, and endeavor to try to live up to the obligations thus placed upon us. We will see that our possibilities for good are boundless; that our only limitations are those conjured up by our lower self; that the divine part within us cannot fail or falter, but that we can climb to any heights we may desire; that we will so cleanse and purge our nature of undesirable things and spiritualize it that it will be a shining light indeed to those about us and with whom we come in contact, so that our very presence shall radiate love, kindness and good-fellowship to all, and that our deeds and actions, rather than words, shall teach the world our Spiritualism, and that it shall be a beacon light to those struggling in the slough of despair and despair, and in the turmoil of daily life and strife of existence, and those who in moments of weakness have gone down to the depths, where they believe themselves irrevocably lost, as in the quicksand of sin and crime they have even given up the struggle of trying to extricate themselves.

Go to them and tell them there is hope for all, no matter how deeply they may have fallen, if they will but make one last effort and appeal to that divine spark within, which, though apparently black and dead in the ashes of the soul, will yet come back and be fanned into life again at the first faint instance of desire.

Hold out a helping hand to them and let them know that just as deeply as they have fallen, so are they capable of rising and lifting themselves to any height they may wish.

Let us show them that we are indeed "our brother's keeper," and are ready and willing at all times to help him over the rough places, and show him the way and give a word of encouragement, and not only to remember that we are children of God, but that we are brothers and sisters to every one of his creatures, be they man or beast, and that we must let our light shine according to our understanding. This, friends, is what we would term our Spiritualism.

"Tis this which helps the world along, And sheds along the weary path A ray of light, a flower or song, A gift which every mortal hath."

BERTHA LOUISE PARKER.
33 Clement St., Malden, Mass.

THE MOVING POWER.

She Thinks It Consists Solely of Mind.

Professor Larkin says: "I believe the time will come when matter will be moved by mind."

In my opinion every atom of matter always has been, and always will be, moved by mind. Without mind matter could not exist. Mind moves the universe, from the greatest to the smallest. It is the power which creates forms, colors—all that exists—and moves them.

The worlds which move in space are endowed with life, therefore mind. They move in unison and harmony as they sing, although our ears are rarely attuned to hear "the music of the spheres."

Mind, the Great Spirit/God, Om, of which we and all things are a part, both animate and (so called) inanimate, is over all, through all. The invisible in Om, God, or Nature, is ever the most potent, and Mind, the controlling, moving power we know, is invisible.

SADIE A. MAGOON.

Home, Wash.

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

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

CONSISTENCY.

Elucidated Briefly by Mrs. C. K. Smith.

In the fourth chapter of St. John's Gospel in the New Testament are the words: "Come, see a man who told me all things which ever I did. Is not this the Christ?"

What is telling a woman all things which she ever did but a "life reading," for doing which mediums are persecuted and arrested to-day, and this by Bible Christians who are preaching and exhorting people to know Christ and daily do as Jesus said?

Do the majority of so-called Christians follow Christ, or read the Bible enough to know in what the following of Jesus consists? A babe is sprinkled in infancy, a church ordinance, confirmed at the age of twelve years, kept in Sunday school as a pupil until old enough to teach a class, feeling quite at home in the church, and whatever his present more liberal views may be, he finds it easier to remain than to withdraw.

But Spiritualists must not be so ignorant or concealed as to suppose that they are the only people who believe in progress; not only believe in it, but actually do progress, and when a church member attends for the first time a Spiritualist meeting he expects to hear Spiritualism propounded and explained, and instead of Spiritualism being the theme of the speaker he should tell you what the orthodox churches are at present teaching, and what they taught in the past, the latter would look like ignorance, and the Spiritualists better go to church and learn that orthodox ministers do not preach to-day as they did many years ago, but are largely imbued with Spiritualism.

A friend of mine in Illinois, when collected to join a Methodist church in his vicinity, frankly told them that she was a Spiritualist. The response was, "That don't make any difference, many of our members believe that way." Spiritualism taught in an orthodox church is very acceptable.

As Spencer G. Russell wrote me not long before he died, in Illinois: "I am a Spiritualist, and take The Progressive Thinker, but am a member in good standing in the Baptist church."

No doubt the majority of the members of that church are Spiritualists.

"Beware of religion," says a Chinese mandarin, meaning beware of superstition. "Missionaries come here who know nothing about Confucius, and we think them ignorant. The word 'religion' would not be very suitable if separated from superstition. Some people think religion is only superstition, and interpret the symbols, allegories and parables to suit themselves."

MRS. C. K. SMITH.
1045 8th St., San Diego, Cal.

WONDERS OF THE HEAVENS.

Evening Star Visible to the Most Penetrating Telescope is a Hot Sun.

"Twinkle, twinkle, little star," no one wonders what you are, for the astronomers say you are not. Stars have some of the most mysterious and no astronomical meaning and should be omitted from astronomical literature. The astronomers have arrived at the conception that all the structure visible in the most powerful telescopes is made of space, suns, planets, moons, nebulae, comets, meteors, and cosmic dust. Every star visible in the most powerful telescope is a hot sun. They are at all degrees of heat, from dull red to the most terrific white heat to which matter can be subjected. Leaves in a forest, from swelling bud to the "sere and yellow," do not present more stages of evolution. A few suns have been weighed and found to contain less matter than our own; some are of equal mass; others are from ten to twenty and thirty times more massive, while a few are so immensely more massive that all hopes and bases of comparison fall. Every sun is in motion at great speed, due to the attraction of all the others. They go in every direction. Imagine the space occupied by a swarm of bees to be magnified so that the distance between each bee and its neighbor should equal 100 miles. The insects would fly in every possible direction of their own volition. Stars move in every conceivable direction, as they will, but in subject service to gravitation. They must obey the omnipotent force, and do so with mathematical accuracy.

JOHN A. HOWLAND.

An Important Question Asked by D. Edson Smith.

To the Editor:—If Prof. Lockwood is wrong in his idea that the potentiality of all that pertains to any individual organism is contained in the two uniting cells, male and female, at the time of cotton, will Brother Dawbarn, or some Theosophist who knows, please tell us where the "Selfhood" are before entering the personality?

If the origin of man's selfhood is outside the origin of his personality, is it not so with all other animals? If not, why not? Are not the selfhoods of some elephants, dogs and horses of a higher grade than that of some men?

Do not selfhoods finally become perfected so they do not have to be re-embodied in earthly bodies? Then will not the supply of selfhoods sometime run short for the personalities begotten?

Yours for more light,
D. EDSON SMITH.
Santa Ana, Cal.

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

"Worry, Hurry, Scurry, Furry, Cured." By the Blissful Prophet and Wm. B. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price 25 cents.

"In the World Celestial." By Dr. T. A. Bland. Interesting, instructive and helpful. Spiritually uplifting. Cloth bound, price \$1.

"The Light of Egypt." Volume 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by the Adepts of Hermetic Philosophy. Price \$2 per volume.

Stanford-Bailey Seances.

Held at Melbourne, Australia, and Visited by the Pilgrim, Doctor

J. M. Peebles.

Barely had I reached home in Battle Creek, the dust of many lands upon my garments, before I received several letters to this effect: "Did you see that wonderful medium Bailey in Australia?" "Is he genuine or a fraud?" "Is he what the Spiritualist press has represented him to be?" "Has he no confederates?" "Does he not purchase these apparitions and through sleight of hand drop them upon the table?" "Is he ever coming to America?" "Is it really true that ancient manuscripts, Babylonian tablets, oriental head-dresses and amulets, old coins in Caesar's and King Asoka's time, plants unknown in Australia, live fish, live birds, etc., are brought into seances, through the solid walls, doors being locked?" etc. Yes, yes! All these, and then the one-half has not been told.

Of Mr. Stanford I have only to say that he is the brother of the late Hon. Leland Stanford, builder of the great California University. This Melbourne brother of his, formerly our vice-consul in Melbourne, is an influential and wealthy citizen, a keen observer, a scholar and an extensive business man, honored by thousands for his strict moral integrity. He gives these seances free, paying the medium from his own purse; and he is said to his honor, he never sneakily, cowardly denies being a Spiritualist. Everybody in the city and the regions around about know and respect him just as highly therefor.

A few years ago the churches of Philadelphia inaugurated the movement of a house-to-house canvass to ascertain "the status of religion" in the city, and, sad to say, only 129, according to the report, "stood up," willing to be counted as Spiritualists; and yet there were thousands upon thousands of respectable, royal-souled Spiritualists in that Quaker city of William Penn. Reluctantly, yet truly, do I state that the Spiritualists of Scotland, Wales, England and her colonies, are more brave and independent in their religious expressions than Americans, summing and wintering under their floating flag of freedom.

But to return to the Stanford-Bailey seances. This mediumistic sensitive has submitted to every possible test seemingly to satisfy materialists and agnostic spiritists. He never steps into the seance room until carefully examined by one or more of the sitters. He has been stripped to the skin and has gone into the room in other men's garments, the marvelous phenomena occurring just the same.

Dr. McCarthy in Sydney put him, as reported, under this test: He placed a netting over him, nailing it fast to the floor, a strap just above his elbows, buckling it behind him, put boxing gloves upon his hands—tying them tightly around the wrists, and still the phenomena continued, though somewhat more exhausting to the medium. Once inviting Mr. Bailey to my room at Mrs. Fletcher's, I sat with him alone, my knees fairly against his, my hands holding his (broad daylight), and, when entranced, rusty coins fell upon my hands, and two dry, sand-sprinkled ancient manuscripts fell at my feet. These manuscripts, soaked and unrolled, were covered with hieroglyphics.

From my notebook, March, 1907, I take the following: "Twenty-seven present this evening, and among them physicians, lawyers, and one Presbyterian preacher. Mr. Bailey was examined by Mr. McKenney (a press reporter) and myself. Seance opened with singing and prayer by a spirit through the entranced Bailey. The light was subdued, or partially softened, when the phenomena commenced. The three planes of consciousness and sphere-life were manifest. Apparitions were brought by the Hindu spirits. A beautiful lecture was given by Dr. Channing, but what interested me most that evening was the bringing in of a live bird unknown to Australia. The room was quite light; I could easily see the time by my watch, when the medium arose, entranced, walked half way around the large table, and looking up for a few moments, stretched up his right arm, the hand vanishing for the moment. We saw distinctly the medium and his arm stretched up, without hand or wrist, when, like a flash, the hand came back to the wrist, holding in it a beautiful bird, known in India. Mr. Stanford put it in a cage to keep. Its mate was brought afterward.

The unvarnished truth is, genuine, phenomenal Spiritualism is NOT "on the decline," though not as noisy and militant as a generation ago. It has become an established fact. It is no longer on trial with the enlightened and the inspired. The Court of Proofs is less and less session. The ex-witnesses number millions. Preachers are on the run. The verdict of results is now awaited—results relating to the physical, mental and moral salvation of the individual and of all tribes, races and nations.

The Spirits Questioned.

Tired of this dreary sing-song talk of the subliminal, the super-subliminal, the subjective subliminal, multiple personalities, etc., to get around a solid, rational Spiritualism, it was refreshing and uplifting to go into one of Mr. Bailey's seances, meeting a score or more cultured people, and watching Mr. Bailey going into the trances, every contributing intelligence causing a different facial expression, using different gestures, a different voice, and speaking from a different sphere of consciousness. His attending intelligences occupy three different planes of spirit consciousness. Though only an ordinary man in his normal state, when entranced he becomes transformed, transfigured, and the discourses through him from Dr. Robinson upon Babylonian, Assyria, Egypt, the Toltecs and Aztecs, the employments of spirits in the great hereafter, are grand beyond description.

One evening when some of those terra-cotta tablets and other heavy substances fell upon the table, I asked the controlling spirit how they could pass such weighty substances, even live birds, through heavy and solid walls. The prompt reply was: "To us there are no solid walls. How little you understand—how little you comprehend the chemistries of the heavens. What you call solid walls is to us comparable to what you on your plane would term thinnest, subtlest vapor or mist. If you will tell how a sunbeam passes through a pane of glass, or how the X-ray can pierce wood and brick, impressing an image upon a sensitive plate beyond the brick, you will have gone a long way toward answering your own question. Remember

that investigators, artists, chemists, and scientists pursue their studies in the ether spheres after the event that you term death, but which in reality is the beginning of, so far as we can judge, a never-ending life."

Mr. Bailey was stronger last winter and his general health much better than when I met him six years ago. He is a poor man, and his good wife as a helpful bread-winner does a small laundry business. Let us not be unjust, but generous, to our sensitive mediums and their families. I do not know when he will come to America. He spoke of it, in my presence, and also of again visiting Milan and Rome.

Having never seen a perfect person, I have nothing to say of Mr. Bailey's alleged peevishness and eccentricities. Slanderers and assassins of character, that feed and fatten on filth, should hold a mirror before their faces before they stab their kin. Such characters are the moral offal of this planet. It is no light thing to ruin a reputation, even by insinuation. In all my travels I never saw a perfect character nor met a Christian, as I understand Christianity, and I never read nor heard of, but one, and him they crucified some 2,000 years ago in Palestine.

The Plague in India.

Judge Wilson, of Duluth, writes me thus: "As you have just returned from India and adjacent hot countries, permit me to ask you concerning the plague. Has it been subdued? . . . I have a son in Allahabad."

Personally I saw nothing of the plague, and yet, according to the newspaper reports, it prevailed extensively in some parts of the country. During the first three and a half months of 1907 the deaths from the plague in India totaled 494,000.

The plague for the ten years, October, 1896, to December, 1906, shows that there was a large annual increase from 1901 to 1904, the deaths numbering 274,000 in 1901, 577,000 in 1903, and 1,022,000 in 1904—the worst year in ten years until now.

The total deaths for the whole ten years numbered 4,411,212. The improvement which was shown in the two years 1905 and 1906 has not, unfortunately, been maintained.

The Bombay presidency has suffered the most. This Indian plague is a filth disease. The mortality is greater among the poor and the uncleanly. Those who maintain good habits, who are puccious in their bathing, and who adhere strictly to the vegetarian diet, are seldom attacked.

Books and Ecols.

Very many complaints have been brought against me during the past two years and more from people who could not procure some of my most important books. While there was justice in their complaints, I plead "not guilty." For many years Colby and Rich, of the Banner of Light, had been my publishers, and the plates, owned by myself, were in care of the now extinct Banner of Light. In its decline the Banner was financially unable to bring out new editions, and I could not for a long time get my plates from Boston, but after a long correspondence, and through the efforts of my friends, Isaac B. Rich, Dr. Lane and others, I procured my plates by paying a heavy storage bill on them and also the freight. They reached Battle Creek only a few days previous to my leaving for the 'round the world missionary' journey, and I could not supervise new editions of "Immortality and the Employment of the Spirits," and two, probably three, others of my books out of print. I shall bring out new editions of several of my books this fall and winter.

Communications from a Mohammedan Spirit.

When, in one of the Stanford seances, just before leaving Australia on a previous visit, and conversing of going to Tasmania and New Zealand, Mr. Bailey was, unexpectedly to us, caught in a trance, and kneeling—as do Mohammedans at prayer—said in rather broken English:

"Allah! In the name of God, peace be unto you, the great white teacher, Peebles. There is but one God and we are all his children. Go forth, traveler, and teach other people the great truth, the holy truth, that we are all brothers. This will be clearly seen by all when death lifts the veil. We inspire and help you in your work for Allah's children. The labors of many years have whitened your hairs, but you shall be guarded and your strength renewed until your work is finished. The holy Koran declares that there is no God but one; that he is self-subsisting, creating all men for His pleasure. This truth, with man's brotherhood, you teach. In our spirit life there are no distinctions of race. All are the children of Allah, the Merciful. Then go to your native land, shielded and guarded by angel helpers. No ill shall befall you. Your Aryan brothers of the Islam faith, knowing you, will welcome you on High when your work is done. Our Koran says, 'We will cause you to enjoy a plentiful provision until a prefixed time, and to everyone that hath merit Allah will give an abundant reward.' Peace be unto you, brother, in the name of Allah, the most Merciful."

All felt a calm, sweet spiritual influence during the utterance of these words. Mr. Stanford always has in his seance room a shorthand reporter and stenographer.

Denials of Any Orthodox Teachings. The Influence of Spiritualism.

Every aged Universalist in the land, every intelligent and well-read Spiritualist, knows that for over sixty years I have valiantly fought the soul-crushing creeds and theological dogmas of orthodox theology—such dogmas as the "fall of man" in mythic Eden, the orthodox Trinity, the atonement through blood-shedding, the existence of a personal devil and endless hell torments. And while Unitarians and Universalists have done noble work in this direction, it is only justice to say that rational, religious Spiritualism has been the mighty instrument in remodeling, revising, widening and liberalizing orthodox creeds that now are declining, or dying, or dead, awaiting burial.

Personally, all that I know of a future life and

TRUE METHOD OF CRITICISM.

With Special Reference to Jesus and His Purported Teachings.

Whenever one of the old-school Atheists, what few there are left of them, takes up the subject of Jesus, he seemingly does it as though having a grudge against him. Why this should be it is difficult to understand, as one would seem to have a right to suppose that those who assume the attitude of this class of thinkers, should at least have tolerance, and likewise a fairness in stating a premise.

The only fair, as well as profitable way to take up a subject with a view to positive adverse criticism is to first give its true supporters the full benefit of their views and position in the matter, and then point from his opposite standpoint of view just wherein he deems them wrong. This is the way to grind out truth for truth's sake.

When an atheist addresses the public on any of the views he cherishes, he usually does so through some Spiritualist or other equally tolerant and free-minded publication, and this because Atheistic publications are chiefly co-suspicious by reason of their non-existence at the present day; and secondly, because no orthodox Christian publication will give him space. This then results in two things that such a writer might well in fairness take into consideration, namely: That he gets public hearing through the liberal-mindedness of those who believe in spirit, and that his remarks reach such class only, in the chief, at least, and not the orthodox Christians who fear and abhor such reading.

Now, inasmuch as Spiritualists, Theosophists, Faithists, and other kindred Free-Thought people (to whom an ultra Materialist or Atheist is a direct opposite in belief), have one distinct view of the Jesus character, and the Jesus or Christ Teachings, it would seem but fair to so concede, before launching out in indiscriminate condemnation of all that Jesus is credited with as having taught.

In other words, the true from the false, the genuine from the spurious, should be accounted for and considered. Many sound thinkers, scholars and careful delvers after facts of the past, who are not orthodox Christians, and therefore in one sense not "Christians" at all, firmly believe, and show fair reason therefor, that a character such as Jesus is said to have been, did exist in the country and at the time claimed, and that in common with the order of occult students to which he belonged, he did teach the doctrine of non-resistance, and many other self-abnegating virtues. That he was a man and a human being of rare spiritual qualities and soul-light, is all that is claimed for him by Spiritual Free-Thought people.

At this point comes in a matter that all fair-minded disputants should look into, that is, how much of the sayings attributed to Jesus, as given in the Bible and forced onto the world by Constantine and his Nicene aspirators, is genuine and how much is spurious. Books and monkish tales, some perhaps as reliable as a report of the Los Angeles Times of a labor movement, were voted in and voted out by the members of the Nicene Council, until finally they cooked up what has since been claimed by orthodox Christians as the original word of God, and the result was a conglomerate of statements that to this day furnish basis, such as it is, for every sect and ism in the land that calls itself Christian, including Mormons, Holy Jumpers and What Not.

If Jesus truly taught non-resistance and mildness, forgiveness and tolerant self-abnegation, then it follows he could not have advocated nor threatened use of the sword at the same time.

There are those probably as wise and far-seeing, and who have investigated as deeply as a modern-day Atheist, who assert positively that all contained in the present orthodox Christian Bible which makes of Jesus an advocate of the use of the sword, is false, interpolated and spurious, purposely put in, to give an ostensible authority for the war, bloodshed, oppression, and coercion practiced and done in the name of Christ, but of most un-Christian-like nature.

Constantine and his advisers laid the foundation for establishment of a kingdom on Earth, for power and aggrandizement of its head and other leaders, and with fire and sword, and rack and thumb-screw, it has built up what "Christianity" now represents, and the great mass has for two thousand years, about, been whipped into line by the physical force, represented by the spurious and interpolated in the biblical history of Jesus, and the practices of its followers are so foreign to the true teachings of Jesus as to be astounding. Were the real meek and lowly Jesus to present himself in Colorado to-day and preach as Jesus is said to have

preached in Palestine, Governor Buchtel (himself no small "Christian") to hear what is claimed for him), would have him bull-penned and deported in no time, and if he returned he would have him hanged in the State between two days, "never to leave the State alive," as Governor Gooding was fond of saying about the mining boys.

All Spiritualists and kindred free-thought people, not enslaved by modern orthodoxy, know one Jesus character only, and that the one who taught non-resistance, love, peace, good will and brotherhood. These, then, are not responsible for the false Christ of Churchianity, nor do they uphold his alleged sayings and doings threatening vengeance and damnation upon all who do not fall down and worship him.

Whatever is true and in accordance with eternal fixed principles is always the same wheresoever found and by whomever uttered, and with due understanding of and allowance for oriental figures of speech and imagery, parables and occult meanings, in contradistinction to our western literalness and blind materialism there is so much of the alleged sayings of Jesus that embraces the Wisdom Religion, that no earnest searcher after truth can afford to neglect, despite, bias, nor other mind-clothing influences to cause their ignoring, and as all free-thought people must choose that which to them appears good and true, no good reason can be seen for assailing Jesus indiscriminately because of misunderstood sayings of spurious matter worked in deliberately by a false Christ religion, for purposes of world-power and aggrandizement.

The position assumed by a late writer in No. 326 of The Progressive Thinker, who avowed to be an Atheist, that the "Resist not evil" doctrine as taught by Jesus, means a forbidding to protect an assailed woman is therefore as far-fetched as it is illogical in the premises, and turning the other cheek when smitten on the right, is a figure of speech that ought to be considered from high standpoint of the doctrine of the prize-ring. Taking no heed for to-morrow has also, of course, a deeper meaning, spiritually and philosophically, than attributed to it by our Atheist fellow-man, and so on along the line of his argument.

The occult writings of Jesus, yet some very profound, such as "Secret Doctrine," Oahspe, and the works on the Spiritual Philosophy, have much that bears on subjects such as these, which, owing to deep research, and psychic insight certainly throw much light on the Jesus character and his occult teachings.

As all words, wherever and by whom employed, are but more or less imperfect vehicles carrying the spirit or idea therein, for purposes of conveying the same to other minds; and further, as all books, whatever their attributed source, are after all but the expression of some intelligence, to be taken for what truth they may contain, what benefit is there in damning the vehicle or the intelligence?

If a piece of mineral rock assays \$10 per ton, that is, ten dollars when segregated represents no more than the same amount taken from a rock carrying \$1000 per ton.

"Search all things, and hold fast that which is good."

The tolling, patient miner breaks and carries out hundreds and thousands of tons of country rock, which is barren substance in the getting of a few ounces of the genuine gold. He segregates and leaves the refuse on the dump, and spends no time in damning the latter, as he sees the uselessness thereof.

Philosophic truths have to be garnered and extracted in the same way, a little here, a little there, and many mistakes are no doubt made in the sifting, but after all, this is the only way knowledge or true values are gained, and though the process be laborious, slow and painful, yet we have it to do, or remain idle and get nothing. This is the way mind and soul must be strengthened and made more self-reliant and wise, and in the end truth stands serene and unchangeable, wheresoever gotten or whence derived.

P. O. CHILSTROM,
Crescent, Lincoln Co., Nev.

Good Words From Pine Grove, Niantic, Ct.

To the Editor:—Our camp has closed a very successful season. Spiritually and socially much interest has been shown in our weekly meetings, as well as at Sunday services, which we have held twice on each Sunday, followed in the evening by conferences where the different mediums and speakers for the day have taken part. Through July Mrs. L. L. Hand of Bridgeport, Ct., was our speaker, giving us each Sunday grand and helpful thought; her messages were clear cut and given in a dignified manner. We were so well pleased with her good work, that we have engaged her for July, 1908, and as she has purchased a fine location here on our grounds, we shall hope to have her the entire season.

Mr. Wellman C. Whitney of Springfield, Mass., was with us two Sundays in August, doing good work, both in his lectures and his messages. His spirit messages we can truly say are sincere and honest.

Mr. Edgar Emerson of Manchester, N. H., one of the tried and true, came to us for one Sunday, and Mrs. T. C. Cunningham of Cambridge, Mass., also created great interest with her powerful lectures and messages.

Your grand and valuable paper came to us every Saturday, and we sincerely thank you for it, and were glad to receive it at the close of our service on Sunday, and our President, Mr. Thompson, spoke many good words for it, and I hope many new names may be added to your list.

This is a very beautiful spot; beautiful trees, grass and flowers, and salt water nearly encircles us; fine bathing and all the pleasures of life are here. We are social and welcome all honest-hearted people, knowing they will say, "We are glad to be here."

MRS. H. O. BODDEN,
Pine Grove, Niantic, Ct.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and etherial phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.00.

THUMBSCREW AND RACK. Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George B. Macdonald. Price, 10 cents.

Wonderful Results Obtained for the Relief of Eye Trouble.

Any reader of this article who is afflicted with weak eyesight or any form of eye trouble should not fail to write to the Actinia, Appliance Company, Suite 242, 811 Walnut St., Kansas City, Mo. "Actinia"—an instrument which has effected such marvelous cures of the different forms of eye trouble all over the world—no cutting or drugging, is involved without any trouble. "Actinia" will be sent on two weeks' trial so that you can easily see what it is like and how it is used without any expense.

930

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

The Wonders of Life.

By ERNEST HAECKEL, Author of "The History of the Universe." This book is a contribution to the realm of organic science, and treats of The Knowledge, Nature, Functions and History of Life. Price, cloth, \$1.00.

Can Telepathy Explain?

Results of Psychical Research. By Minot J. Savage.

Dr. Savage in this book of 48 pages, discusses problems which have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a number of instances of telepathy, and discusses the possibility of telepathy as a means of spiritual revelation or communication. His discussion is frank and candid, and merits the widest reading, for he deals with facts and experiences. Price, cloth, \$1.00.

"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The process of Dying; Light and Spirit; The Law of Attraction; Sense of the Spirit; What is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price \$1.00.

Good Books

OF ELIZABETH TOWNE.

JUST HOW TO CONCENTRATE.

This book tells how to use the wonderful forces of being to produce a happy, harmonious and healthy life. It is practical, helpful. Tells how to develop and practice concentration, train the emotions, improve the memory and direct all powers for the betterment of conditions. The very thing for those who feel tied to a life of barren drudgery. Contains the key to better conditions of mind, body and environment. Bound in dove color and green heavy paper; 31 pages. Price, 25 cents.

HAPPINESS AND MARRIAGE.

If you are looking for cut and dried advice on marriage and harmony in the home you won't find it in this book. Most books on marriage are as much alive as salt codfish. This book isn't that kind. "Happiness and Marriage" is alive, and deals with life. It treats of the every-day problems that confront a married couple, and tells how to solve them. It is not a book of theory, but of practical experience. Altogether this is one of the most original and striking books the author has yet produced. "Happiness and Marriage" is well printed on heavy laid paper, and contains a portrait of the author. Paper covers, 80 pages. Price, 50 cents.

JUST HOW TO TAKE THE SOLAR PLEXUS.

This unique booklet teaches that the Solar Plexus is a Center or Storehouse of Energy and Power. When this center is normally active it radiates Life, Health and Strength to the whole body, as the sun radiates warmth and life to the vast system of worlds of which it is the center. The Solar Plexus may be called the Sun Center of the Human Body. The Hindus of India say that the soul functions through this center. The book gives deep breathing exercises of great value, and teaches how to awaken the Solar Plexus to fuller life and mortal activity. Ella Wheeler Wilcox, the most famous woman author in America, says of this book: "It contains a fortune in value if you practice the simple exercises given." "Happiness and Marriage" is an introduction to, and advertisement of a larger work. It contains in itself the full teachings of the author upon the subject of the Solar Plexus. Price, 25 cents.

JUST HOW TO COOK MEALS WITHOUT MEAT.

The Multum in parvo of cook books up to date. If you want to know how to live without using animal food this book will help you. It is the result of the author's own actual experience in adopting a vegetarian diet. Space is devoted to the consideration of Soups, Salads and Desserts and several practical menus are given. A book for every-day people. It does not tell how to cook elaborate course dinners, but for every-day living it is just the thing. You need the book whether you are a vegetarian or not. Price, 25 cents.

In Tune with the Infinite

By Ralph Waldo Trine.

While yourself live the cause of whatever enters into your life. To come into the full realization of your own awakened individuality, you must condition your life in accordance with what you would have it. From The Infinite.

Trine's "The Infinite" is the Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. The Supreme Fact of the Human Mind; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into the fullness of power; IX. The Law of All Things; The Law of Prosperity; X. How Men Have Become Free; XI. The Law of the Universal Mind; XII. The Law of the Infinite; XIII. The Universal Mind; XIV. The Infinite Mind; XV. The Infinite Mind; XVI. The Infinite Mind; XVII. The Infinite Mind; XVIII. The Infinite Mind; XIX. The Infinite Mind; XX. The Infinite Mind; XXI. The Infinite Mind; XXII. The Infinite Mind; XXIII. The Infinite Mind; XXIV. The Infinite Mind; XXV. The Infinite Mind; XXVI. The Infinite Mind; XXVII. The Infinite Mind; XXVIII. The Infinite Mind; XXIX. The Infinite Mind; XXX. The Infinite Mind; XXXI. The Infinite Mind; XXXII. The Infinite Mind; XXXIII. The Infinite Mind; XXXIV. The Infinite Mind; XXXV. The Infinite Mind; XXXVI. The Infinite Mind; XXXVII. The Infinite Mind; XXXVIII. The Infinite Mind; XXXIX. The Infinite Mind; XL. The Infinite Mind; XLI. The Infinite Mind; XLII. The Infinite Mind; XLIII. The Infinite Mind; XLIV. The Infinite Mind; XLV. The Infinite Mind; XLVI. The Infinite Mind; XLVII. The Infinite Mind; XLVIII. The Infinite Mind; XLIX. The Infinite Mind; L. The Infinite Mind; LI. The Infinite Mind; LII. The Infinite Mind; LIII. The Infinite Mind; LIV. The Infinite Mind; LV. The Infinite Mind; LVI. The Infinite Mind; LVII. The Infinite Mind; LVIII. The Infinite Mind; LIX. The Infinite Mind; LX. The Infinite Mind; LXI. The Infinite Mind; LXII. The Infinite Mind; LXIII. The Infinite Mind; LXIV. The Infinite Mind; LXV. The Infinite Mind; LXVI. The Infinite Mind; LXVII. The Infinite Mind; LXVIII. The Infinite Mind; LXIX. The Infinite Mind; LXX. The Infinite Mind; LXXI. The Infinite Mind; LXXII. The Infinite Mind; LXXIII. The Infinite Mind; LXXIV. The Infinite Mind; LXXV. The Infinite Mind; LXXVI. The Infinite Mind; LXXVII. The Infinite Mind; LXXVIII. The Infinite Mind; LXXIX. The Infinite Mind; LXXX. The Infinite Mind; LXXXI. The Infinite Mind; LXXXII. The Infinite Mind; LXXXIII. The Infinite Mind; LXXXIV. The Infinite Mind; LXXXV. The Infinite Mind; LXXXVI. The Infinite Mind; LXXXVII. The Infinite Mind; LXXXVIII. The Infinite Mind; LXXXIX. The Infinite Mind; LXXXX. The Infinite Mind; LXXXXI. The Infinite Mind; LXXXXII. The Infinite Mind; LXXXXIII. The Infinite Mind; LXXXXIV. The Infinite Mind; LXXXXV. The Infinite Mind; LXXXXVI. The Infinite Mind; LXXXXVII. The Infinite Mind; LXXXXVIII. The Infinite Mind; LXXXXIX. The Infinite Mind; LXXXXX. The Infinite Mind; LXXXXXI. The Infinite Mind; LXXXXXII. The Infinite Mind; LXXXXXIII. The Infinite Mind; LXXXXXIV. The Infinite Mind; LXXXXXV. The Infinite Mind; LXXXXXVI. The Infinite Mind; LXXXXXVII. The Infinite Mind; LXXXXXVIII. The Infinite Mind; LXXXXXIX. The Infinite Mind; LXXXXXX. The Infinite Mind; LXXXXXXI. The Infinite Mind; LXXXXXXII. The Infinite Mind; LXXXXXXIII. The Infinite Mind; LXXXXXXIV. The Infinite Mind; LXXXXXXV. The Infinite Mind; LXXXXXXVI. The Infinite Mind; LXXXXXXVII. The Infinite Mind; LXXXXXXVIII. The Infinite Mind; LXXXXXXIX. The Infinite Mind; LXXXXXXX. The Infinite Mind; LXXXXXXXI. The Infinite Mind; LXXXXXXXII. The Infinite Mind; LXXXXXXXIII. The Infinite Mind; LXXXXXXXIV. The Infinite Mind; LXXXXXXXV. The Infinite Mind; LXXXXXXXVI. The Infinite Mind; LXXXXXXXVII. The Infinite Mind; LXXXXXXXVIII. The Infinite Mind; LXXXXXXXIX. The Infinite Mind; LXXXXXXXX. The Infinite Mind; LXXXXXXXXI. The Infinite Mind; LXXXXXXXII. The Infinite Mind; LXXXXXXXIII. The Infinite Mind; LXXXXXXXIV. The Infinite Mind; LXXXXXXXV. The Infinite Mind; LXXXXXXXVI. The Infinite Mind; LXXXXXXXVII. The Infinite Mind; LXXXXXXXVIII. The Infinite Mind; LXXXXXXXIX. The Infinite Mind; LXXXXXXXX. The Infinite Mind; LXXXXXXXXI. The Infinite Mind; LXXXXXXXII. The Infinite Mind; LXXXXXXXIII. The Infinite Mind; LXXXXXXXIV. The Infinite Mind; LXXXXXXXV. The Infinite Mind; LXXXXXXXVI. The Infinite Mind; LXXXXXXXVII. The Infinite Mind; LXXXXXXXVIII. The Infinite Mind; LXXXXXXXIX. The Infinite Mind; LXXXXXXXX. The Infinite Mind; LXXXXXXXXI. The Infinite Mind; LXXXXXXXII. The Infinite Mind; LXXXXXXXIII. The Infinite Mind; LXXXXXXXIV. The Infinite Mind; LXXXXXXXV. The Infinite Mind; LXXXXXXXVI. The Infinite Mind; LXXXXXXXVII. The Infinite Mind; LXXXXXXXVIII. The Infinite Mind; LXXXXXXXIX. The Infinite Mind; LXXXXXXXX. The Infinite Mind; LXXXXXXXXI. The Infinite Mind; LXXXXXXXII. The Infinite Mind; LXXXXXXXIII. The Infinite Mind; LXXXXXXXIV. The Infinite Mind

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 respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clarity is perhaps sacrificed to 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. The questions may be answered by direct effort or knowledge; grief, anxiety or sickness sometimes produces it—in fact, anything that weakens the physical and thus emphasizes the strength of the spirit is favorable. To the person in this state of semi-trance, or clairvoyance, the spirit appears as a vapory, self-luminous cloud, with more or less distinctness of form and features.

In the instance described by this correspondent, weary with travel, and agitated with grief, and sympathy with his relatives, in his sleep he became sensitive and perceptive of "clouds of luminous substance." With the shock he awakens, passes out of the seeing state, and the vision passes, because the senses are again alert. "Inky darkness" is favorable to this manifestation. Physical light is not reflected from spiritual substance, and hence its presence or absence is not a consequence to the spiritual vision. Physical light may be damaging by exciting the vision of physical objects and thus obscuring the spiritual.

All spirits, in mortal form or de-carate, are surrounded by a sphere which, to spirit eyes, appears as a cloud, varying in size and color with the character of the individual.

MOST EXCELLENT.

The Electrical Wonders of To-Morrow.

Electricity's day is only dawning. Mr. Edison thinks that within the next ten years the world will see as many marvelous developments as during the last fifty. Before long he predicts, science will enable the farmer to enrich his lands by means of nitrogen from the air. He expects to see at least one date the direct generation of electricity from coal by a cheap process. Locomotives will then be thrown to the scrap heap, all trains will be run by electricity, no longer will coal be transported laboriously to cities, but there will be great power plants established at the mouth of rivers from which electricity will be sent over the country by wire. There will be no horses in the streets, no stables; no flies; wagons will be propelled by electricity, houses will be lighted entirely by electricity, for it will be so cheap that it can be used by the humblest tenant dweller. Ships no longer will be driven by steam. They will cross the Atlantic in three days with electricity as their motor power. At the present time ninety-nine per cent of the power obtained from coal is lost by the use of boilers, wheels, and dynamos. With the direct generation of the electric current, therefore, the world will have ten times more energy than now.

JOHN A. HOWLAND.

Voted Three Hundred Times in One Day.

In Bohemia, women tax-payers have the municipal vote on the same terms as men, but they must cast it by proxy. Louisiana is the only one of the United States that provides for a proxy vote by women, and the men of Louisiana, more courteous than those of Bohemia, when they gave women tax-payers a vote on questions of local taxation, left women the option of casting her vote in person or by proxy, as she chose. The right was given in 1898, and the first important election under it took place soon after, when New Orleans, voted on the question of a special tax levy for improved sewerage and drainage, and a pure water supply. The women carried the day for the tax on the question. It was found that most of them preferred to vote in person, but Miss Kate M. Gordon, president of the Women's Sewerage and Drainage League, collected proxies from about 300 good but timid ladies who shrank from going to the polls, and cast their votes herself. She for the cause of the women in the United States who ever voted, legitimately, several hundred times in one day. Miss Gordon is corresponding secretary of the National American Woman Suffrage Association. Her sister, Miss Jean Gordon, is Louisiana's first woman factor inspector.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price, 25c.

Questions Viewed.

Sententiously and Philosophically Considered,
by Henry Morrison Tefft, of Norwich, N. Y.

"IT IS SAID THAT THERE IS A SPIRITUAL BODY AS WELL AS A MATERIAL BODY—THAT OVER AND AGAINST EVERY MATERIAL FACT IS A CORRESPONDING SPIRITUAL MANIFESTATION. OUR SENSES CAN TAKE IN ONLY A FEW OF LIFE'S REALITIES. THE UNSEEN IS JUST AS REAL AS THAT WHICH IS SEEN. TRUTH IS CARRIED TO THE MIND BY TYPES, SIGNS AND REPRESENTATIONS. THE SYMBOL IS UNIMPORTANT. WORDS ARE SIMPLY SYMBOLS REPRESENTING IDEAS."

Progress means destruction; it may mean suffering. Tyndall says, "As a rule, every advance is balanced by a partial retreat, every amelioration is associated with more or less deterioration. No great mechanical improvement is introduced * * * for the benefit of society at large that does not bear heavily on individuals." In every community there is a certain following which always stands against any innovation, change or betterment. If its advice was taken there would never be a street paved, nor a new building erected. The old, with them, whatever its condition, is good enough. The proposition to build a new church, a new school house, or a public building of any kind is considered as an extravagance. "Progress" wastes inertia is economy. Truth, to some minds, dwells in the past, not in the future. Age, custom, habit, possess marvellous sanctity. To change an old thought for a new one is sacrilege. But society never stands still; it is always moving. It is either growth or decay. There are no broken links in history. In our vision was broad enough we should see that one condition in life succeeds another in natural order. Communities, states, nations, are growths not creations and are governed by natural laws the same as the physical world. Every gift, every blessing, every great benefit is purchased at a sacrifice. Just measure is meted out, the scales must balance. The gift of the child adds to the burden of the parent. We speak of independent action; there is no such condition either in nature or life. Society is bound together; it resembles a chain—each link is dependent upon its relation to all other stars." The individual yields up a portion of his substance, a certain amount of his liberty and freedom of action for the public good.

Life is dual. Action and reaction are equal. Want and supply go hand in hand. One new invention demands another. As soon as a bullet-proof armor for a battleship is made—a projectile is produced to pierce it. Even the burglar keeps pace with science, for whenever a burglar-proof lock is invented he devises a way to open it. The universe is upheld by the balancing of opposite forces. It is not certain but the lowest form of life is as necessary in the plan of the world as the higher. Kings are mere figure-heads. Public opinion is a stronger moral safe-guard than either the church or legislative body. It makes and unmakes laws. Statutes are made operative or inoperative according to its mandate. Governments are powerless unless backed by the judgment of the people. Rules may declare war but they cannot fight the battles unless they are sustained in their course by the sympathy of their subjects. It is the unnumbered, untold, obscure workmen that build up the prosperity and civilization of a country the same as "Billions of insects in the sea and on the shore are tiny workmen, instrumental in the construction of islands, peninsulas, and continents." The common duties of life require just as much bravery, tenacity of purpose, and high moral resolve as the more exalted ones. Nature, environment and education fix our character and not our calling or profession. It needs as true a heart, as firm a principle to be an engineer on a railroad as it does to be President of the United States. True manhood is everywhere demanded. There is no station in life that can be filled by a false man; there is no demand in the world for false weights and counterfeit coins. A man can deal only as he is. The average man until he has no convictions, no opinions, no beliefs on any question whatever. Duplicity becomes a habit; habit in time becomes nature. Lying to some people is a fixed fact. They indulge in prevarication and deceit until a straight-forward statement becomes as impossible. The average man who never believes fully in any principle, they never believe fully in any man; there is always, whatever matter is under consideration, a hesitancy, a residuum of doubt, a balancing of adverse conditions, which neutralizes and sterilizes whatever effort they may put forth in any cause or for any proposition. There are negative natures and positive natures. Positive evil commands more respect from the world than negative good. All things have their opposite. There could be no shadow if the sun was not somewhere shining. The magnet attracts at one end and repels at the other. On one side of man's character his sins may be as scarlet, on the other his virtues may be as white as snow. Some men are intellectually great and some morally great; there are those who combine both. A person may be rich in purse but a pauper in heart. We speculate, we moralize, we draw ideal pictures of life—but it is all in vain; cold, hard facts rule the world. Beauty exists only in the imagination—as an ideal, not as a reality. Experiences turn all our joys to sorrow, hopes to disappointments. Science has destroyed miracles; in time it will explain all spiritual manifestations. Most of our ideas are castles built in the air; like a mirage they vanish with change of atmosphere. The highest civilization fades out. Brute force in time wins. Barbarians destroyed Rome—the greatest empire the world ever

"THERE IS NO VALUE TO A FLAG EXCEPT WHAT IT REPRESENTS; THE SAME IS TRUE OF RELIGIOUS LITURGIES, SACRAMENTS, AND ORDINANCES. IMAGINATIVE CHARACTERS IN FICTION HAVE HAD AS MUCH INFLUENCE IN MOLDING THE THOUGHT OF THE WORLD AS REAL ONES; THEY ARE OUTLINED IN THE MIND AS PLAINLY AS THOUGH THEY HAD ACTUALLY EXISTED. IS NOT MRS. STOWE'S 'UNCLE TOM' A REAL PERSON? WAS NOT SHAKESPEARE'S 'HAMLET' A LIVING MAN?"

Even now there is darkness enough in Asia, crowding for admittance against our frontiers, to blot out the light of the Cross and the Hope of the world. Who knows what is good or what is evil? They are both man-made. War has been productive of as much good as evil. No nation ever came out of darkness into light without its aid. Victor Hugo says: "We talk of peace and plenty, and of peace and civilization, but I found those were the words which the mass of history coupled together; that on her lips the words were: peace and sensuality, peace and corruption, peace and death. I found in brief, that all great nations learned their truth of war and strength of thought in war; that they were nourished in war, and wasted by peace; taught by war and deceived by peace; trained by war and betrayed by peace—in a word, that they were born in war, and expired in peace."

The essence of crime is the intent. The preparation that at one time kills, at another time cures. What is right or wrong depends upon circumstances and conditions. * * * Words are arbitrary symbols and only express ideas by common consent. There is no inherent quality of good or bad in a word—not even in those words which are regarded as most sacred or most vile. There is no profanity or violence in a word. The sin rests in the spirit that prompts its use and not the term used. Matthew Arnold says:

"Strictly and formally the word God, we now learn from philologists, means, * * * simply shining or brilliant." All things are proper in their order. "Dirt," it is said, "is only matter in the wrong place." A man may donate a million dollars to a Christian or charitable purpose and be entitled to no credit. The Jew's mile, given in the name of gold given in the name of ambition, or for self-gloryification or in deference to a public sentiment. There is no passion, sentiment, feeling, or desire in the mental and spiritual make-up of man but what is necessary and useful for his development. The most poisonous herbs, the most venomous reptiles, have their uses. What ignorance fears, intelligence studies and masters; what superstition deems miraculous, knowledge reduces to natural phenomena. The sun was once worshipped as a god, but now science is trying to make it a servant. In a picture the shadow is just as necessary as the light; both are required to produce the effect of beauty. Nature makes no mistakes. Sin and righteousness, beauty and ugliness, come from the same source. Before a building is commenced the architect draws the plan which shows the structure exactly as it will appear when completed. Could the Creator of the Universe do less for man? The history of the world all laid out at the beginning? Was not each individual life calculated upon? And can man change the ordinances of God? Some questions will never be answered. The ideal life will never be realized; it should, as far as mortal calculation goes, progress would end and the world would be a blank. If the forces of good and evil were always equal, society would stand still; there would be neither advancement nor retrogression. "Two waves of light or of sound of equal amplitude and intensity, when brought together from diametrically opposed directions, produce, respectively darkness and silence." There are always two opposites to every human attainment. When Christ proclaimed that one should love his neighbor as himself, he placed the standard of conduct on a plane higher than any mortal ever reached. Every man stands accused; somewhere his conscience condemns him. In the silence where no ear hears, no eye sees—he sees himself in Nature of a just judge. Thousands of people live their lives and die without ever, by word or deed, lifting a burden from a human heart. On every hand can be seen the undeveloped powers of the mind, the unused talents and the deadened sensibilities of the soul—all dwarfed by never being brought into action. Negation is weakness—affirmation is strength.

Every faculty of the body, every faculty of the soul, is strengthened by use. Still water stagnates. It never purifies itself until it gets into motion. Creative moments are always moments of unrest. The waters have to be troubled, otherwise they possess no healing virtue. A writer does his best work under some strong necessity, some oppressive burden, some hope denied. It is in the confusion of nature that new significances are formed. The ardent heart always takes to the extremes; it never travels in the middle of the road, but always walks on either side of the beaten track. The great religious, political and moral reformers of the world have been called fanatics. Peter the Hermit, Mohammed, Cromwell, the Harbinger, were born orators. Perfectly even-balanced minds never produced revolutions, never brought about reformations, never discovered new lands. Instead of advancing they always stand still. There is an irresistible force that carries individuals and societies along. Whether we will or not, we move with the current. As the whole body of the people change, so do we individually

change. No form is permanent, either in Nature, art or life. The words with which the most sublime and beautiful thoughts are clothed to-day, will lose their meaning and become unintelligible ages hence. But it is only the vestment that is destroyed. Whatever in literature, religion, or sentiment that appeals to the universal feelings and instincts of mankind will never die. The monuments, the architecture and all the material grandeur of a nation perish, but the spirit with which they were imbued lives. "All that is visible on this nation dies," says T. Starr King, "but its soul survives; the truth it discovered and illustrated is preserved; its essence passes into civilization, improves society, and becomes the common property of all aftertimes." Intelligence is fundamental. Thought organizes matter. "The world is made flesh." Truth comes to men by intuition, by inspiration as much as by reason and logic. Some writers give a better description of a country they have never seen, just by reading about it, than oldsters who have explored it. Being color blind did not prevent John Greenleaf Whittier from writing beautiful poetry about flowers. Knowledge is not confined to the great. The common minds have done so much to elevate humanity as the most learned and cultured. Education does not necessarily make men see clearly. Hamerton says, "A man may have the finest scientific faculty, the most advanced scientific culture, and still believe the consecrated water to be the body of Jesus Christ." Truth is the goal for which mankind is striving. Bala-hood goes at a discount, but there are no stakes or stones marking the boundary between the two. A doctrine may be false in fact but still carry religion to the soul. To one person religion may have no significance, but to another they are sublime and life-giving. Every line drawn on the map of the world is imaginary. All divisions of time and space are artificial. The rules governing human conduct admit of no hard and fast lines. They vary with age, climate and condition. What we call weakness in a man may in fact be the source of his strength. Many historic characters are gods or demons, saints or sinners, according to the point of view from which they are seen. Unless more emphasis is laid upon the public services than upon the individual lives, the names of some of the world's greatest heroes and benefactors would have been erased from the scroll of fame. As we pass along, little notice is taken of our daily experiences, but each and every one leaves its impression. That which seems the most grievous and hardest to be borne often proves to be the greatest blessing. "We are conscious of wrongdoing," says H. W. Dresser. "We deliberately sin sometimes. * * * Yet a time comes when many of these experiences yield to their meaning. We justify mistakes in the light of their outcome. Each hour of conflict had its place in teaching part of life's great lesson. A world of truth flashes upon us through the memory of some wrong act; and we question the wisdom of the slightest regret." Faith, credulity, ignorance and superstition are all factors in social life that have to be taken into consideration. The orator, the priest and the physician make use of these agencies in carrying forward their purposes. There is as much glory in romance as in truth, in fable as in fact; yet every dream, every vision of the mind, is only a picture of some reality.

It is said that there is a spiritual body as well as a material body—that over and against every material fact is a corresponding spiritual manifestation. Our senses can take in only a few of life's realities. The unseen is just as real as that which is seen. Truth is carried to the mind by types, signs and representations. The symbol is unimportant. Words are simply symbols representing ideas. There is no value to a flag except what it represents; the same is true of religious liturgies, sacraments and ordinances. * * * Imaginative characters in fiction have had as much influence in moulding the thought of the world as real ones; they are outlined in the mind as plainly as though they had actually existed. Is not Mrs. Stowe's "Uncle Tom" a real person? Was Shakespeare's "Hamlet" a living man? Gods and heroes are imaginary personages. There is no glamour over actual experiences. It requires distance, perspective, and age to make them interesting. "Familiarity breeds contempt." We only admire what we cannot understand. We only covet that which we cannot get. The value of a commodity is its scarcity. A weed in one country becomes a costly flower in another. If gold had been as plenty in the world as iron we would never have heard of the "gold standard." On all great lines communities move as one body—they advance or recede together. States have their youth, old age and death the same as individuals. When a nation commences to decay, no individual effort can save it. Everything tends towards completion, perfection and fish. Matter in time becomes mind. Both plant and animal are continually converting matter into life. Nature, art, custom and habits move in a circle. Whatever has happened will happen again. This must be so. Natural laws are uniform in their action. No new principle or material has ever been added or subtracted from the world; it is disintegration—a returning of matter and forces to original conditions. There are no discordant notes in life. Nature is harmony. Every creed, belief and doctrine has its value. It is continual friction that wears away the rock and converts it into fertile soil. All doctrines, philosophies, religions, become merely burdens in the hands of the wise man, which he tries in succession upon every problem presented to him, seeking for the right one to unlock the secret."

HENRY MORRISON TEFFT.
Norwich, N. Y.

THE PATHWAY OF THE Human Spirit.
Traced, by Dr. J. M. Peebles.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage 12 cents.

LIFE and REMINISCENCES

Col. Robert G. Ingersoll.

By Edward C. Smith.

"The Record of a generous life runs like a vine around the memory of our dead, and every sweet unselfish act is now a perfumed flower."



ROBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shakespeare, Voltaire, Goethe and Shelley. He was a great Lawyer, Politician, Reformer, Orator, Critic and Philosopher. His wonderful gift of language touched with the spirit and charm of poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had.

He was great because he was honest. He shook the world with his eloquence and reasoning. His arguments were never answered. As a Lawyer his arguments were always so convincing that he won his case.

He knew many things by learning and more by intuition.

He was an Intellectual Giant, and it is very probable that the wonderful combinations he possessed, the world will never see again.

The author who was a close friend and great admirer of Colonel Robert G. Ingersoll, was assisted by near relatives who collected a great amount of valuable data, and in no other way could this information be obtained. The writing of the "Life and Reminiscences" was purely a labor of love; and it is useless to say has been written in the fairest and kindest spirit, every detail having been carefully recorded. Much of this data was collected and revised before the Colonel's death, and great care was taken in only recording after careful research.

This valuable edition has been aptly illustrated with many beautiful half-tone illustrations of the Colonel in different periods of his life. Also portraits of his sisters and brothers, family, father and mother, together with a genealogical chart, also many valuable reminiscences. The work is well written, handsomely bound, and beautifully printed. All admirers of the Colonel will welcome its publication.

PRICE, cloth, \$2.00. Delivered free.

Order direct of the PROGRESSIVE THINKER,

40 Loomis St., Chicago, Ill.

THE NATURE CURE

BY PHYSICAL AND MENTAL METHODS, ILLUSTRATED.

A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice. A Clear, Short-Cut Treatise on the Cause and Cure of Disease.

By MARVIN E. CONGER, M.D.
Assisted by ROSA C. CONGER, M.D.



The light is turned on to objectionable medical mysteries, latent prescriptions, dogmatic theories and dangerous experiments of the present expensive medical practice.

Every pains has been taken to make the leading points so plain that all, young and old, may easily understand. Condensed facts, short, clear-cut paragraphs are some of the attractive features of THE NATURE CURE.

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English for the plain people, as in NATURE CURE.

Our Definition of Medicine.—Any method or remedy that will remove, alleviate or modify pain and restore the sick to normal condition, is practical medicine.

Stripped of mystery and deception, the study and practice of medicine can be carried to success in every intelligent home. NATURE CURE will lead the way to certain success.

The best medical practice is the one that will cure in the least time with the least risk and expense.

Nature Cure is a true exponent of the practice of medicine as defined, and stands squarely upon truth and demonstration, rejecting theories and experiments wherever health and life are endangered.

The book contains 375 pages, and is finely illustrated; the mechanical and artistic work are the very best. Bound in fine English cloth, marbled edges, \$2.00; common cloth \$1.50.

"THE LANGUAGE OF THE STARS,"

A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. This work is illustrated with special plates.

For Sale at This Office. Price, Fifty Cents.

RADIANT ENERGY and its Analysis. Modern Astrology, by Edgar L. Larkin, Director, Lore Operator, Echo Mountain, California. This book treats upon a new branch of research into the laws of nature, and is considered an advance of the modern astrological literature will surely come with great interest. Price, cloth, \$1.75.

The Jesuits. Containing chapters on Origin, Principles, and Aim of the Jesuits; Jesuit's Immoral Teachings of the Jesuits; Demand of the Order; Expulsion of the Jesuits; Bull of Pope Clement XIV.; Abolishing the Society; The Jesuit's Estates Act; an Appendix of valuable information. By B. P. Austin, A. M., B. D. Price 15c.

ANCIENT INDIA. The Language and Religions. By Prof. E. Oltmanns. Paper, 25 cents.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

The Dynamics of the After Life.

(Continued from page 1.)

new and greater demand on life, to yield a higher and purer expression. For like any other force or energy, the stream of life follows the lines of least resistance. Hence, as in any present mode of existence, the pursuit of the purely supersensual—thought and feeling, uncontaminated by sensational representations—offers less resistance to the soul than any other line of advance, it follows that the growth of any divine nature is irresistible, even though the process of fulfillment proceeds slowly and under the stress, not to say the agony, of a veritable spiritual birthing. For what is growth but a series of birth-givings, by which the old modes and expressions of life are giving way to new and higher ones, more adequate to the enhanced and intensified presence of spiritual consciousness.

"Now Gerald, I ask of you a favor of friendship and faith. Be my conscious and unfaltering companion in this soul-stirring, life-refashioning solitude. Send me thoughts of cheer and hope—in fact, be with me as soul. Form in your mind a strong picture of my situation, and place yourself in thought by my side. Tell our mutual friends to do the same. I almost feel too weak to carry out the task of my glorious evolution. Like a plant removed to unfamiliar environments with which it has to struggle to re-establish its elemental adjustment, so my soul in its new environment feels itself trembling in the balance, between something new, urging its right to live, and an old, refusing to surrender its hold on life."

The last words came to me as if in a whisper: The force enabling her to sustain the undoubtedly very severe strain involved in her concrete communications, was exhausted, and with a gesture of parting and a smile of hope she withdrew from the scene, floating away in a sphere of subdued light, evidently to resume her trail of conquest and discovery along avenues of undreamt-of realizations.

And this forms my last direct communion with that released soul. Yet twice afterward I have had glimpses of her presence, though for each time she appears more remote from my stage of evolution. Each time her garments seemed brighter and more ethereal. The last time I saw her she appeared to me like a being of light, transfigured and luminous, "trailing clouds of glory," as she floated seraphically in the radiant zone of an indescribable superspectral azure, seemingly in possession of the "blue flower" of immortality—the imperishable price of spiritual

life, for which she had been suffering so much pain with so much patience.

But must we consider this departure of the human soul into new and undreamt-of spheres of life as identical with a final closing of the individual's mundane experience? Shall our lives henceforth be spent under unequal terms of evolution and remain incapable of yielding new opportunities of love and service through personal identification?

With regard to this momentous question—propounded by every feeling, loving heart during all time and ages—I feel unshakably calm and affirmative. I have her promise of reunion, somewhere, somehow. She has whispered in my heart that such a union may not require for its immediate theater the ethereal beyond, but be reached on this earth, in the very midst of concrete life. I am inspired with the consciousness that we may meet, and shall meet, in the mutual pursuit of new truths, new ideals, new realizations, new possessions which may require corporeal conquests for their attainment; face to face and heart to heart, with the palpitating, surging, rising and falling waves of an inner moving ocean of humanity. For may it not be that the priceless pearl of truth is to be found only at the bottom of life, in the crevices and nooks of personal, concrete, face-to-face experience?

Back of every price is conquest; and there is something in the depths of my consciousness that affirms that Earth, with all its sadness and sorrow, its tragedy and farce, has possessions—vital and indispensable—which can be won only by a conquest of treasures, bound up and hoarded in the very bosom and vortex of mundane vicissitudes. It is the old legend of Siegfried, the Nibelungen, having to pass over slain dragons and outwitted giants to find his Rheingold. And while earthly existence, even in its highest form of evolution, may never yield evolution, yet it may furnish conditions and modes of existence, without which the towering eminence of spiritual self-consciousness, with its timeless and changeless consummation would only remain airy abstractions.

And furthermore may it not be that in the recurring phases of alternating concrete and abstract existence—objective blossoming, subjective fruition, with the soul drawing sap and sustenance from its organic and vital contact with earthly conditions by repeated evolutionary sojourns—is found the modus operandi by which the soul is enabled to transmute the crude elements of human virtues into the imperishable powers and felicities of changeless, timeless, and deathless beings. AXEL EMIL GIBSON, M. D. Los Angeles, Cal.

MINNESOTA SPIRITUALISTS' ASSOCIATION.

Reports of the State President and Other Officers.

Minneapolis, Minn.,

Sept. 6, 1907.

To the Officers and Delegates of the State Spiritualists' Association of Minnesota in Convention Assembled:

In compliance with the Constitution and By-Laws of the State Association, I have the honor to submit my 10th annual report as president of the organization.

In the earlier meetings of this State Association it was predicted that the State Association would fall by the wayside; but we are here again, and here to stay—stronger, bigger and brighter than ever, and on our banner the words are becoming more illuminated: "Come, let us get together," for never in our history as an association have we seen the necessity of organization more than in the year just closed. From all over the country has come the cry of "unjust legislation," and Minnesota has not escaped. At the last meeting of the Legislature the following bills were introduced:

File 241, 35th Session, No. 638. Introduced by Mr. Gates, March 6, 1907. Referred to Committee on Public Health and Pure Food. Reported back March 14, 1907.

File 264, 35th Session, No. 636. Introduced by Mr. Stokes, March 9, 1907. Referred to Committee on Crimes and Punishment. Reported back March 16, 1907.

File 264, 35th Session, No. 636. Introduced by Mr. Stokes, March 9, 1907. Referred to Committee on Crimes and Punishment. Reported back March 16, 1907.

As soon as these bills came to the notice of the officers of the Association they took steps to have them annulled as "unconstitutional and class legislation"—the bills being referred to the Committee on Crimes and Punishment. The president, vice-president, Bro. Whitwell, Secretary Irvine and Trustee G. W. Rush being the Committee to call upon the members of the Committee on Crimes and Punishment and state their side of the question. Allow me to say here that we were very courteously received by this committee, and after hearing our statements in opposition to the bills, they expressed the sentiment that they did not wish to infringe upon the liberties of any religious organization. After consultation with them they consented to put the clause in their bill which reads: "Provided that nothing in this shall apply to ordained ministers and recognized workers in the cause of the religion of Spiritualism who are affiliated with the N. S. A. of the United States and of the State of Minnesota, and who are holding ordination papers of competency from the State Association of Minnesota." When this bill was presented to the Senate it was laid on the table and in the rush of business was never brought up again. I wish to say that perhaps it was not the arguments before the members of the legislature that gave us the recognition we received but I attributed it greatly to the Constitution and By-Laws of our association, which governs the recognition of mediums and the requirements to be fulfilled by them before they can be recognized, and so in order that we shall become a united people and that the rights of all may be protected, and that we may be able to gain that standing which is necessary to any religious body of people, the recognition by the community at large, and not to be met with bills before the legislatures and councils after each election, I urge upon those who claim to be working for "pure Spiritualism" to join our local organizations, comply with the rules and regulations thereof and become identified with this movement, as there

is nothing outside of organization in which they can be officially recognized, but in unity to call the attention of the workers of the Minnesota State Association to the necessity of learning and giving strict attention to the definition of the terms that are associated with our religious movement, such as clairvoyance, clairaudience, inspiration, mediumship, etc. It is as we found, and seen, the necessity of being able to define clearly the meaning of these words. There is an article in The Progressive Thinker of this week, from the Hon. Charles R. Schram, who is one of the committee that was appointed by the National Association, at its last convention. There will be, possibly, from time to time, now or until after the N. S. A. Convention, articles of this kind appearing from different members of the committee. Recognition is a necessity—not for the lay members so much as it is a necessity for those who claim to be its banner-bearers and its workers.

Perhaps at no time in the history of this Association, or of the Spiritualists' movement in this State, has there been such general interest as in the past year. Our local auxiliary bodies have all held meetings during the months from September, 1906, to June, 1907, and are in a strong and healthy condition, having been well attended and strengthened by new members. The harmonious, united action of coming together as one body in mass meetings and anniversaries, and on other occasions when the call has been made, stands as a mark of improvement. Not alone has this been marked by the different societies coming together, but also by the cordial manner in which the speakers and workers responded, as a unit, and gave of their best efforts to make all of these union meetings a success. And I see in this the welding together of all interests in the organized movement to build an organization that will stand for all time, and the fact that all the local societies are closing their meetings for the month of September in order that they may join with the State Association in making the engagement of Miss Harlow here a success, is appreciated by the State Association, and let me, at this time, thank you for the "Come-let-us-get-together" action that we are getting on ourselves.

Missionary Work in the Field.

At the last annual convention the board of officers were instructed to keep up the missionary work and, if possible, to put four missionaries in the field. They have tried to carry out these orders in full, but we have been handicapped on account of finding workers who were free and had no responsibilities resting upon them, so they could go into the fields and continue actively in this work. We have, also, been gradually retarded in pushing our missionary work on account of the apathetic attitude of the people in responding to correspondence sent out pertaining to our missionary work. But we have had in the field Mr. H. Hegdahl, Mrs. Catherine McFarlin, Mrs. F. Beuhler, Mrs. H. Courtney and Mrs. Frances Wheeler whenever opportunity allowed. This missionary work will be covered in the report of the Missionaries. As a result of our missionary work we have awakened those societies that were dormant and characterized some new ones, and we are now beginning to receive many requests for missionaries. I also wish to speak of the splendid notices given by the press in regard to the work done in the towns and cities where our missionaries have visited.

Mass Meetings.

The mid-winter mass meeting held in St. Paul and participated in by the Spiritualists of Minneapolis, St. Paul and the towns throughout the State, was largely attended, and through the generous assistance of the different workers and friends it was made a "GRAND SUCCESS," and I wish, at this time, to thank all who participated, in making it a success. Financially it was the best mass meeting ever held by the State Association.

Young People's Societies.

In my annual report of the last convention I urged that a Young People's society be organized in Minneapolis and St. Paul—that the young people who had formerly been connected with our lyceums as scholars were drifting away and losing interest on account of their age. I believe that there was some effort made along these lines, but the result has not been satisfactory; we must not sit down and let it go at that, but we must get up and act and keep active and getting together until we have in each of these cities a Young People's Society that will give us a much-needed source of strength and assistance.

Men's Club.

I would suggest to this convention that a Men's Club be formed for social, educational and fraternal benefits, that would meet monthly and that at these meetings papers should be prepared and read, or some one instructed to bring in topics for general discussion. This would give us an opportunity of becoming acquainted and having a social evening once a month, and I would suggest that the club be open to anyone to become a member; this club to work in connection with the Ladies' Auxiliary of the State Association, which has helped the organization ably from a financial standpoint the past year.

The Press.

The State Association of Minnesota is under special obligation to all the Spiritual papers. All notices of our meetings, and letters of our secretary to them, have been gratuitously and cheerfully published, and I would recommend that due acknowledgment be sent, under the seal of the State Association of Minnesota, to the editors of the Light of Truth, The Progressive Thinker, and The Sunflower, and also to the press of the cities of St. Paul and Minneapolis for their liberal notices of our meetings from time to time, and the free, liberal and unbiased reports of spiritual happenings in general.

In closing, I wish to say that we have done well and laid a good foundation for the coming year. In this connection I wish to extend my hearty thanks to the workers and friends of the cause—to the officers and trustees of the State Association for their very hearty manner in which they have so nobly sustained me in my position as president, and I wish to urge upon you, each and every one, as delegates, the necessity of giving your views and of speaking on any subjects or questions before this convention, to the end that the officers who may be elected for the ensuing year may know your wishes and desires, and that out of the whole the very best may be taken as a working basis for the coming year.

Fraternally yours,

J. S. MAXWELL,
Pres. S. S. A. of Minnesota.

Secretary's Annual Report.

Minneapolis, Minn.,

Sept. 7, 1907.

Mr. President, Delegates and Co-

workers in the Spiritual Cause, again

gives me great pleasure to herewith

submit to you the annual report of

your secretary for the year ending

September 1, 1907.

The officers and board of trustees

have worked in harmony for the good

of the cause and the great need and

benefit of the organization and the

usefulness of the State Spiritualists'

Association and its Auxiliaries.

Never in the history of our cause

has the cry for concerted action been

more loud and clear, the necessity

greater, the opportunity better, the

prospects brighter, than now.

Never has it been more clearly

pointed out that every Spiritualist

should put aside all personal feelings

and in a right way come together,

and with an eye single to the best

interests of the whole, work and pull

together for the common good of the

common whole; and the greater our

love for our fellows, the broader and

more charitable our conduct, the

greater will be our own happiness.

Then, and not until then, will the

cause advance as it should.

Organization is not only a good

ward, but individual organized

efforts should now be the rule of

perfection of every Spiritualist in the

land, to help spread the gospel of

Now Is the Time!

NEVER BEFORE IN THE WHOLE HISTORY OF MANKIND HAS SUCH ALL PARTS OF THE WORLD. A REDUCTION BEEN MADE IN EVERY ONE SENT OUT COSTS US THE PRICE OF PREMIUM BOOKS. FROM SIX TO TWELVE CENTS IN IT IS THE DIVINE PLAN CARRIED POSTAGE. SUBSCRIBE FOR THE OUT-TO-PERFECTION. WE ARE PROGRESSIVE THINKER, AND PAYING OUT THOUSANDS OF DOLLARS THE WHOLE SET. THE LARS TO THE POST OFFICE DE-WORLD HAS NEVER BEFORE PARTMENT EACH YEAR TO CAR-SEEN THE LIKE.

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 FORTY-FOUR REMARKABLE PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

We have now FORTY-FOUR magnificent PREMIUM BOOKS which you can select from.

The price of the UNKNOWN LIFE OF CHRIST hereafter will be 15 CENTS, in consequence of the great rise in the price of book paper. It is our last premium book, and has THIRTY-THREE illustrations, and is very valuable. The paper one year and this remarkable book, \$1.15.

Any one of the other 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, \$1.15 or \$1.25, depending on the book you order.

No premium books will be sent out unless the order is accompanied with a yearly subscription to The Progressive Thinker; but if you order more than one book, the price is as follows:

Any two of the Fourteen Premium Books you may order, price 70 cents. Any three of the Fourteen Premium Books you may order, price \$1.40.

Any four of the Fourteen Premium Books you may order, price \$1.50. Any five of the Fourteen Premium Books you may order, price \$1.75.

Any six of the Fourteen Premium Books you may order, price \$2.05. Any seven of the Fourteen Premium Books you may order, price \$2.35.

Any eight of the Fourteen Premium Books you may order, price \$2.65. Any nine of the Fourteen Premium Books you may order, price \$2.90.

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

If you want ONLY ONE Premium Book, the price of The Unknown Life of Jesus is 15 cents. The price of any one of the others is 25 cents. After paying postage thereon, the books at that price are practically a gift to our subscribers. At those prices only one book will be sent out.

Orders for one or more Premium Books must be accompanied with a yearly subscription to The Progressive Thinker. Where more than one Premium Book is desired, see the terms mentioned above.

Special Notice.

Resolved, That the State Association make an effort to induce the secular press to refuse the publication of the faring advertisements of traveling fakirs assuming to be mediums. Also that we warn the general public against all such advertisements.

Resolved, That as the practice of capital punishment has not proved a safeguard against crime, and as we cannot restore the relation between man and his material body, we have no right to destroy the same.

Resolved, That the future depends entirely upon the children; therefore we MUST make great effort to carry on the lyceum work, and the system of procedure must be educational as well as entertaining.

Resolved, Whereas we realize the great need of more money to carry on the work of this Association, we therefore recommend that every family have a penny-box and drop in one cent per day, which be presented to the Association at its next convention.

Resolved, That we, as a State body, put ourselves on record as endorsing and upholding by all legitimate means all other bodies who are interested in the liberating of man, woman and child from the industrial enslavement of to-day.

Resolved, That the Angel of Birth is bound to appear now and then in our midst, and has done so since our last meeting, and has borne three of our most gifted workers into the next realm, we do not mourn them, although we miss them, we realize and appreciate as never before the leadership of Moses Hull, the songs of our Jennie Hagan Brown, the teachings of Albert Tiedel, the assistance and counsel of Theodore J. Mayer, treasurer of the N. S. A., therefore in reverence and respect, we commemorate their lives and work and wish them Godspeed in their larger fields of activity. But it is not only the great, but the lesser, as well, which are missed by this angel; therefore we tender our heartfelt sympathy and strongest thoughts of love to our co-worker and officer, Mr. Frank E. Irvine, in the birth of his companion to this larger life.

Resolved, That as Spiritualism is the study of life, we recommend that this Association be alert and decidedly active against any legislation that will restrict our rights. Also that we recommend the taxation of all securities property, and that no sectarian school shall be supported by public funds.

Resolved, That this Association establish the circuit system for the purpose of conserving energy, finance and time, believing that the results will be far superior to past methods. Also we recommend that every Spiritualist make as great effort to test the philosophy of Spiritualism in the living of their daily lives as they have to test the phenomena of the continuity of life, knowing, if they do, that the results will be such that the world cannot question our motives or morals; then will be proved the usefulness of Spiritualism and its greatness in human life.

Respectfully submitted,

ELIZABETH HARLOW,
Chairman.

C. P. OLSTAD,
D. H. FAUST,
ALICE WICKSTROM,
MRS. PAUL BEUHLER,
MRS. EMMA L. SKEDS.

The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully suggestive way. It harmonizes with the judgment pronounced by the Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through," and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so far and painstaking a book put forth on this subject as this one." Price, \$1.00.

"Immortality, Its Naturalness, Its Mysteries and Progress." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 10 Cents.

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

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

Any thirteen of the Fourteen Premium Books you may order, price \$4.15.

Lastly, all of these Fourteen Premium Books here announced are sent out, all postage prepaid, for \$4.40—something never before equalled in this country or Europe.

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

OUR FORTY-FOUR REMARKABLE PREMIUM BOOKS FOR \$4.40.

The following is the list of titles of the Fourteen 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 J. R. Francis. They contain invaluable data.

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

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

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

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

8—A Wanderer in the Spirit Lands. Translated by A. Farnese, 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. Peebles.

11—The Great Debate Between Moses Hull and W. F. Jameson.

12—Letters from the Spirit World, written through the mediumship of Carlyle Petersen.

13—Gems of Thought, by SEVENTEEN leading authors.

14—The Unknown Life of Christ, with thirteen illustrations.

If you want ONLY ONE Premium Book, the price of The Unknown Life of Jesus is 15 cents. The price of any one of the others is 25 cents. After paying postage thereon, the books at that price are practically a gift to our subscribers. At those prices only one book will be sent out.

Orders for one or more Premium Books must be accompanied with a yearly subscription to The Progressive Thinker. Where more than one Premium Book is desired, see the terms mentioned above.

Treasurer's Report.

Minneapolis, Minn.,

Sept. 6, 1907.

Amount forward \$174.75

Received from secretary 1,137.63

Grand total \$1,312.33

Disbursed during the year, \$1,033.97

Balance on hand 228.36

Grand total \$1,312.33

Report of Committee on Resolutions.

Minneapolis, Minn.,

Sept. 7, 1907.

To the Officers, Delegates and Friends of the State Spiritualists' Association of Minnesota assembled:

Your committee, to whom was submitted the work of preparing a series of resolutions for this convention, beg to submit the following:

Whereas, Modern Spiritualism has been before the world more than half a century and has proved itself an important factor in the progress of humanity. It has also revolutionized the religious and scientific world.

Therefore be it resolved, That it is our duty to use every legitimate means to place Spiritualism upon a higher philosophical and intellectual plane, and to this end we urge every society and individual to adopt more scientific and thorough methods in investigating the phenomena.

Resolved, That as education is the only process by which we can make ourselves competent investigators and wise teachers, we must support and uphold an educational system; therefore we endorse and sustain to the best of our ability the Morris Pratt Institute and similar schools.

Resolved, That as mediumship is the process by which the knowledge of the continuity of life is brought to humanity, we recommend that the State Association, through its officers, establish a circulating library of such books as are calculated to assist investigators and students in selecting mediums and establish conditions that will bring about the best results.

Resolved, As we realize that mediumship is the foundation fact upon which we become a demonstrated truth to the world, therefore be do

RHEUMATISM CURED.

Dr. Caird will send postpaid, THE HERBS—a formula and full directions for preparing his RHEUMATISM CURE—enough for a month's treatment for \$1.00. Address ALEX CAIRD, M. D., 598 W. Monroe Street, Chicago, Ill.

dated and steadfast in our procedure against those who in any way imitate it, or add to the phase they may have, knowing, as we do, that all unjust legislation against us has come because of these impostors;

Therefore, let us see to it and positively refuse to in any way countenance or employ those whom we know do this. Also that we assist in bringing them to justice, before the law, the same as other criminals, realizing that the methods of simply letting them to leave town has only been to invite them to new and larger fields of operation. We recommend that the State Association keep a record of such, and its chartered societies be informed along these lines, and they in turn refuse to employ them.

Resolved, That we tender our thanks and support to J. R. Francis, editor of The Progressive Thinker, in the great work he is doing in this line.

Resolved, That the State Association make an effort to induce the secular press to refuse the publication of the faring advertisements of traveling fakirs assuming to be mediums. Also that we warn the general public against all such advertisements.

Resolved, That as the practice of capital punishment has not proved a safeguard against crime, and as we cannot restore the relation between man and his material body, we have no right to destroy the same.

Resolved, That the future depends entirely upon the children; therefore we MUST make great effort to carry on the lyceum work, and the system of procedure must be educational as well as entertaining.

Resolved, Whereas we realize the great need of more money to carry on the work of this Association, we therefore recommend that every family have a penny-box and drop in one cent per day, which be presented to the Association at its next convention.

Resolved, That we, as a State body, put ourselves on record as endorsing and upholding by all legitimate means all other bodies who are interested in the liberating of man, woman and child from the industrial enslavement of to-day.

Resolved, That the Angel of Birth is bound